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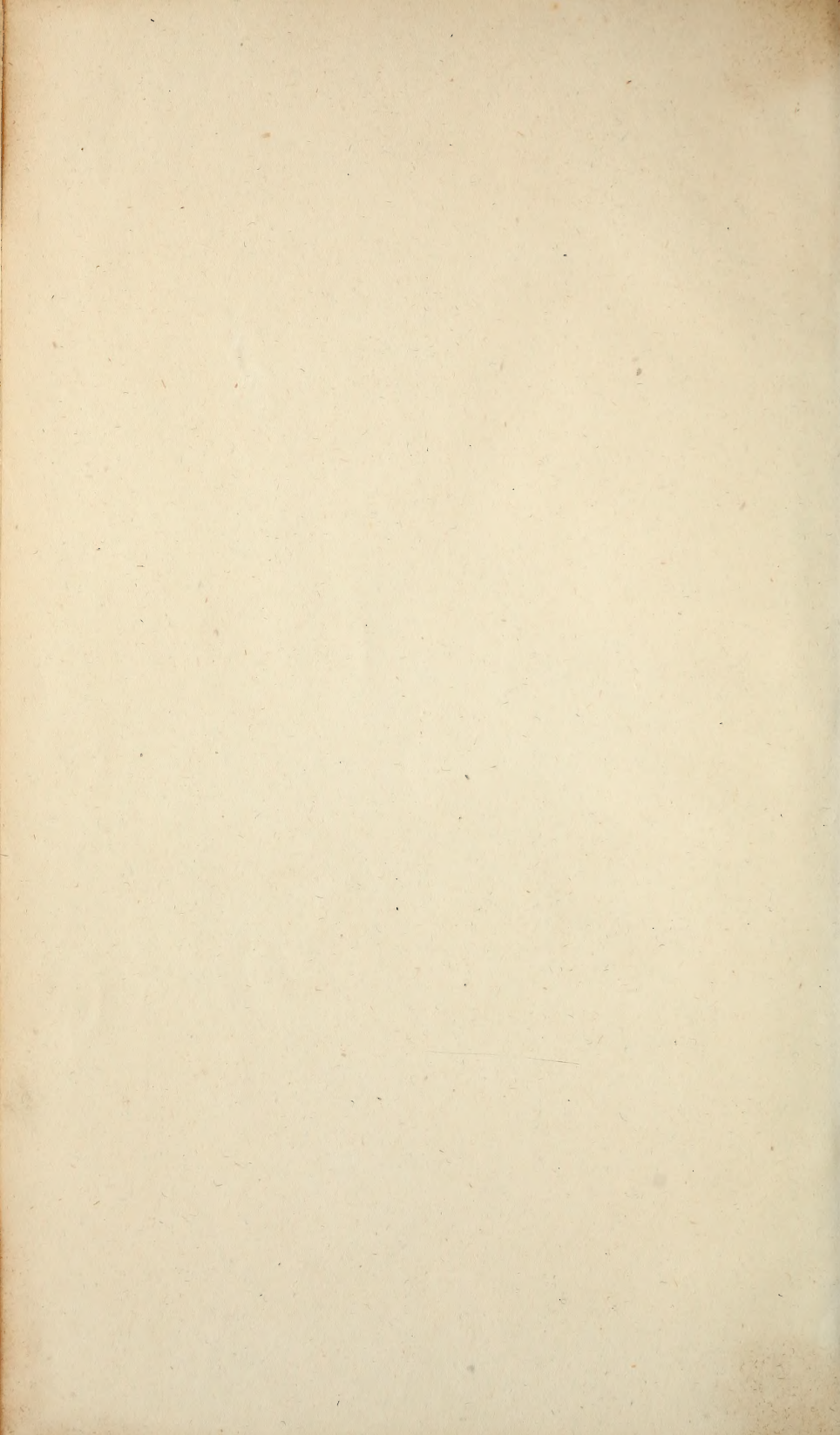














QUARTERLY

# REGISTER AND JOURNAL

AMERICAN EDUCATION SOCIETY

EDITED BY  
JAMES H. FROTHINGHAM

OF THE AMERICAN EDUCATION SOCIETY

NEW YORK: EDWARDS

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**QUARTERLY**  
**REGISTER AND JOURNAL**

OF THE

**AMERICAN EDUCATION SOCIETY.**

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CONDUCTED BY

**REV. E. CORNELIUS,**

SECRETARY OF THE AMERICAN EDUCATION SOCIETY,

and

**MR. B. B. EDWARDS,**

Assistant Secretary.

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**VOL. I.**

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QUARTERLY

# REGISTER AND JOURNAL

1888

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THE

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1888

VOL. 1

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1888

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THE  
**QUARTERLY JOURNAL**  
OF THE  
**AMERICAN EDUCATION SOCIETY.**

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No. I.

JULY

1827.

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EVERY institution which depends upon public interest and confidence for support must maintain a free and uninterrupted intercourse with those whose patronage it seeks. For this purpose it often becomes necessary to establish a vehicle of its own, by means of which it may regularly make known its progress, and its wants, and be able to communicate any thing else which is important to its welfare. The Directors of the American Education Society have long felt the need of some such medium of communication, and at a recent meeting it was voted, to publish a sheet quarterly, to be devoted to the interests and objects of the Society. It is not intended, by taking this course, to supersede the aid which has been so long and so generously given to the Society by the Editors of religious newspapers, but rather to supply them with more frequent and copious materials from which to make extracts; and the hope is cherished that instead of publishing less hereafter in support of the object which the Society is aiming to accomplish, they will publish more.

The Quarterly Journal will contain, original communications, addresses, and occasional extracts, upon any subjects interesting to the friends of

the American Education Society, calculated to enlighten the public mind, and to secure general confidence and support. It will devote a few pages to miscellaneous matter, consisting chiefly of literary notices and of *facts*, intended to promote the cause of christian piety and of general benevolence. The department of intelligence will exhibit a detailed view of the operations of the Society and of the Board of Directors, including a complete quarterly list of donations, of every kind to the Society.

The following statement will furnish all the additional information, which is necessary to explain the object of the publication, and the manner in which it will be conducted.

1. The Quarterly Journal will be published regularly, by a Committee of the Board of Directors of the American Education Society in July, October, January, and April; and will be issued as soon after the quarterly meetings of the Board in those months as circumstances will permit.

2. It will be furnished gratuitously to individuals, or associations, paying not less than \$5 a year into the Treasury of the Society.

3. The price to subscribers will be 50 cents a year; or \$5 for every dozen copies taken by a responsible agent.



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**ORIGINAL ADDRESSES.**


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ADDRESS TO CHRISTIANS ON OBSERVING  
THE CONCERT OF PRAYER INSTITUTED  
FOR THE AMERICAN EDUCATION SOCIETY,  
AND FOR THOSE UNDER ITS PATRONAGE.

*Friends of the Lord Jesus,*

When you think of the vast multitudes who are yet to be supplied with the preaching of the gospel, we doubt not that your hearts are moved, and that you long to see the number of heralds increased who are to carry to them the messages of heavenly mercy. When you hear that societies have been formed to encourage young men of promise to seek an education for the ministry, you rejoice, and contribute freely of your property to aid the design. But is it felt, as it should be, that the most important of all means for accomplishing this object, is *prayer*? This was the means which the Saviour directed his disciples to use, when he spread before them the spiritual wants of Judea. "*PRAY ye the Lord of the harvest, that HE will send forth labourers into his harvest.*"

The direction is as appropriate and as necessary now, as it ever was. If ministers of the gospel are to be provided, in sufficient numbers to meet the wants of the world, there must be fervent and effectual prayer for this end. Christians must every where pray with more faith, and with more importunity. Human effort alone is totally inadequate to the work of preparing men for the ministry. There must be divine, as well as human teaching; an experimental acquaintance with the truths to be taught, as well as a speculative knowledge of them. If God do not prepare men for this holy calling, they will never be prepared for it. Neither human learning, nor societies for patronizing indigent young men, nor millions of money, will avail any thing without the enlightening and sanctifying influ-

ence of the Holy Spirit. Other means are indeed necessary, but they cannot, combined, qualify one soul for the work of an ambassador of Christ, if this influence be withheld.

As important, then, as it is, that the millions who are destitute, should be furnished with the preaching of the gospel, so important is it, that Christians should be engaged in *united and earnest prayer* for those spiritual gifts and qualifications which are requisite to fit men for the sacred office. The Directors of the American Education Society would be deeply impressed with this truth, themselves, and they would, Christian friends, labour to impress it indelibly upon your minds. However dependant other institutions may be upon the blessing of God for success, and there is not one which is not dependant, it is certain that this Society must utterly fail without it. Without help from on high, it will never furnish *one* herald of salvation, as he should be, for the high duties of his station. We implore you, therefore, by all the good which the Society may do if God should prosper it, and by all the evil which it will inflict on the world if he should not; by the endless happiness, or woe, of the millions who are probably to be saved or lost through its influence, to pray for it when you lie down, and when you rise up; in the closet, and in the social circle; when you gather around the family altar, and when you mingle your devotions in the sanctuary. The conductors of the Society would in this way seek a *daily* remembrance in the supplications of the Christian Church. But while they do this, they would especially invite the friends of the Lord Jesus to bear in mind the season for united prayer which has been recently instituted, on the Tuesday afternoon and evening immediately following the first Monday of every month. This concert was begun by the young men under the patronage of the society, and is now observed in all the colleges and seminaries where they are pursuing their stu-

dies. Four leading topics of prayer are kept in view. The *first*, has reference to the young men themselves, that they may be holy and devoted men, prepared for a life of active labour, and of usefulness; the *second*, refers to the Society, that it may ever be kept under the guidance of heaven, and be preserved from perversion; the *third*, respects those who are destitute of the gospel in our own country and in other parts of the world, that they may speedily be supplied with faithful pastors and missionaries; and the *fourth* topic relates to *revivals of religion* in academies and colleges, that hundreds of young men in them may be converted to God and become preachers of righteousness. Each of these important subjects of prayer is exhibited, at length, in a printed constitution adopted by the young men, and may be seen in the appendix to the Eleventh Annual Report.

And now, Christians, of every name, we come to you, and ask, will you help us, *by your prayers*, while we go forward in this arduous, and difficult, but glorious enterprise, of raising up labourers for the wide spreading spiritual harvest? Will you, as often as the season which has now been mentioned returns, go into your closet and pour forth one fervent and effectual prayer in our behalf, and in behalf of the mighty object which we are striving to accomplish? Heads of families, will you, as you draw around the domestic altar on the consecrated evening, remember the topics which have been suggested, and endeavour to add new faith to your devotions? Christian females! we especially appeal to you. Some of you already meet, and pray together for the prosperity of Zion. Will you not, once in a month, assemble in circles suited to your convenience, and pray for the cause which now solicits a remembrance in your supplications? Will it add any serious burden to your other duties; or will the hour, which you may spend in this manner, be an unprofitable one to your own souls? Is there not at least *one* praying fe-

male in every church, who, if she should make the effort, might easily persuade, six, or eight, or ten, or more, of like spirit, to subscribe the constitution which is subjoined to this address, and thus increase the cloud of incense which is to ascend from this newly erected altar? Should *you*, christian female, whose eye may chance to meet this address, make the attempt, would you not succeed? and are you satisfied to go and meet your Saviour, without giving him this small proof of your love to his cause?

The time for prayer and effort is short. In a little while those who need either, will be beyond our reach; and eternity, with its amazing and unalterable scenes, will have opened upon them, and upon us.

In behalf of the Board,

E. CORNELIUS, *Sec'ry*.

---

*Form of a Constitution suitable for a Praying Circle, agreeing to observe the Concert of Prayer, appointed in behalf of the American Education Society.*

The undersigned, in view of the want of able and devoted ministers of the Gospel, to supply the destitute in our own country and in other parts of the world, and believing that one of the most important means of increasing the number of such ministers is *prayer*,—and being persuaded that the American Education Society and other similar institutions, are fitted to exert, with the blessing of God, a most auspicious influence in accomplishing this desirable end, do agree to associate together for the purpose of observing a monthly season of prayer with reference to this object, with the following rules:—

1. There shall be a meeting for prayer on the *Tuesday* afternoon, or evening, as may be convenient, immediately following the first Monday of every month, at such place as shall be agreed upon.

2. The topics recommended in the address of the Directors of the American Education Society, shall be particularly remembered, though not to the exclusion of other subjects which may be suggested.

3. The officers shall consist of one to preside in the meetings, and of a Secretary to keep the records, and to correspond, when necessary, with the Secretary or Treasurer of the American Education Society.

4. A contribution shall be taken at the close of each meeting; and the members



will endeavour in this, or in other ways, to raise a sum not less than five dollars, annually, to be paid into the Treasury of the American Education Society.

5. It shall be the duty of the Secretary, after the first meeting has been held, to address a line to the Secretary of the American Education Society, giving him notice of the formation of the concert, and directing him how to forward such copies of the publications of the Society, as the concert may be entitled to receive gratuitously.—The same person shall act also as Treasurer, and transmit from time to time the contributions raised, to the Treasurer of the American Education Society.

*✂* Communications of the above kind should be *post paid*.

*The pastoral Association of Massachusetts recently passed the following resolution, recommending the above concert.*

“Considering the great and increasing want of ministers of the Gospel, to supply our own country and other parts of the world, and the important influence which the American Education Society is destined to exert in raising up ministers of the Gospel, therefore, *Resolved*, That we cordially recommend the observance of the concert of Prayer which is appointed on Tuesday afternoon and evening following the usual monthly concert, to pray for the Society, for those under its patronage, and generally for the great object of praying the Lord of the harvest, that he will send forth labourers into his harvest.”

The General Association of Connecticut at their late meeting passed a similar resolution.



#### ADDRESS OF MR. EVARTS.

The following address was delivered by Jeremiah Evarts Esq. Corresponding Secretary of the A. B. C. F. M. at the anniversary of the American Education Society, but was furnished too late for the Annual Report. It well deserves to be put into a permanent form, as expressing the views of one who has been long and successfully engaged in promoting the cause of Christian benevolence.

#### MR. PRESIDENT,

It is less than thirteen years since the first Education Society, on an extensive plan, was formed in our country; and less than twelve, since the American Education Society was projected. Though this lapse of time is not great, it is sufficient to

afford some test of the principles and designs which were then avowed, and of the practicability of accomplishing the great objects which were then contemplated. I have been an observer of the whole process, from the incipient measures to the present advanced state of the work; (and there are many others, who have been observers also;) and I feel warranted in saying, that the cause of educating pious young men for the gospel ministry has gained a complete and absolute triumph. But let me not be understood as as paying a tribute to human wisdom. All I mean by the triumph of the cause is, that those, who engaged in it, judged rightly as to the plain duty of sending laborers into the Lord's harvest. They saw the exigency of the case; they deliberated as to the means to be used, and the object to be gained; and, casting themselves upon Providence, they determined to do something toward providing faithful preachers for the destitute parts of our own land, and the perishing millions of heathen countries. They determined to do something, which should answer for a specimen of what should afterwards be accomplished, on a more extensive scale and under more favored auspices.

There were not wanting persons, who objected to the plan, on what they deemed practical grounds; and among the sincere friends of Christ and of their country, there were some who hesitated to give their approbation, and were inclined to predict a failure. The principal grounds of objection and hesitation were the three following.

1. The need of a great number of additional ministers of the Gospel was thought to be much less urgent, than the founders of our Education Societies had represented. The fact, however, that strong representations had been made, led to inquiry and thorough investigation; and it may be considered as conclusively proved, if it is not universally admitted, that there are millions of people in the United States who are not within the reach of the regular ministrations of the Gospel, and who cannot receive religious teaching at all, unless the number of preachers be greatly augmented; and who cannot be well taught, unless vigorous and persevering efforts are made to have thoroughly educated men brought into the ministry. The founders of Education Societies were right therefore on this point.

2. It was alleged, that these extraordinary efforts would not increase the number of educated ministers; for it was supposed, that all the young men, who were fit for the ministry, already obtained an education either at the expense of them-

selves or their friends, or by means of extraordinary exertions. On particular inquiry, however, it was found that very many youths of promising character as to piety and talents, could be brought into the service of the church, if the expense of their education, or a part of it, could be defrayed from charitable sources. And while this investigation was going on the Spirit of the Lord was poured out, and many new converts were prepared for entering upon a course of education. And so it has continued till the present hour, when there are probably thousands of young men, between the ages of fifteen and twenty five, who might be trained for the ministry, if every practicable exertion were made to bring them forth to the work. The number now in a course of education is greatly increased by what has been already done. Probably at least twice as many are looking to the ministry, as there would have been, if no extraordinary movement had been made; and the prospect at present is, that the advance will be still more rapid, so long as the wants of the world shall be unsupplied, and the disciples of Christ shall be willing to do their duty.

3. It was urged that, even if the destitution should be found as great as had been alleged, and if young men in great numbers could be educated by charitable efforts, still one formidable difficulty would remain. The people continuing destitute, it was said, would still continue so, for want of zeal and public spirit to settle a minister; so that, if ever so many young men should be educated for preachers, it would still avail nothing for want of hearers. If the people wished for preachers, it was added, they would apply for them and secure them, in accordance with the commercial maxim, that the supply will keep pace with the demand. It was urged, by way of answer, that ministers could not be supplied to meet the demand till they were first educated; and that, although destitute people might not feel their wants so deeply, as to send a thousand miles for a clergyman, and then wait several years for the completion of his preparatory studies; yet they might gladly settle a minister, who should present himself before them, in the full exercise of the clerical functions, and in the possession of all those attainments, which would promise a life of eminent usefulness.

And, Mr. President, what do facts prove on this point? If there is any one feature, in the religious aspect of the present times more cheering and delightful than any other, it is the general eagerness for obtaining well educated ministers. All the young men of our theological seminaries

are applied for, over and over again, long before they have completed their course of study. Where fifty are sent forth, five hundred are needed, and would be immediately employed; provided always that they are self-denying and devoted men, fond of their Master's work, and rejoicing in the progress of his cause. Such men are demanded in our cities and old settlements, as well as in the wilderness; along the whole Atlantic frontier, as well as beyond the Alleghanies and on the gulf of Mexico. Take any one of our populous cities, or great towns, as a centre, and draw around it a circle of dimensions, and you have a field which invites a considerable number of spiritual cultivators. It is not extravagant to say, that if fifty new evangelical labourers could this day assemble where we are, in the metropolis of New England, they might within a week commence their work, some in this city, others in the immediate neighborhood, and none of them sixty miles distant, and might probably gather a harvest of almost unequalled richness and abundance, and with almost unparalled ease and expedition. Dim indeed is the eye, that does not behold this field waving for the sickle;—callous the heart, that is not saddened at the thought of such a harvest being lost;—and palsied the tongue, that is not often moved in prayer to the great Proprietor, that He would send forth laborers.

Nor is it necessary, that the laborers now wanted, either in the old or the new parts of our country, should possess other qualifications than may rationally be expected, with the use of proper means and the favor of heaven. They should possess piety, prudence, disciplined minds, a sound judgment, common sense, and operative love to the souls of men. These qualifications have been possessed by a large proportion of the beneficiaries of Education Societies, and may with increased caution and diligence, be possessed by a still larger proportion. But this train of thought leads me to mention another ground of objection, which, in the progress of the work, has been made to Education Societies. It is this:

That, among the persons charitably educated for the ministry, some have proved unsuitable and defective in their character, before they had completed the course of their education; and others have been found unsuccessful candidates for settlement, after they have entered upon preaching. I say *some*; for I believe it has never been alleged by the most confident opposer of charitable education, that *all* beneficiaries have disappointed the hopes of their patrons. And here I do not feel



greatly concerned to admit, that there will be particular cases of disappointment in the prosecution of this work, as well as in all other human agencies. Were the patrons of Education Societies understood to offer a guaranty, that all the young men taken under their patronage would be preserved from error; that no mistake should occur, in regard to their capacity for improvement; or even that no cases of apostasy should exist? Such a guaranty can neither be given nor required. The fact is, that imperfection cleaves to the plans and doings of man universally in this state of trial. The city of Boston pays more than \$50,000 annually for the support of its public schools, besides large additions occasionally for the erection of school-houses. Are the city authorities supposed to guaranty that no boy, who enters these schools, shall leave them without improvement, or ever after become a bad citizen? Is it not a sufficient justification of the school system, that it has been long proved to be favorable to public morals, intelligence, virtue, and happiness? And ought we not to be satisfied, when it is proved, that charitable efforts to educate young men for the ministry not only bring forward a greater number, for that sacred work, but manifestly tend to raise the tone of piety among the clergy, and in our churches? That this is the fact is beyond all rational controversy. Much more than this might be asserted; and with the pains now taken, in the formation of the character of the beneficiaries, we may hope they will acquire a firmness of purpose, a humble sense of their dependence on God, and a spirit of holy enterprise, which shall be followed by great blessings upon their labors. But our religious public must make up their minds to admit, what we are daily taught by observation and experience, as well as by the Scriptures, that *human agents are always imperfect*; and sometimes those, in whom great confidence has been placed, prove radically unsound and corrupt. Unless Christians have moral courage enough to look at these truths without dismay, they are not yet prepared for the arduous exertions of the present times. Are we to sit down with folded hands, and wait till a race of perfect men shall appear? or till the agency of men shall be superseded by the ministry of angels? We shall do so at our peril. We shall do so with the certain foreboding of hearing from our offended Judge the awful words, *Ye wicked and slothful servants*, addressed to ourselves.

Let it then be settled once for all, that beneficiaries of Education Societies, and those who superintend their course of pre-

paration for the ministry;—that missionaries, and those who have the assignment of their fields of labor, are, like their fellow professors of Christianity, liable to err, encompassed with infirmities, and exposed to the multiplied dangers, temptations, and sins, of which the history of the church affords so many examples. And this humiliating fact, (for such it certainly is,) far from affording just occasion for cold and unfeeling censure and bitter reproach, should excite in the breasts of the faithful the deepest solicitude and the tenderest sympathy for all who are to become future teachers of divine things, and especially for those, who are called to take more responsible parts, in administering the religious charities of the day.

And here, Sir, you will permit me to allude to a subject of great interest.

Within a year past, a clergyman in the prime of life, occupying a desirable station, and one of great usefulness, has been removed from a beloved people, by the voice of the churches, and made the most important agent, in conducting the affairs of this Society. Motives of delicacy prevent my saying any thing of a personal nature, except that it fell to my lot to know, with what ardor this individual, in early youth, entered into the plans of those public exertions, which have respect to the spread of Christ's kingdom, and the salvation of men; and the public know, that after years of pastoral labor, and opportunities of becoming acquainted with the various claims of the church universal upon her sons, he has deliberately consecrated himself to this high ministration.

It is now understood, and fully acknowledged, that the larger charitable institutions of our country require, and must receive, the undivided labors of competent functionaries, regularly set apart for the service of superintending their concerns. This general fact should lead the Christian public at large to pray, that those, upon whom so heavy a responsibility rests, may be sustained in their arduous labors;—may be taught from above in regard to the wisest and most successful plans of operation;—and may retain that confidence, which is indispensable to the discharge of the duties assigned them. The multitude of their brethren should feel a truly fraternal responsibility; and should cherish an ardent desire, that laborers in this cause may be eminently men of God; and that our successors may be highly honored instruments in bringing forward those days of millennial glory, which will assuredly arrive, and be hailed with joy and gratulation by the countless millions of the enlightened, renovated, sanctified family of man.

## NOTICES OF PUBLICATIONS.

Address delivered before the Benevolent Society of Bowdoin College, Tuesday evening, Sept. 5, 1826. By Samuel P. Newman.—Portland, printed at the Mirror office, 1826.—pp. 29.

The specific object of the Society before which this address was delivered is "to assist indigent young men of promising talents and of good moral character in procuring an education at Bowdoin College." It does not like the American Education Society confine its aid to young men who have the ministry in view; but many of its principles are the same, and admit of a similar illustration. The sentiments of the address are moreover analogous to what Professor Newman exhibited with much force, at the late anniversary of the American Education Society, on moving the *third* resolution which was expressed in the following words—"That since a large proportion of the most useful and distinguished men of every profession, and in every age, have sprung from humble life, the friends of the American Education Society have peculiar reason to expect that in consequence of their efforts, a great addition will be made to the piety, talent, and effective influence of the Christian ministry." Not having been able to obtain a copy of Professor Newman's remarks delivered in support of this resolution, we the more gladly avail ourselves of a few paragraphs from the Address to the Society in Bowdoin College.

Professor N. directs the attention *first* to that peculiar and important class of persons in our country whom he styles "self made men;" and in the next place to those who, though equally poor, instead of trusting "to their own unaided efforts for the attainment of knowledge and the discipline of the mind, have sought the aids of education." The following striking example is introduced for the purpose of illustrating the former class.

"Perhaps it may tend to the definite-

ness of our views of a self made man, to fix the attention on an individual instance. I will mention Roger Sherman of Connecticut. He was the son of poor parents. The business marked out to him for life, was the sedentary and laborious employment of a shoemaker. But while his hands wrought in this humble, though useful occupation, a providential occurrence led him to aspire after a higher station in life. He was requested by a friend to seek for him legal advice at a neighboring town. The precision and accuracy, with which he made known the case to the attorney consulted, excited surprise, and led to the intimation, that his mind was fitted to higher pursuits. But how could this hint be improved? The advantages of education were not within his reach. Even should he relax his daily toil, want and suffering were near to him, and to those he loved.

'Alone the oar he plied; the rapids nigh,  
To pause but for a moment was to die.'

Neither, at that time, were there kind liberal patrons, or generous associations, to which he might look with the hope of assistance. He saw, that all his resources were in himself; and he resolved, that the power of these resources should be tried, and, in the strength of this resolution, he rose from the bench of the shoemaker, seated himself in the Halls of our Congress, and when there, he took his place with the first. For powers of discrimination, and for solidity of judgment, he had not his superior in that assembly of mighty men. Yes, this was the man, whom Fisher Ames, when he had been prevented from hearing a debate, felt it safe to follow in his vote, *for he always voted right*. This is the man too, of whom the late illustrious Jefferson declared, that *he never said a foolish thing in his life*; and yet this same man, was a **SELF MADE MAN**."

Mr. Newman, in adverting to the services which have been rendered to the country by this noble class of men, exhibits their deeds with a just and impressive eloquence. He reminds us that it was men of this hardy, independent, and resolute character, who acted with such prudence, and at the same time with such a determined and invincible energy in the revolutionary struggle.

"There is something," he remarks "in the discipline, to which the minds of these self-made men were subjected, which well suited them to the exigencies of the times.



Our country needed men of resolution and strength of purpose, of bold, enterprising habits,—ready men, able to meet the exigencies of new conditions and unexpected events,—men of independence of mind, who could and would think and act for themselves; and it was among those, whose whole lives had been a course of persevering resolution, and a succession of attempts and expedients, and whose opinions and mode of reasoning were their own, shackled by no system, and biassed by no prescriptive prejudice, that she found them.”

Speaking of his second class of indigent students, namely, those who, though they received the aids of education, still had to struggle with penury and depression in every stage of their preparation for usefulness, and who exhibited “hardly less of bold adventure and determined resolution” than those whom he styles “self made men,” Mr. N. asks,

“But where are these men now to be found,—in obscurity and penury still? No, they are on your benches of justice, in your departments of State, in your halls of legislation; they are the divines, and lawyers, and physicians, and instructors, whom you love and revere. Educated as they were under all the disadvantages of indigent circumstances in life, in addition to the imperfection of the system of instruction, then found in our Seminaries of learning, still they have risen above all these disadvantages and made themselves conspicuous.”

“Our country needs such men. She will always need them; and if the citizens of this republic preserve, as I hope they will, the purity of our free institutions, she will always have them.”

Yes, our country needs such men. She needs men of a sturdy and enterprising character, who have been taught by the severities of early discipline to surmount obstacles, and to vanquish difficulties,—men who possess those determined and effective habits of soul which are peculiarly the result of the trying labors and conflicts, to which a hard penury often subjects the worthy student in the course of his preparations for usefulness.—She needs such men to go with the spirit and self denial of apostles to her Western and Southern borders, and there raise the standard

of the cross, and preach Christ and him crucified, and contend against prevailing iniquity with a resolute courage, and endure hardships and privations without injury or discouragement. She needs this day a thousand such, to meet the wants of a rapidly extending population, and to arrest the fearful progress of moral desolation, which now so portentously threatens her political interests.

Professor N. thus states and answers another objection, which may be made to the practice of affording pecuniary assistance to the indigent student preparing for the ministry, as well as to others.

“It may be said: If the discipline, to which the indigent student is subjected, be thus advantageous, if to overcome the difficulties and hardships which poverty places in the way, conduce to the formation of a superior mind, why diminish the force of these favoring causes? Let the lion be met and conquered, if it is the struggle which will give strength to the victor.—Carry us back to the simplicity of former times, and I will allow that there is force in the objection. But the demands of the age have increased. More knowledge and further progress in literature and science are required in our educated men. To meet these demands, our course of instruction has been extended, and consequently the expenses of a public education increased. The changes also, which, in the progress of our country, have taken place in our modes of living, and which have extended themselves to our literary institutions, (though I rejoice to say, that a spirit of retrenchment has gone abroad,) have thrown new obstacles in the way of our indigent students. And in connexion with these causes of increased expenditure, consider also, that the effect of extending our course of education has been to increase the difficulties of competition. He must indeed have a rarely gifted mind who under the disadvantages to which poverty subjects him, can vie with the well educated scholar of the present day. Take these circumstances into view, and you will at once perceive, that they diminish the force of the objection that has been made.”

In regard to this subject, the Directors of the American Education Society believe that a middle path is the path of wisdom and of safety. They would grant *so much assistance*

that a young man of proper disposition and endowments may obtain, without serious embarrassment or loss of health, a *thorough* education for the ministry;—and they would afford aid *in such a manner*, as to excite him to diligence and economy, and to leave unimpaired every desirable motive to personal effort. They have studied to fix upon a course, which while it in a measure removes the excessive and disheartening pressure of want is at the same time calculated “to encourage young men to do all they can for themselves, and to make them feel that they “are dependent, ultimately, upon themselves for an education.”

We close with one more quotation from this address.

“It may be said, that the calls on the benevolence of the public are numerous. It is true, they are so. There are many objects, and noble objects, of christian charity; and all that I ask is, that each may receive a share, and a just share, of christian benevolence. I do not ask you to forget your fellow man, who sits in the region of moral darkness. O, no. Do all that you can, to pour upon these remote parts of the earth the light of Gospel truth. I do not ask you to be unmindful of the savage, who roams our western wilds—O, no. Do all that you can, to make him feel the power of that religion, that can subdue the fierceness of the tiger, and change the lion to the lamb. I do not ask you to forget the sons of affliction and want. O, no. Go visit the cold hut of poverty, go stand by the thorny bed of disease, and be angels of mercy there. But I do ask you, that you would also remember the indigent scholar, in his discouragements and his struggles. I do ask you, that you would extend an arm for his support, when worn down with mental toil, he is ready to sink beneath the burden of poverty, that presses heavy upon him.”



A Sermon occasioned by the death of the Hon. William Phillips, preached on the third of June, 1827, being the Sabbath after the Funeral. By Benjamin B. Wisner, Pastor of the Old South Church in Boston.—pp. 52.

The design of this discourse is to perpetuate the memory of one of the most benevolent men whom the present age has produced. The American Education Society, of which he was chosen President for twelve

years in succession, and whose interests were cherished by him with strong affection, has already recorded its deep sense of the obligations which it is under for so generous a benefactor, and so valuable a friend. In performing the duty assigned him, Mr. Wisner, has selected for his text, the appropriate and beautiful description of the character and end of the *upright* man in Ps. 112: 4, 5, 6. “*Unto the upright there ariseth light in darkness: he is gracious, and full of compassion, and righteous. A good man sheweth favour, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved forever: the righteous shall be in everlasting remembrance.*”

The preacher first delineates the character, and then describes the blessedness, of a good man. The application to the case of his deceased and distinguished parishioner, follows. It is seldom that we find, in the records of benevolence, a more interesting history than Mr. Wisner has given of Mr. Phillips, and of the family with which he was connected. To their enlightened views, and princely benefactions, the church and the community are indebted for some of the most useful and flourishing institutions of learning.

The late HON. WILLIAM PHILLIPS was born April 10, 1750, and died May 26, 1827.

In presenting us with the prominent outlines of his character Mr. W. describes him as a man possessed of a strong and discriminating judgment; a decided friend of the liberties of his country in the times of the greatest peril; as deeply interested in the improvements of his native city, and in the progressive advancement of society. His natural disposition was generous, and affectionate, united with a strong sense of moral justice. But the predominant feature of his character was his piety.

“Of the reality of this, none who knew him, and were qualified to judge, could entertain a doubt. His religious sentiments were thoroughly and decidedly orthodox, or evangelical. These, he firmly



believed, after diligent, prayerful, and long continued study of the scriptures, are the truths which God has revealed for the renovation and sanctification of men. He deeply lamented the prevalence of opposite opinions, especially a denial of the atonement of Christ, which he was firmly persuaded is the only ground of hope for sinful men."

"His faith was not a mere speculative, inoperative principle; it worked by love, —love to God, and love to men. A regard to the will and the glory of God, was the principle which shaped and ruled all the considered actions of his life. What does duty to God require? was the question which controlled, not only those actions which are more appropriately denominated religious, but those also which arose from the varied relations and circumstances of life. Few men were more habitually actuated by the fear of God; few have aimed more constantly to do all things to the glory of God."

The following account of the views, and feelings, and actions of this truly excellent man, in regard to the various works of benevolence which distinguish the present day, is worthy of being recorded on the memory and heart of every man to whom God has entrusted the important talent of wealth.

"Of his deep and lively interest in the extension of the Redeemer's kingdom, it is universally known that he has long given the most substantial evidence. His property, he habitually felt, was a talent committed to him, to be used for the glory of God, and the good of his family and of the world. Deeply, I have had the most satisfactory evidence, did he feel the responsibility involved in its possession; and earnest was his solicitude that he might be found faithful in his trust. His charities have been long continued, munificent, widely extended, and applied to every variety of proper objects. The poor have lived upon his bounty. Many are the widows and the fatherless children whom he has rescued from want and wo. Many are the friends whom his liberality has aided, and comforted. Very many are the souls which his beneficence has enlightened, and sanctified, and saved. He did not indeed give as much *in proportion to his means* as some in more moderate circumstances. This, whatever may be thought of the question of duty, was not, at least in the present state of the church and the world, to be expected. But there has, I believe, no man of wealth lived and died in this country who

has, in proportion to his ability, done so much for the cause of charity. It is to be remembered also, that he was educated, and his habits formed, when, in this country, liberal benefactions were unknown. With him, it may almost be said, began that spirit of liberality, which has sprung up, and spread so rapidly in our community. It is also to be recollected, that most of the measures and associations now in operation for extending the blessings of education, of civilization, and of religion, were formed after he had passed the meridian of life; and that he was, from his habits of thinking and feeling, rather averse to new and untried expedients. Yet scarcely a measure has been adopted or an association formed, in this city and vicinity, for the improvement of the physical, the intellectual, the moral, or the spiritual condition of men, which has not received his cooperation and his liberal support. Nor did this proceed from an ostentation of charity, or a blind impulse of generosity. No man was ever farther from ostentation in his charities; and in reference to all new applications to his bounty, he always took time for deliberation, consultation, and prayer. Of the numerous plans which have, within a few years, been adopted for the promotion of evangelical religion, I know of but one to which he wholly refused his cooperation; and it is a remarkable fact, that that one is now generally regarded as having entirely failed.

"I confess that when I consider all these circumstances, I look with wonder, —and I hope with gratitude to God whose grace made him what he was,—at the variety and the amount of his charities. They have been, for a *series* of years, from eight to eleven thousand dollars a year. And by his will he has contributed to various benevolent objects, most of them religious charities, sixty-two thousand dollars."\*

In a note in the appendix to the sermon it is stated that "During the last three weeks of his life, he contributed to different charitable objects above \$5000; an amount which would have been nearly doubled, had he lived a few days longer, and been permitted to attend the religious anniversaries held on the week of General Election." Thus did this good man

\* The donations of Mr. Phillips to the American Education Society, exclusive of his annual contributions, which probably amounted to more than a thousand dollars, were as follows:

In the year 1818 a donation . . . . .	\$1,000
1826 to constitute a scholarship . . . . .	1,000
1827 a legacy . . . . .	5,000

go down to the very gates of death, distributing, like a faithful steward, the bounty with which his Lord had entrusted him; and leaving behind him, a name which time, that casts the mantle of oblivion on many a favoured son of wealth and distinction, will serve only to brighten.

O ye men of wealth, to whom God has committed a talent of unspeakably higher value than that of silver and gold, the power of *doing good* to thousands of your fellow men for time and eternity, behold here an example worthy of your imitation! The property with which you are entrusted cannot descend with you into the grave, nor be carried with you into eternity. But, if used for the glory of God, to promote the cause of piety and benevolence, it will follow you in the good which it will accomplish, through the dark valley of the shadow of death, and be felt and enjoyed when these heavens and this earth are no more.



Eleventh Annual Report of the Directors of the American Education Society, for the year ending May, 1827.—pp. 76.

We notice this Report, which has been published several weeks, and is already in extensive circulation, merely for the purpose of inviting attention to it from those who wish to have a general view of the principles and operations of the American Education Society. For this purpose, it is a more complete document than any which has before been issued by the Society.

The Directors state three "fundamental maxims," as forming the basis of most of their measures for promoting the interests and objects of the Society. These are,—*"That the good which the Society is to accomplish must depend under God upon the character of the men whom it patronizes; that the enterprise is undertaken and should be prosecuted with reference to the entire wants of our country and of the world; and that the Society is destined to continue for generations and ages to come."*

With these leading principles, for their guide, they aim to exercise great *caution in selecting candidates for patronage*; preference is given to those who seek a *thorough education*; assistance is rendered in the way of *loans*, and not as a charity; a *pastoral supervision* is extended over all who are patronised; *scholarships* are founded, instead of placing the whole dependance of the society upon contingent funds; and patronage is extended to young men of *different denominations*, provided they possess the qualifications specified in the constitution. Each of these topics is fully illustrated in the Report.

Written testimonials are given in the appendix from nearly all the Presidents of Colleges in New England, and from some out of it, and from other intelligent men, both ministers and laymen in different parts of the country, who have had opportunity of forming a correct opinion on the subject, all approving, in decided terms, of the system which the Society has adopted.

We subjoin the following from President Tyler, Dr. Spring of New York, and Jeremiah Evarts, Esq. as specimens.

"I have ever regarded the American Education Society as one of the most important and useful of those benevolent institutions which are the glory of the present age; and the recent changes which have been adopted in the mode of conducting its operations appear to me to be great improvements, and preeminently adapted to secure the confidence of the public, and to extend and perpetuate the usefulness of the Society.

The establishment of scholarships, by means of which a permanent fund is created, is calculated to give stability to the institution; and while it will enable the Directors at all times to redeem their pledges, and to reduce their operations to system, it will save them from the embarrassment, to which they must often be subjected, if dependent solely on occasional contributions.

The plan of converting their benefactions into loans, possesses many advantages. While it operates as a stimulus to the young men to do all in their power for their own support, and relieves them from many of those unpleasant associa-



tions, which their dependent situation suggests, it lays the foundation of an accumulating fund, which is destined to increase with the increasing wants of our growing population.

The organization of Branch Societies in different sections of the country, is peculiarly adapted to awaken the interest—and call forth the resources of the whole christian community; and at the same time gives the most ample security against the future perversion of the funds.

But there is no part of the present plan of operations with which I am more highly satisfied, than that system of supervision and close inspection which has been adopted, and which will enable the Directors to become intimately acquainted with the character, standing, and habits of every one of its beneficiaries, and which lays the surest foundation for public confidence that no unworthy individual will be patronized.” BENNET TYLER.

“I have perused with no common interest, a brief view of the present system of operations pursued by the American Education Society; and with a still deeper and gratified interest, have I listened to the details of the plan, as developed to me in a personal interview with their respectable Secretary, the Rev. Elias Cornelius. To furnish young men of piety and talent with a *thorough* education for the pulpit—to relieve them from the mortifications of mere pensioners on charity, and perpetuate the resources of the Society, by the appropriation of monies *loaned*, rather than *gratuities* bestowed—and to test the character of young men, by the methods proposed by this Society, appear to me to be a most judicious improvement upon all the plans hitherto adopted by Education Societies. The establishment of *scholarships*, as proposed by this Society, strikes my mind, as one of the noblest charities of the age. The business of educating young men for the sacred ministry, I do not believe, can be successfully carried on without it. Though I am not one of those, who distrusts the bounty of Heaven, through future generations, yet am I persuaded, that the cause of this Society needs a permanent fund, as really, as any institution of learning in the land. I trust the efforts of the agent in this most important concern will receive the favour of all the friends of God and man. GARDINER SPRING.

New York, Dec. 25, 1826.

“These lines may certify, that I have for some months been acquainted with the principal features in the plan of the American Education Society, as presented and explained by the present Secreta-

ry; and that I cordially approve it, not doubting that in case experience shall suggest modifications, they may easily be adopted.

“Two excellent traits in the plan I conceive to be these: the thorough supervision of the education of the young men, during the whole course of their studies, and the establishment of scholarships to such an extent, as shall exempt the Directors of this weighty concern from extreme embarrassment, and constant apprehension, as to the means of carrying forward the beneficiaries whom they have taken under their patronage. The last of these objects I conceive to be indispensable in order to the attainment of the other; for there can be no time for superintending the education of young men, while the mind of the Directors and executive agents are engrossed with the perplexing question, how they are to provide for pressing exigencies.

“I am not willing to close this certificate without expressing my entire confidence in the Board of Directors of the American Education Society, and in their present Secretary. JEREMIAH EVARTS,

Cor. Sec. of the A. B. C. F. M.  
Boston, Dec. 26, 1826.

The following letter was received by the Secretary, from the President of Waterville College in Maine, after the above were published in the Annual Report.

“I am happy in being able to say, that the officers of this College unanimously approve of the plan of operations adopted by the American Education Society, as stated in the remarks made by yourself when you were at my house, and in the “Brief View” which you then had the goodness to put into my hands.

Yours respectfully, JER. CHAPLIN.

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#### MISCELLANEOUS FACTS.

*Important means of multiplying ministers.*

The Secretary of the American Education Society has frequent occasion, in discharging his official duty, to become acquainted with the early religious history of the young men who are under the patronage of the Society. These interviews often disclose interesting facts. Among them the following are peculiarly noticeable. The young men in many cases acknowledge themselves indebted to the influence of a pious *mother*; and they generally refer the time of their conversion to a season of *Revival*. This combined influence is doubtless the source, from which

the church is to look for a large proportion of her ministers. Let mothers, in view of this fact, early consecrate their sons to God, and spare no pains to train them for his service. Let the friends of Revivals keep it in mind, and labour and pray for the continuance of these powerful instruments of regenerating the world.

#### *Rapid growth of population in the United States.*

An intelligent gentleman who has long resided in Ohio, was recently in New England, and, to show the rapid growth of the population in the state where he belongs which already exceeds 800,000, stated to another gentleman that he had ascertained, after careful inquiry, two facts of great interest on this subject; one was, that there is not a *native born* citizen in the state as old as himself, and he is but 45; and the other, that Ohio is, at the present time, the greatest emigrating state in the Union.

Yet this is but a specimen of what is taking place in the Western states generally: 37 years ago the entire white population beyond the Alleghany amounted, by actual enumeration, to scarcely *one hundred thousand*; now it is more than *Three millions*. At the same time the Atlantic states have been steadily increasing. The present ratio of increase is at the rate of one thousand a day, or nearly 400,000 a year. An addition is thus made to the nation, every *twelve months*, of a population equal to that of the states of Connecticut and Rhode Island! What a prospect is this for the Patriot and Christian to contemplate! Who can predict the future safety and happiness of the nation, if the means of *moral* influence are not greatly increased? It is no time to be idle. The generation has not lived, which was charged with a more responsible duty to posterity, than the present inhabitants of the United States.

#### *The slave trade.*

The Directors of the London African Institution give a list of 218 vessels which, during the year 1824, were engaged in this infamous traffic. These it is estimated carried away *one hundred thousand* miserable human victims. How many others were carried off, by vessels which escaped the vigilance of British cruisers, no one can tell. At the commencement of the present year, a vessel arrived in England which had boarded 30 slave ships under different flags, during a single short cruise; and it was believed that 30,000 slaves were ready for embarkation at the different stations along the coast. The laws

of civilized nations against the slave trade are little more, therefore, than a dead letter. Nothing can stop the enormous evil, but the establishment of christian colonies along the coast. The influence of the British colony at Sierra Leone has been already extensively felt. A short time since a tribe, from whose shores fifteen or twenty thousand captives had been annually embarked on board of slave ships, put themselves under the protection of the colony, and are now no longer troubled with the dealers in human flesh. The late Gen. Turner recently wrote from the colony and stated, that he had but little doubt that the slave trade would be speedily abolished for a thousand miles around Sierra Leone. Our settlement at Liberia already guards 150 miles of the long haunted coast. Twenty such colonies as Sierra Leone and Liberia spreading along the western shore of Africa, at suitable distances, would put an end to the slave trade forever, and diffuse the light of christianity over a large part of the African continent. What friend of humanity, or of religion, will not, then, bid such a society as the *American Colonization society*, God speed, in its noble undertaking; be the degree of its influence in mitigating the evils of slavery in America, what it may?

#### *Benevolent Societies.*

The American Board of Commissioners for Foreign Missions have forty three stations among the heathen, and about the same number of ordained ministers. These would supply one *county* of 50,000 inhabitants, with christian institutions, at home. The annual receipts of the Board are greater than those of any benevolent Society in the United States: and yet there are *individuals* in the country whose yearly *private* income exceeds those receipts, and who could therefore, if disposed, do more for Foreign Missions, than the christian community now do.

The American Bible Society has been in operation nine years. It has published *half a million* of copies of the scriptures. *Three millions* of people are estimated to be destitute of the Bible in the United States, and *twenty millions* more in Spanish America and Brazil. *Hundreds of millions* are destitute in other portions of the world.

The American Tract Society at New York has printed in two years 44,000,000 of pages of tracts; less than *one million* of which have crossed the Alleghany mountains. *Four millions* of tracts have been published, while the population is *twelve millions*. The London Society publishes *Ten millions* of tracts annually.



The American Home Missionary Society employed last year 169 ministers, and paid on an average one fourth of their support. There are, of the Presbyterian denomination alone, one thousand churches which have no Pastors.

The American Sunday School Union, embraces 2415 schools, 22,291 teachers, and 159,000 scholars in 28 states and territories. The number of children in the United States, of an age suitable to attend Sunday schools, is probably 3,000,000.

*Comparative receipts of British and American Societies for 1826-7, in round numbers.*

Br. & For. Bib. So.	\$353,632	Am. B.C. For. Mis.	\$67,401
Church Miss. So.	204,000	Am. Bible Society	64,764
Wesleyan Mis. So.	301,804	Am. Sun. Sch. Un.	42,000
London Miss. So.	157,137	Am. Ed. Soc. (cash)	37,874
Religious Tr. So.	66,675	Am. Tract Soc.	30,413
London Jews Soc.	64,257	Am. H. Miss. Soc.	18,140
Hibernian Society	32,945	Am. Coloniz. Soc.	15,963
Sunday Sch. Union	20,870	Am. Bap. Bd. Miss.	10,987
Br. & For. Sch. So.	8,353	Methodist Mis. So.	6,215
Contiaental Soc.	8,340	Am. Jews Society	1,266

Let the people of the United States give to religious charities *three cents*, for every *dollar* they now spend for ardent spirits and the pauperism occasioned by it, and a greater sum would be raised than the above societies, in England and America put together, now receive. What a fund, then, might this favoured nation possess for works of benevolence, should the monster, Intemperance, be destroyed, as there are at length some rising hopes that it will be!

### INTELLIGENCE.

*Quarterly meeting of the Board of Directors.*

The Directors of the Am. Ed. Soc. hold a meeting regularly, on the 2d Wednesday of January, April, July, and October, to receive the returns of those under the patronage of the Society, to make appropriations, to attend to the cases of new applicants for aid, and to transact any other business which the interests of the Society may require.

The Board held their quarterly meeting in Boston on the 11th inst. *Sixteen* new applications for aid were presented, and fourteen young men were received and placed on probation for the usual term. This is a larger number than has occurred for nearly 2 years past at a similar meeting. \$2,369 were appropriated to 149 young men, belonging to 11 Colleges and as many Academies. \$332 33 were voted to the Branch Society in Connecticut, and \$57 to the Branch in New Hampshire, to complete appropriations in those states. The treasury of the Society is entirely exhausted, and *Twenty five hundred dollars* will be needed in October, to meet the appropriations for the en-

suing quarter. But little can be expected previous to that time, from the income of scholarships, or from auxiliary societies. The friends of the Society must step forward and replenish the treasury, by fresh donations and contributions, or the Board have strong apprehensions that they shall not be able to meet the demands which will then be made upon them. They earnestly request that their wants may be remembered, and that without waiting for further solicitation every friend of the cause will forward his freewill offering to the General Treasury, or to either of the treasuries of the Branch Societies, as may be most convenient. The pledge has been given, and must be redeemed, that *no young man who is worthy of being patronized for the Sacred Office*, shall ask for aid in vain. But for the means of redeeming this pledge the Board have no where to look, but to the community, whose agents they are. We would ask ministers of the Gospel, to keep in mind the wants of the Society, and before the period which has been mentioned arrives, to address their congregations, and to solicit a contribution, or subscription, in aid of the funds. We would especially ask those ministers of the Gospel who once stretched forth their hands to this Society, and received its kind and timely aid, not to forget its claims now that it comes to them, and asks for help. Other youth are struggling with the same difficulties which they had to encounter. By returning into the treasury of the Lord what they once received from its sacred funds, many a heart will be made glad which is now sad, and many a heavy load will be lightened which is pressing upon the indigent youth, with all the weight with which it formerly fell upon them. Remember, Brethren, the days of want and despondency; and "all things whatsoever ye would that others should do unto you, do ye even so unto them."

It is also desired, that females will make their Pastors members for life, of the Branch Societies formed within the States or districts where they reside.

This will not only give their pastors an opportunity of extending an influence, by means of their counsels, in the meetings of the Branch Societies ; but it will augment the funds, and essentially promote the cause. A donation of 30 dollars will constitute a minister a life member of the Branch Societies in Connecticut and New Hampshire, and a little less will be sufficient in some of the other Branch districts. 40 dollars will constitute a minister an Honorary member of the General Society.

#### CLOTHING WANTED.

Very important aid may be afforded to beneficiaries of the American Education Society, by furnishing them with suitable articles of clothing. The money which they receive from the Society does but barely pay for board and tuition ; leaving books, clothing, and other expenses, to be defrayed by such other means as they can find. Many worthy young men are often in want of comfortable clothing. This is the case at the present time, with some whose wants have come to the knowledge of the Directors. The articles most in demand are cloths suitable to be made up into coats and pantaloons. In general, it is *decidedly better*, to leave the cloth to be made up, as it is called for by the indigent student himself, than to send it manufactured into garments.

It is also found on experience, that there is less advantage from *second hand* clothes, than might be supposed by the donors. Not only are alterations and repairs frequently necessary, and expensive, but the garment is less durable, and if the texture happens to be very fine, as it often will be, it subjects the student to the charge of extravagance from those who are ignorant of the manner in which he received the garment. Pieces of cloth, such as discreet persons would judge suitable for the beneficiaries of the Society in the various stages of education, of a dark color, either gray or black, cotton or woolen, and such as may be had at most of our manufacturing establishments in exchange for the raw material, would be exceedingly useful and very thankfully received. If a few neighbours would each contribute a small quantity of wool, or some other material, and exchange it at our manufactories for cloth, they might with a small sacrifice to themselves, greatly assist the young men whom the society patronizes. Of shirts, there is, at present, a supply. Cravats and handker-

chiefs are wanted. Socks for summer are wanted ; and a few, in addition to those now on hand, for winter. Articles of bedding are often extremely acceptable, as are also pieces of flannel. But what is *most wanted*, are pieces of cloth, especially woollen, like what have been mentioned.

Donations in clothing may be forwarded to the Treasurer at Boston, or to the Secretary at Andover ; to the Treasurers or Secretaries of either of the Branch Societies, (a list of whom may be found in the present number of the Quarterly Journal,) or, if more convenient, to the places where the young men are engaged in their studies, care being taken to send them to a responsible person, say the principal Instructor, and to specify that they are sent for beneficiaries of the American Education Society.

#### *Anniversaries of Branch Societies.*

The Connecticut Branch of the American Education Society held its *first* anniversary at Stratford, on the 20th of June ; and the Maine Branch its *ninth*, at Hallowell, on the 27th of the same month. At the former meeting, addresses were delivered by Rev. Joel H. Linsley, of Hartford, Rev. John Chester, D.D. of Albany, Rev. Samuel Merwin, of New Haven, Rev. Samuel Green, of Boston, and the Secretary of the Parent Society. At the latter meeting a sermon was delivered by Rev. Asa Cummings of Portland. Interesting reports were read, which have since been published. The prospects of both Societies are such as to animate the feelings, and to raise the hopes, of the friends of Zion.

#### *Receipts into the Treasury of the Am. Ed. Society, from April 1, to July 1, 1827.*

##### DONATIONS.

A. Enclosed in a letter signed A.	25 00
Andover, Ch. in Theol. Seminary	100 00
Ashby, collected at Mon. Concert	11 33
Avails of goods sold	25 75
Avails of goods, from Misses W. & F.	6 00
Barnstable Co. Aux. Miss. Society	16 50
Berkshire Education Society	34 00
Billerica, from a few females, by Rev. W. Fay	3 00
Boston, Ladies of Union Church	6 00
Boston & Vicinity Fem. Aux. Ed. Soc.	30 00
Brookfield, Mr. James Ross	1 06
Brookline, charity box	15 08
Charleston, S.C. from an indigent fem.	1 00
Do. Rev. John Dickson	10 00
Chilmark, Beneficent Society	1 98
Dublin, N.H. Mrs. Persis Hinds	6 00
Essex Aux. Ed. Soc. from 2d Parish	
Fem. Cent So. Newburyport	12 00
Fitchburg, Female Jews Society	20 00
Hampden Aux. Ed. Soc.	4 00
Ipswich, 1st parish, Fem. Ed. Soc.	13 00
Leominster, Miss Sarah Hale	4 00

Carried forward \$341 70



Brought up	341 70
Marshfield, Azel Ames	10 00
Mendon, Ladies in	4 00
Newburyport Seminary, from Associate Circle of Industry	25 00
Do. and Vicinity, Fem. Aux. Ed. and Missionary Society	25 00
Norfolk Co. Aux. Ed. Soc.	539 70
Rowley, Fem. Ed. So. 1st parish	4 00
Do. Misses	2 10
Salem, Fem. mem. of Tab. Church	1 00
Seekhonk, Bible Class	2 50
Shirley, Margaret Little	9 50
Do. Louis Bartlett	1 00
Templeton, Madam Naomi Sparhawk	6 00
Topsfield, Fem. Ed. Soc.	15 38
Do. Friends in	2 50
Warwick, Monthly Concert	5 00
Westford, Education Society	11 00
West Newbury, 2d par. on Fast day	12 00
Worthington, Hon. E. Starkweather	5 00
	\$1026 38

## ANNUAL SUBSCRIPTIONS.

Charleston, S. C. Mrs. Barksdale	5 00
Do. Mrs. John Gradson	5 00
Do. Mrs. Jane Keith	5 00
Do. Miss Huxham	5 00—20 00

*To constitute the following persons HONORARY MEMBERS for life, of the Society.*

Rev. HOSEA HILDRETH, Gloucester, from the Fem. Benev. Soc.	40 00
Rev. WILLIAM A. M'DOWELL, Charleston, S.C. from the Juvenile Soc. in the Sabbath School of the 3d Presb. Church	40 00
Rev. FREDERICK FREEMAN, Plymouth, from a Society of Ladies in 3d Cong. Church and Soc.	40 00
Rev. LEVI NELSON, Lisbon, Ct. a Bequest of late Eben Bishop	40 00—160 00

## INCOME FROM SCHOLARSHIPS.

The Richard Cobb scholarship	60 00
Mehitable Cobb Do.	60 00
Ropes Do.	60 00
Cutler Do.	40 00
Parker Do.	48 83
Hubbard Do.	60 00
Vose Do.	60 00
Martyn Do.	30 00
Tappan Do.	60 00
Do. Do.	60 00
Marblehead Do.	60 00
Bartlet Judson Do.	30 00
Wheelwright Do.	60 00
Bumstead Do.	60 00
Newton Do.	60 00
Green Do.	54 00—862 83
Total for present use	\$2069 21

## PRINCIPAL RECEIVED ON SCHOLARSHIPS.

Palmer scholarship, by Mr. S. Palmer, Boston	1000 00
John D. Dunlap scholarship, by Mr. David Dunlap, Brunswick, Me.	1000 00
Beecher scholarship, by Ladies of Hanover Church, Boston	100 00
Green scholarship, by Ladies of Union Ch. Boston	100 00
Emerson scholarship, by Members of the 3d Cong. Church and Society, Salem	234 60
Dartmouth scholarship, Hanover, N. H.	78 00
	\$2512 60

## GENERAL PERMANENT FUND.

Legacy of Mrs. Eunice White, late of Bolton, Conn.	1000 00
Legacy of the late Rev. Walter Lyon, in part, from Executor, Pomfret, Conn.	200 00
	\$1200 00

*Grand Total \$5,781 81.*

## CLOTHING RECEIVED DURING THE QUARTER.

Ashby, Flannel, valued at \$1.25.  
Boston, bundle of Socks, by Miss Eaton.  
Gloucester Female Benevolent Society, 12 pr. Socks.  
Holden Fem. Reading Society, articles of Clothing.  
Mount Vernon, N. H. Ladies Char. So. 14 pr. Socks.  
Westford, Education Society, 7 pr. Socks.

All inquiries on the subject of clothing, whether by donors, or by those for whom the donations are intended, should be sent to the Secretary of the Society at Andover, Mass. who is the General Agent appointed by the Board to communicate information, and to regulate the distribution of clothes.

The Editors of the Recorder and Telegraph, to whose columns the Board and the Society have been specially indebted from the first formation of the Society, are requested to copy all donations made to the General Society, and other articles of intelligence, which are published in the Quarterly Journal relating to the immediate wants or interests of the Society.

The Editors of other religious Newspapers, particularly of the Christian Mirror, N. H. Repository, Vermont Chronicle, Connecticut Observer, and New York Observer, are desired to copy general notices and intelligence, and such summary of the donations made to the Society as may be particularly interesting, or desirable, to its friends within the states where their respective papers are issued. The above Editors are also requested uniformly to copy lists of donations made to the Branch Societies in their respective states, from the Quarterly Journal of the General Society, where they will hereafter regularly appear.

*Officers of the American Education Society, and of its Branches, to whom communications or donations are to be sent.*

Rev. E. CORNELIUS, Sec'y of the General Society, Andover, Mass.

Mr. AARON P. CLEVELAND, Treasurer of Do. No. 6, Water street, Boston.

Rev. BENJAMIN TAPPAN, Sec'y of the Maine Branch, Augusta, Me.

Rev. SAMUEL P. NEWMAN, Treasurer of Do. Brunswick, Me.

Rev. CHARLES B. HADDUCK, Sec'y of the N.H. Branch, Hanover, N. H.

SAMUEL FLETCHER, Esq. Treasurer of Do. Concord, N. H.

Rev. CHARLES WALKER, Sec'y of the North Western Branch, Rutland, Vt.

IRA STEWART, Esq. Treasurer of Do. Middlebury, Vt.

Rev. LEONARD BACON, Sec'y, of Conn. Branch, New Haven, Ct.

Mr. ELIPHALET TERRY, Treasurer of Do. Hartford, Ct.

Rev. AUSTIN DICKENSON, Sec'y of the Presbyterian Branch, New York.

PETER LUDLOW, Esq. Treasurer of Do. 144 Nassau street, New York.

The next Quarterly meeting of the Board of Directors of the General Society, will be held, on Wednesday the 10th day of October next, in Boston. An Examining Committee, on the preceding day, will attend to such new candidates for aid as may apply for patronage.

The Boards of the several Branch Societies meet two weeks previous to this time.

THE  
**QUARTERLY JOURNAL**  
OF THE  
**AMERICAN EDUCATION SOCIETY.**

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No. II.

OCTOBER

1827.

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PLAN OF EXERCISE RECENTLY ADOPTED  
IN THE THEOLOGICAL SEMINARY AT  
ANDOVER.

THE necessity of a thorough system of exercise to preserve the health and vigour of young men, who are pursuing a course of education, is beginning to be extensively felt. Every year adds to the catalogue of invalid students, and multiplies the victims of premature disease and death. Twenty five young men under the patronage of the American Education Society, some of them youth of the highest promise, have been cut down within the last twelve years, while engaged in their preparatory studies. A still larger number, for want of health, have entirely failed of their object, or entered upon the duties of the ministry with greatly diminished means of usefulness. The change which is experienced in passing from an active and laborious employment to a sedentary and studious life, as is often the case with those who go into the ministry, is greater than most constitutions will bear. Frequent, systematic, and laborious exercise is requisite to maintain the animal functions, and to preserve their accustomed vigour. To provide the means of such exercise, is of the first importance to the successful prosecution of a course of study in any of our public seminaries of learning. It is gratifying to observe that this subject is taking strong hold of the public mind. It augurs well for the future usefulness of our public and professional men; for never will intellectual and moral effort be carried

to the highest point of success, until that most invaluable of earthly blessings, *mens sana in corpore sano*, shall become a common possession of literary men.

Various methods have been devised for accomplishing this object. *Gymnastic exercises* have recently been introduced into several of the colleges, and, it is thought, with good effect. But, the difficulty, so common in almost all plans of exercise, that of keeping up a uniform and lively interest in the students and persuading them to be regular in their exercise, attends this scheme also; and, if we may judge from the appearances of neglect already visible within the precincts of gymnastic grounds, their utility is likely to be, in many cases, of limited duration. In addition to this, the frequent interruptions to which this mode of exercise is liable, when taken in the open air, in consequence of the weather, and its want of congeniality, as usually practised, with the feelings and habits of serious young men, make it doubtful whether it can ever be generally introduced among this class of students.

*Agricultural labour* has sometimes been resorted to for the same general object, and in a few instances, academies have been instituted, with small farms appended, on which the students are required to work several hours every day. Such is the plan of the Methodist seminary established at Readfield in the state of Maine, where the students pay for their board, and, in some instances, for their tuition



also, by means of their labour. A similar institution has been lately commenced in Oneida county in the state of New York. Where the *entire plan* of an Institution is constructed with reference to such a system of exercise, and it is made the duty of the officers and students to conform to it, with the same regularity which is observed in other departments, success may reasonably be expected; but where arrangements are made for agricultural labour, and the students are left to perform it or not as their feelings or convenience shall dictate, all experience leads us to anticipate a failure. The fluctuations of the weather and the change of the seasons, the necessity of being provided with different suits of clothing, and the number and expensiveness of the preparations needed for a large institution, were there no other obstacles, would prevent this mode of exercise from being extensively adopted.

Another mode, and one which gives, at least in our estimation, fairer promise of success, is that of a regular system of *mechanical labour*. An experiment, recently made by an association of young men in the Theological Seminary at Andover, has strengthened this belief.\* Twenty five of the students voluntarily united some months since, and placed themselves under the obligations of a written constitution. A professed mechanic was obtained, who received a fixed compensation for his services, and devoted his whole time to the business of the work shop, as *Superintendent* and *Agent*. A building was provided and fitted up with the necessary apparatus. The association was divided into two companies, and each division laboured three times a day, be-

fore meals, half an hour each time, except Saturday, when they laboured but twice. Monitors were appointed to note tardiness and absences, and fines were inflicted in case of delinquency. The work was laid out for every student by the superintendent, and the articles manufactured were disposed of by him for the benefit of the association. With these avails, and with the earnings of the superintendent in other ways, a treasury was formed, from which the superintendent in the first place was to be paid, and the remainder, should there be any, was to be applied or divided as the association should direct. Thus the association proceeded through the summer, and no recitation or other exercise in the seminary was more regularly or constantly attended by the students, during the whole term than this. The result has more than answered their expectations. Each member of the association has had more than *one hundred hours* of systematic and profitable exercise, leaving him time for other kinds of recreation if he has desired to have them. The effect has been happy both upon the health and spirits of the members, and they have been enabled to pursue their studies with greater pleasure and advantage. More than two thousand boxes of various descriptions, besides chests, bedsteads, tables, and other articles of furniture, have been manufactured, and have found a ready sale under the direction of the superintendent. A sufficient sum has thus been earned to pay the wages of the superintendent, and to purchase stock; leaving a balance in favour of the association of *one hundred and eighteen dollars*, most of which has been expended in the purchase of tools. Such has been the result for a single term, notwithstanding that the association has had to contend with the difficulties incident to a *new* undertaking. Future efforts, it may reasonably be hoped, will show still higher success. No doubt is entertained of the practicability of the plan, either by the students or the superinten-

\* It is proper to state that the students of the seminary have various methods of taking exercise which have not only been profitable to themselves, but highly useful to the seminary. The labour bestowed by them in the construction of gravel walks, during the last year, could not it is believed have been hired for a less sum than five hundred dollars. The system of mechanical labour, which has been recently adopted, will not prevent a portion of time from being devoted still, if there should be occasion, to this, or to any other kind of exercise.

dent. At the meeting of the Board of Trustees at the close of the term, the members of the association presented a petition for a larger and more convenient edifice, to be used as a workshop, with a view to the accommodation of a greater number of students. The Trustees with a liberality which does them great credit, authorized the erection of a building for this purpose, at an expense not exceeding two thousand dollars.

The following are some of the advantages, which it is thought, this plan of exercise possesses.

1. It is not liable to interruption from changes of the weather.

2. It requires little or no change of dress.

3. It is not very expensive.

4. It is efficacious. Much of the labour consists in sawing and planing, both of which exercise the chest and limbs.

5. It imparts the knowledge of a useful art; of an art, which to some, especially to missionaries, may be serviceable in after life.

6. It is capable of yielding a *pecuniary* profit to those who are indigent.

7. The student has no care or responsibility beyond what is necessary in taking the exercise itself.

Let our serious young men make it a matter of *conscience*, as they ought, to adopt a regular system of exercise; let them for this purpose sign a written Constitution like the one adopted by this association; let a commodious and well furnished shop be provided, and an enterprising, upright, and skilful mechanic be put at the head of it, and we cannot but think much will be done towards solving that difficult problem, which has been so long under discussion, how the health and vigour of young men engaged in study may be preserved.

The Constitution of the Association is subjoined for the benefit of any who may wish to adopt the same, or a similar method of exercise.

#### CONSTITUTION OF THE MECHANICAL ASSOCIATION.

1. This association shall be called the Mechanical Association of Andover Theological Seminary.

2. The object of the Association shall be the promotion of health, and vigour both of body and mind, by a regular system of mechanical exercise.

3. The officers shall be a President, Vice President, Secretary, Prudential Committee, Monitors, and Committee of Appeal; all of whom shall be chosen by ballot: the Prudential Committee on the last Friday of the summer term, and the other officers on the last Friday of each term.

4. It shall be the duty of the President to preside at all meetings of the Association, and to call special meetings when necessary.

5. The Vice President shall perform the duties of President in his absence.

6. It shall be the duty of the Secretary to record the proceedings of the Association.

7. The Prudential Committee shall consist of Six, of whom two may be Gentlemen residing near the seminary, and three members of the Association, together with the Superintendent of the shop, *ex officio*.

8. It shall be the duty of the Prudential Committee to provide and furnish a shop, employ a Superintendent, assign him his appropriate duties;—also to manage the finances of the Association, and make a report of their proceedings at each stated meeting.

9. The number of the Monitors shall depend upon the number of divisions which the Association may make from time to time, for the convenience of labor.

10. It shall be the duty of the Monitors to collect a fine of 12 1-2 cts. for every absence, and 6 1-4 cts. for every tardiness; unless the delinquent assign to them one of the following excuses, viz. sickness, absence from town, or company from abroad;—provided always, that the delinquents have the privilege of substituting other excuses to the Committee of Appeal.—The Monitors shall pay the fines thus collected to the Prudential Committee previous to each stated meeting. Their duties shall be confined to their respective divisions.

11. The Committee of Appeal shall consist of Three, whose duty shall be to remit fines to those delinquents who offer to them any satisfactory excuse, and to audit the accounts of the Prudential Committee.

12. Any individual, who may be proposed to the Association by the President and Secretary, may become a member by vote of a majority of the Association, by signing the Constitution.

13. Any individual, not in debt for fines, requesting it, may be dismissed from the Association, by a vote of a majority of its members.

14. If any member, through carelessness or indifference to his work, shall be considered by the Superintendent unprofitable to the Association, such member, being advised by the Superintendent, shall ask a dismissal from the Association.

15. No member shall perform, during his appointed hours of exercise, other labour than that assigned by the Superintendent; nor at any other hours, except by a written permission from two of the Prudential Committee, with the consent of the Superintendent; nor in any case for persons not belonging to the Association.

16. Every member shall labour for the Association one and a half hour each day (except Saturday, when only one hour shall be required) at such hours as may be specified by resolutions and by-laws.

17. A delay of five minutes, beyond the specified time for commencing labour, shall be accounted tardiness, and of more than fifteen, absence.

18. No tools shall at any time be carried out of the shop, or removed from the benches to which they belong, except by direction of the Superintendent.

19. No individual, not belonging to the Association, shall be permitted at any time to use the tools, or labour in the shop, or enter the shop during the hours of labour.

20. Any surplus funds, which may be in the hands of the Prudential Committee, after defraying the expenses of the Association, shall be at the disposal of the Association.

21. Should this Association ever be dissolved, its property shall be at the disposal of the board of Trustees of the Seminary.

22. By-Laws and Resolves, not inconsistent with this Constitution, may be adopted by vote of a majority of the Association.



23. No alteration or addition shall be made to this Constitution, without a vote of three fourths of the members of the Association, nor until such alteration has been proposed to the Association at least 1 week.

\*.\* The hours of work the last term were 5 o'clock and half past 11 o'clock A. M. and 5 o'clock P. M. except Saturday, when they were 5 and 11 A. M. No conversation is allowed in the shop, except what relates necessarily to the work.

## NOTICES OF PUBLICATIONS.

A Discourse pronounced before the Maine Branch of the American Education Society, at its annual meeting in Hallowell, June 27, 1827. By Asa Cummings.

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Isaiah 50: 4.

In the introduction, the preacher shows that the words of the text belong preeminently to Christ. But, as in every respect in which comparison is admissible, Christ is the great pattern for ministers in all ages, he employs the text to illustrate the connexion between sound learning, and simplicity, and adaptedness in communicating divine truth.

It is an obvious fact, that no one can communicate clearly what he does not himself fully apprehend. Simplicity, then, in communicating truth, depends on a clear perception of the truth. The author finds an illustration of this part of his subject, in the admirable history of Joseph, which was written by one "skilled in all the wisdom of the Egyptians." Another he finds in the instructions of Christ. The same is true, in a high degree of the Apostles. Instead of being ignorant men, in the modern sense of the word, they were fully qualified for their office by the personal counsels and instructions of Christ, and by supernatural gifts.

The limits of this brief notice do not admit of introducing at length the argument of Mr. Cummings on this interesting topic. The following extracts will show however, that he is far from including all the qualifications of a minister in 'sound learning,' and may correct some erroneous impressions, which are sometimes entertained, in regard to the kind of men,

who are patronised by Education Societies.

"Far be it from me, by any thing that has been said, to countenance for a moment the idea, that any human attainments of a teacher can serve as a substitute for an experimental knowledge of Jesus Christ and him crucified. He must have that knowledge of God and the Saviour, which is eternal life; and from his own experience of a pilgrim's life, must be able to speak a word in season to him that is weary. Without this, all other attainments are inadequate. If his

—learning, like the lunar beam, affords  
Light, but not heat; and leaves him undevout,  
Frozen at heart, while speculation shines,

it will fail of leading the burdened soul to Him, who has provided complete and 'eternal rest for the weary.' If he knows not the conflicts of a spiritual mind, struggling against its internal corruption, what aid can he bring to the souls of his fellow creatures, when ready to sink under the severity of similar conflicts? If he has never resisted the power and the arts of the god of this world, how shall he teach others to ward off the fiery darts of the wicked one? How shall he sympathize in the distresses of an awakened, convicted, anxious soul, if the 'commandment has never come' with power to his own? How can he adequately desire the deliverance of others from the guilt and misery of sin, if he has not felt what it is to groan under the intolerable severity of its bondage? How can he bring the strength of faith, the ardour of prayer, the unwearied application of divine truth, to the case of a perishing fellow creature, if he has not formed some proper estimate of the worth of the soul, and been permitted to 'sing a new song, even praise to our God,' for the deliverance of his own?"

"Our subject throws some light upon the character of that class of men, whom Education Societies are striving to raise up and send abroad through the land and through the world. It is not a race who are to arrogate to themselves a questionable superiority—not a race to domineer over their fellow creatures in the ordinary walks of life—to look down upon them with scorn—to trample upon their natural rights—to walk through society in the strength of unfeeling pride and mock at the woes and sufferings of their fellow-creatures.—No.—It is men who shall know how to speak a word in season to him, that is weary—who shall possess a tender and sympathizing heart, be more forward to endure misery than to inflict it—who shall condescend to men of low estate, and treat the weakest and feeblest

of their species as fellow-creatures, travelling to the same immortality with themselves.

"It is not the design of the Education Society to raise up an Ecclesiastical aristocracy, who shall bind the consciences of men, or lord it over God's heritage; but such as show out of a good conversation their works in the meekness of wisdom—as shall be ensamples in word, in conversation, in doctrine, in faith, in purity.—Such as shall go and search out the scattered remnant of Christ's fold, and invite sinners from the highways and hedges to the Gospel feast;—such as will not shrink from arduous, humble, self-denying service, but cheerfully undergo any thing which a human being can be expected to sustain, in subserviency to the great object of bringing many sons to glory;—such as shall feed the flock, and seek that which was lost, and bring again that which was driven away, and bind up that which was broken, and strengthen that which was sick."

"It is not a race of mean spirited youth, who can find no other employment, or whose mental resources are so limited, that they cannot rise to eminence in another profession, or engage with fair prospects in another pursuit; whom we are moved by pity to themselves to help.—No—it is men of magnanimity, as well as christian piety; men who have bowels of compassion, as well as greatness of soul; and are willing to give up themselves to the service of Christ and his church."



Ninth Report of the Directors of the Western Education Society of the State of New York, presented May 2, 1827.—pp. 30.

The local situation of this Society is one of peculiar interest. Placed in the midst of a fertile country, rich in the productions of nature and of art, with an enterprising and teeming population, where the influences of God's Spirit are widely poured out, and numerous and flourishing institutions of learning are springing up, it can hardly fail of receiving a liberal share of patronage; while the wants of thousands within its own limits, and of tens of thousands in regions still more destitute beyond its bounds, open a wide and almost boundless field, for its efforts. We are happy to see, among a people thus situated, a lively and growing interest in the work of edu-

cating young men of piety and promise, for the ministry.

The present efforts of the Western Education Society, as appears from the Report mentioned above, are chiefly directed to aid young men in Hamilton College, and to support a boarding establishment which has been put up in the vicinity of the College, by the Society, for this purpose. A large part of the donations acknowledged, consist of provisions and other articles for the boarding house, and of clothing for the beneficiaries. A Steward is appointed to superintend the concerns of the establishment; and a General Agent devotes his time to the interests of the Society, for which he receives a salary. The number of beneficiaries aided by the Society from Jan. 1826 to May 1827, the period embraced in the Report, is 26; the number aided at the boarding establishment, at Clinton, 16. The whole amount of cash and of property contributed during the same time, is estimated at \$2881, 38. The debts of the Society amount to \$1550,00. A plan has been adopted, which has been found to be successful, of appointing agents in every town, to solicit donations and make collections for the Society; and 170 agents are thus appointed who reside in 130 towns and societies, extending from the St. Lawrence to Pennsylvania, and from Montgomery to Cayuga counties. One thousand and eighty individuals, belonging to 85 different congregations, contributed in various ways to the Society, during the period stated in the Report, besides 34 societies where the individuals are not named. *Twenty six* of those aided in past years are preaching the Gospel, and some of them have been distinguished instruments of good. The Society is auxiliary to the Presbyterian Education Society, which has lately become a Branch of the A. E. S.

The following extract presents in a just and striking manner the connexion which the cause of Education Societies has with the success of other benevolent objects.



"After all that has been done, and all the efforts now making to increase the number of able and devoted ministers, it is a notorious fact, that the number of waste and destitute places in our country is very fast increasing. From the report of the Western Domestic Missionary Society we learn, that within fourteen adjacent counties in this section of the state, eighty ministers are needed, more than are now labouring in this district, if we only number one minister to each town; and even this portion of country must be considered as well supplied, when compared with any given portion of the territory that lies west of us. A single glance over our western country, with a population increasing almost beyond a parallel, when we consider its prospects in a moral point of view, fills the mind with most alarming apprehensions. The moral desolations which overspread the western states; the flood of error and the deluge of wickedness that result from the want of religious instruction, threaten to sweep away not only the blessings of true religion, but the boasted freedom of our republican institutions. That none but a virtuous community can be free, and that virtue cannot be supported without religious institutions, are maxims universally acknowledged. But how can religious institutions be supported, without an adequate number of able and devoted ministers? And where are these ministers to be obtained? The present number is not adequate to the present demand. Societies can be named, that have been for months without a minister, solely because no suitable men could be obtained for them. The young men from our seminaries are generally engaged for weeks, and often months, before they are licensed to preach. Seldom, indeed, do we find a devoted candidate, who has not more calls than he is able to supply. Where then, can we look for a supply to meet the necessities of the rapidly increasing population of our country?

"Vigorous and increasing efforts are making, to extend the interest of domestic missions, of Sabbath schools, of bible and tract societies. We rejoice in these exertions, and would gladly co-operate in every thing that may encourage them. But how far can they be extended; and how long will they continue without Education Societies? What can missionary Societies accomplish without suitable missionaries? How difficult it must be to establish Sabbath Schools, and how nearly impossible to maintain them permanently, where there is no stated preaching of the gospel? Bibles and tracts, it is true

can be circulated where there is no ministration of the word; but how little will they be read; and how much less regarded? The Sabbath itself cannot be long maintained, where there is no regular preaching. If other institutions for promoting religion and morality are not accompanied with the regular ministrations of the gospel, they will shortly languish and die. But where are the ministers, to carry into effect, so far as preaching the gospel is concerned, all the extensive plans of benevolence that are moving on and annually increasing, not only in this, but in most other parts of our country, and of the christian world? They are not in the field of labour. They are not in our Theological Seminaries or Education Societies. All that are here pursuing their preparatory studies bear but a small proportion to the demands that are fast increasing. And how can we hope to supply these demands? How can we do any thing towards effecting this object, except by means of Education Societies? If these are suffered to languish; if special efforts are not made to increase their operations, all other religious and charitable institutions must be proportionally retarded. That these views accord with the sentiments of the religious community, appears from the increasing efforts now making, extensively to promote the object of these societies."

### The following are the officers of Western Education Society.

HON. THOMAS R. GOLD, *President.*

22 Vice Presidents.

REV. JAMES EELLS, *Corresponding Sec'y.*

MR. ALEXANDER SEYMOUR, *Rec. Clerk.*

JOHN BRADISH, *ESQ. Treasurer.*

WALTER KING, *ESQ. Auditor.*

### *Directors.*

Rev. Henry Davis D. D. Rev. Asahel S. Norton D. D.  
Rev. Israel Brainerd, Rev. James Eells, Rev. Ralph Robinson, Rev. John Frost, Rev. Noah Coe, Rev. William R. Weeks, Rev. Samuel C. Aikin.

The Directors hold stated meetings in Clinton on the third Wednesday of August, October, and February, and in Utica, on the Tuesday before the first Wednesday in May.

### To the above notice of the Western Education Society, the following resolutions may be properly subjoined.

#### CONVENTION AT AUBURN.

A convention for inquiry, on the subject of raising up a competent number of ministers of the gospel, held an adjourned meeting, in the chapel of the Theological Seminary in Auburn, on Wednesday evening, August 15, 1827.

The Rev. John Brown D. D. was appointed chairman, and the Rev. Samuel T. Mills, secretary.

Prayer was offered for the divine blessing and direction.

The Committee appointed the last year by this Convention made a report, which was accepted. Whereupon,

*Resolved*, That each member of this convention use his individual influence, to carry into full and vigorous operation the system of the Am. Ed. Society, as arranged with the Presbyterian Ed. Society.

The Committee introduced to the Convention the subject of a school, which is in contemplation to be established in the western district; "which, while it shall combine all the modern improvements in education, shall have as its great and leading object, to which all its regulations and instructions shall be subservient, the inculcation of evangelical principles and the promotion of vital piety."

*Resolved*, That the establishment of schools of this character be approved; and that in the opinion of this Convention, the duty of parents, and the interests of the church and the world, demand that those who are employed in the education of children and youth, so far as is practicable, be persons of decidedly christian character and evangelical sentiments; and that the course of instruction pursued in our schools be, as much as possible, such, as continually to present to the view of the pupils the truths and duties of the Christian religion, and to bring them under the governing influence of the gospel.

*Resolved*, That the Secretary be directed to procure the publication of the minutes of this convention in the religious journals of the western district.

*Resolved*, That this Convention be adjourned, to meet at this place on Wednesday evening succeeding the next annual examination in this seminary, for the purpose of deliberating on such subjects of general interest to the cause of evangelical religion, as may be then introduced.

The meeting was closed with prayer.

SAMUEL T. MILLS, Sec'y.

### MISCELLANEOUS.

The following notice appeared a short time since in the Christian Mirror of Portland. The alterations to which it refers are exceedingly important, and such as the circumstances of a flourishing and rapidly increasing state, like that of Maine, evidently demanded. It cannot be doubted, that they will have a happy influence upon the Seminary, and secure for it a more ample and general patronage than it has heretofore received.

#### BANGOR THEOLOGICAL SEMINARY.

Mr. Cummings,—At a meeting of the Board of Trustees of the Theological Institution, at Bangor, August 2, 1827, some important alterations were made in the course of study which has heretofore been pursued at this Seminary, which you are requested to make public through the medium of your paper.

"Whereas this Institution is authorized by its charter to provide the means of instruction both in Literature and Theology, the Trustees, desirous of fulfilling the purposes of the charter, with reference especially to those who contemplate the work of the ministry, and desirous of providing chiefly for their Theological instruction, do hereby adopt the following resolutions.

*Resolved 1st*,—That the regular course of study for members of this Institution shall be a three years' course of Theological study—comprising *Biblical Literature, Systematic Theology, Pastoral Duties, and Sacred Rhetoric*.

*Resolved 2dly*,—That for the present there shall be two Instructors, one of whom shall instruct in Systematic Theology and Pastoral Duties, and the other in Biblical Literature and Sacred Rhetoric.

*Resolved 3dly*,—That in order to make suitable provision for persons desirous of receiving the benefits of this institution, who may not have received a collegiate education, an additional Instructor shall

be appointed, and appropriations, when needed, shall be made from the funds, to assist such persons in the necessary preparatory studies."

It will be seen from the preceding resolves that this Seminary has now assumed a form corresponding with that of other Theological Seminaries of our country. It will be seen also, that, in accordance with its original design, provision has been made for the necessary preparatory instruction of such persons as may not have enjoyed the advantage of a regular academic course of study. It is, however, the fixed determination of the Trustees to encourage none to enter upon Theological studies without a collegiate education except in peculiar cases.

At the same meeting of the board, Mr. Geo. E. Adams, late of Andover Theol. Seminary, and Classical Instructor in this Institution the past year, was unanimously elected Professor of Biblical Literature and Sacred Rhetoric; and a committee was raised to procure an instructor in the literary department.

S. L. POMROY, Sec'y of the Board.

Bangor, Aug. 7, 1827.

It is expected that the way will be prepared for beginning the three years' course of theological study, contemplated by the Trustees at the commencement of the next term. Provision will then also be made for those, who may wish to pursue a preparatory course.

Charitable assistance will be afforded on the same ground as formerly.



EXTRACT FROM DR. PORTER'S SERMON,  
preached in Boston before the Pastoral Association  
of Massachusetts, May 29, 1827.

The remarks below are as seasonable, as they are forcible. They relate to a subject of fundamental importance to the civil and religious prosperity of our country. Is it not time, and more than time, that the friends of good order and Christianity were rallying their forces around this common bulwark of our religion? A Society is loudly called for that shall concentrate the influence of the good, and bring public opinion to bear with steady and resistless energy upon this subject, as it is already beginning to do upon several kindred subjects. Dr. Porter is speaking of the importance of pastoral influence to counteract the growing vices of the land.

"The time does not allow me to confirm these remarks, by any detail of reasoning or facts. We can look at one illustration only, the growing profanation of the Christian Sabbath. All my hear-



ers know, as well as I, on what authority this institution rests, and with what degree of sanctity, and of salutary influence, it has been observed by the past generations of New England. You know, too, that multitudes now, have come to discard, in theory, all obligation to keep the sabbath holy, beyond the obligation of human expediency; and that in practice a greater number still, throughout this christian country, including not a few of its legislators, and magistrates, habitually disregard this holy day. Ah,—where will this current carry us? The force of law on this subject is gone. The force of ancient habit is dying away. The ship in full sail keeps on her course for a short time after her canvass is taken in; but if the propelling power is not renewed, she moves slowly,—stops,—and is drifted backward by the tide. Let me solemnly ask, brethren, if the progress of our declension is not stayed, who can undertake to say, that within fifty years, the carman and the ploughman will not prosecute their labour on the sabbath, under the very windows of the sanctuary; and its songs of devotion be drowned, by the revelry of the shooting match, or the noise of the military parade. Henceforth statutes will exert no influence to preserve our sabbath. It must be preserved by another influence, the influence of that gospel, which it is your business, brethren, to carry home with its sanctifying power to the hearts of men. And the call on you is for a *combined* influence; for when your efforts shall be as united and earnest, as the call is urgent, they will be little enough to achieve an object so momentous.

“There is another thought, which gives to this subject a still more fearful interest. Suppose that, without this union and effort, Christian institutions might be preserved *here*, amid the graves of our Winthrops and Mathers; what is to become of those immense regions of our country, where no influence of a pious ancestry will ever be felt. We can only give a glance at the prospect, and yet that glance is appalling. A flood of emigration is rolling westward, from Europe and the Atlantic states. Where the forests of ages lately stood, cultivated fields, and commercial villages and cities appear, as by the hand of enchantment. Think of the unborn millions that will overspread these regions. Without christian institutions, what influence can fit them for eternity? What influence can control the fierceness of their passions, and make them good citizens? None. Tell me not of the lofty patriotism, the love of liberty, and of national glory, so often the theme of boastful

declamation among us. Allow to these principles in worldly minds their utmost efficacy; still they will sanctify no man's heart; they will restrain no man's tongue from purjury or blasphemy,—no man's hand from violence. To the multitudes that will throng that world at the west, some better basis will be needed for their morals, and their immortal hopes. They must have the *sabbath*;—they must be brought under the power of the *gospel*, or they will become abandoned men, the victims of their own licentiousness, and like the hosts of Attila, ‘the scourge of God’ to their country.”

We cannot forbear to add one more extract, since it is not only calculated to enforce what is said above, but to encourage Christians to unite their efforts in a thousand other objects.

“Union is strength. A single hempen filament is snapped asunder by the gentlest touch; but multiply such slender filaments, and combine them together, and you have a *cable*, by which the ship may be held to its anchorage, amid the fury of the waves, and ride out the tempest in safety. Ten soldiers might defend a fortification, against a million of assailants, who should make their attacks one by one; while they could not resist, for a moment, the combined onset of an army with heavy artillery. The united efforts of five men may easily raise a weight, which no individual of the five could stir. The principle holds not more universally of mechanical than of moral power, that union is strength; and in the latter, the converse is especially true, that division is weakness. For here is not merely the loss sustained by each individual from the failure of a brother's agency to support, but often from its being *opposed* to his own. The difficulty lies not so much in *want of cooperation*, as in *counteraction*.

“Union is strength, in our holy warfare. What soldier of the cross, must not feel invincible, when surrounded by fellow soldiers, who are inspired by one spirit, trained to the same holy discipline and marching under the standard of the same divine Leader.

“Union is strength, in our work of faith and labor of love. A comparatively feeble band of pious Jews under Nehemiah, in fifty two days, built the walls of a city, from a heap of rubbish. How different must have been the result, if each laborer, while he worked with one hand, had used the other, not to wield a weapon of defence against the common enemy, but to annoy his fellow laborers, and throw down their work.”

## IMPORTANT ADVICE TO CLERGYMEN.

An extract from Baxter.

“Take heed to yourselves,” that your graces be maintained in life and in action.

For this end, preach to YOURSELVES the sermons you study, before you preach them to others. If you were to do this for your own sakes, it would be no lost labor. But I principally recommend it on the public account, and for the sake of the church. When your minds are in an holy frame, your people are likely to partake of it. Your prayers and praises and doctrine will be sweet and heavenly to them. They are likely to feel it when you have been much with God. That which is on your hearts most, will be most in their ears. *I confess, I must speak it by lamentable experience, that I publish to my flock the distempers of my soul. When I let my heart grow cold, my preaching is cold, and when it is confused, my preaching is confused also. And I have often observed it in the best of my hearers, that when I have grown cold in preaching they have grown cold accordingly. The next prayers I have heard from them, have been too much like my sermons.* You cannot decline and neglect your duty, but others will be losers by it as well as yourselves. If we let our love decrease, and if we abate our holy care and watchfulness, it will soon appear in our doctrine. If the matter shew it not, the manner will; and our hearers are likely to fare the worse for it. Whereas, if we could abound in faith and love and zeal, how would they overflow to the refreshing of our congregations! Watch therefore, brethren, over your own hearts. Keep out lusts, and worldly inclinations; and keep up the life of faith and love. Be much at home, and be much with God. If it be not your daily serious business to study your own hearts, to subdue corruptions, and to “walk with God,” all will go amiss with you, and you will starve your audience. Or if you have an affected fervency, you cannot expect any great blessing to attend it. Above all, be much in secret prayer and meditation. There you must fetch the heavenly fire that must kindle your sacrifices.”

*Brainerd's opinion of the importance of assisting indigent and pious young men in obtaining an education for the ministry.*

An extract from his Diary for Dec. 1742.

Dec. 11. Conversed with a dear friend, to whom I had thought of giving a liberal education, and being at the whole charge of it, that he might be fitted for the gospel ministry. I acquainted him with my thoughts in that matter, and so left him to consider of it, till I should see him

again. Then I rode to Bethlehem, came to Mr. Bellamy's lodgings, and spent the evening with him in sweet conversation and prayer. We commended the concern of sending my friend to college to the God of all grace.

To the above paragraph, Pres. Edwards adds the following explanatory note.

“Brainerd, having now undertaken the business of a missionary to the Indians, and expecting in a little time to leave his native country, to go among the savages into the wilderness, far distant, and spend the remainder of his life among them—and having some estate left him by his father, and thinking he should have no occasion for it among them, (though afterwards, as he told me, he found himself mistaken,)—set himself to think *which way he might spend it most for the glory of God; and no way presenting to his thoughts, wherein he could do more good with it, than by being at the charge of educating some young person for the ministry, who appeared to be of good abilities, and well disposed,* he fixed upon a person here spoken of to this end. Accordingly he was soon put to learning; and BRAINERD continued to be at the charge of his education from year to year, so long as he lived, which was till this young man was carried through his third year in college.”

The following extracts from the Diary of this eminently holy and devoted servant of Jesus Christ, gathered from the incomplete records of a few months, while he was a student in Theology, will show how he lived, and how others should live who would attain to similar eminence in piety.

*Lord's Day, April 18, 1742.*—I retired early this morning into the woods for prayer—at noon God enabled me to wrestle with him, and to feel, as I trust the power of divine love in prayer. At night I saw myself infinitely indebted to God, and had a view of my failures in duty.

*April 19.*—I set apart this day for fasting and prayer to God for his grace; especially to prepare me for the work of the ministry.

*Lord's Day, April 25.*—This morning I spent about two hours in secret duties, and was enabled more than ordinarily to agonize for immortal souls.

*June 18.*—Considering my great unfitness for the work of the ministry, my present deadness, and total inability to do any thing for the glory of God that way, feeling myself very helpless and at a great loss what *the Lord would have me to do;* I set apart this day for prayer.



## STATISTICAL.

It is intended to publish in the Quarterly Journal, from time to time, the most accurate statistical information which can be obtained, relative to the religious and literary condition of the United States. The documents, or sources, from which this information is derived, will commonly be mentioned, that the reader may judge for himself of the degree of credit to which it is entitled. The following Tables relate to New England. In future numbers of the Journal, these will be enlarged so as to include other parts of the United States.

TABLE I.

Showing the number of Ministers of all denominations in New England, as given in the Registers of the several States for 1827.

States.	Congregat.	Baptist.	Methodist.	Episcopal.	Presbyteri.	Freew. Ba.	Universal.	Christians	Total.
Maine	101	96	9	2	18	2			228
N. Hamp.	111	36	33	7	46	1			241
Vermont	114	80	49	9	3	18	5	6	284
Mass.	352	111	7	9	5		13		497
Conn.	184	82	69	45			3		383
Rhode Isl.									51
	862	605	167	72	15	85	24	6	1684

In Sword's Pocket Almanack for 1827, the number of Episcopal clergymen is given with greater accuracy. It is there stated that the number of Episcopal ministers in Vermont is 11, in Mass. 27, and in Conn. 52, making the total of ministers of this denomination in New England 99. A Baptist Religious Newspaper recently stated the number of ordained Baptist ministers in Mass. to be 119. The number may be somewhat larger in the other New England states than the Registers show; and the same remark will apply to the other denominations. Probably the whole number of *stated* ministers in New England educated and uneducated, orthodox and heterodox, engaged in actual labour is not far from 1800. The entire population is probably at this time 1,800,000. In 1750 there was in New England one educated minister to 623 souls. Now there is not more than one such minister to 1500 souls, but one of any kind to 1000 souls.

TABLE II.

Showing the number of Students in the several New England Colleges, as given in the Catalogues for 1826-7. The 3d column of figures represents the number of professors of religion in each class, or College, so far as known.

Colleges.	Seniors.	Juniors.	Soph.	Fresh.	Tot. Prof.
Harvard Un.	42	55	66	36	199 *
Yale Col.	81	31	88	29	94 19 66 8 329 87
Dart. Col.	38	13	48	22	41 11 38 9 165 55
Williams C.	34	25	18	12	14 6 19 2 85 45
Bowdoin C.	32	6	23	7	34 12 21 3 110 28
Middlebury	18	9	26	16	23 10 20 11 87 46
Vermont U.	12		9	15	8 8 44 15
Brown Un.	30	6	26	2	24 3 17 3 97 14
Watervil. C.	16	6	14	4	9 6 12 5 51 21
Amherst C.	24	20	40	22	55 41 51 32 170 115
Washington	9		14		13 12 48 *
	336	116	361	114	388 108 300 73 1385 426

In addition to those who are professors of religion there are more than 50 others in several of the colleges who have, it is hoped, recently become pious.

\* Number of professors not known.

Of those who have graduated the present year, one third are professors, and most of them will probably go into the ministry.

A few years ago this proportion was one fifth, or one sixth. The difference is owing chiefly to the efforts of Education Societies, which have had an influence to increase the number of pious students in the colleges directly, by sending their beneficiaries to them, and indirectly, by promoting, through their instrumentality, revivals of religion in the colleges.

TABLE III.

Showing the number of Students (1826-7) in the different Colleges of New England, from each State in New England; from New York and the States beyond; and from Foreign Countries.

Colleges.	Maine.	N. Ham.	Ver.	Mass.	Conn.	N. York	Other States.	Foreign.	Total in Colleges.
Harvard Univ.	3	5		170	1	3	3	11	3 199
Yale College		3	3	49	150	3	45	76	6 329
Dart. Col.		1	97	30	30	2	4	1	165
Bowd. Col.	86	7	1	13	3				110
Mid. Col.			4	48	5	4	20	10	87
Ver. Univ.*			4	47			4	3	53
Williams Col.			1	4	51	6	18	5	1 85
Amherst Col.	1	10	10	109	29		2	9	2 170
Waterville C.	39	4	3	4	1				51
Brown Univ.									97
Wash. Col.									48
	130	131	146	431	196	6	96	115	12 1399

The students of Brown University are chiefly from Massachusetts, Rhode Island and Connecticut. Those of Washington College, for the most part, from Connecticut. The sum under each of these states, should therefore be increased probably from 20 to 40 each. From this table it appears that Massachusetts has in a course of education at the Colleges more than double the number of students of any other State. Connecticut has the next largest number, and Vermont the next. The same order prevails in regard to the number of ministers belonging to each State as appears from Table I. The total number of Students in all the Colleges in New England is 1,400. Of these 336, nearly one fourth of the whole, belonged to the classes which graduated the present autumn, which is not far from the number of liberally educated men annually sent into the world by this section of the Union; about as many as are sent by all the rest of the United States put together.

TABLE IV.

Showing the whole number of Alumni of some of the principal Colleges of New England.

Date of Catalogue	Coll.	whole no. of Alum.	whole no. of living.	whole no. of Minis.	whole no. of living.
1827	H. U.	4941	1842	1271	387
1826	Y. C.	4054	2200	985	408
1825	D. C.	1486	1135	363	279
1827	Br. U.	1089	864	212	181
1826	W. C.	627	542	178	161
1826	M. C.	444	403	153	138
1825	B. C.	263	246	25	24
		12844	7232	3187	1478

Yale College has the largest number of alumni now living; and much the largest number of living ministers. If the Dartmouth Catalogue were brought down to the present year, it would probably show the next largest number of living ministers. The proportion which the whole number of ministers bears to the whole number of alumni in all the colleges is one fourth. The proportion of living ministers, to the whole number of alumni now living is one fifth, which of course indicates a decrease in the proportion of ministers educated now, and in former times.

\* Catalogue for 1825-6.

TABLE V.

*Showing the number of Medical schools in the United States with their Students in 1826—7.*

The following list has been given from recollection by a distinguished medical Professor in New England. It may not be exact, but it is sufficiently so for general purposes.

State.	Location.	No. Students.
Maine	Brunswick	55
New Hampshire	Hanover	104
Vermont	Castleton	100
Massachusetts	Boston	100
	Berkshire	108
Connecticut	New Haven	80
Rhode Island	Providence	*
New York	Fairfield	144
	University	75
	Rutgers College	100
New Jersey		*
Pennsylvania	University	400
	Jefferson School	100
Maryland	Baltimore	175
Dist. of Columbia	Washington	25
North Carolina		*
South Carolina		*
Ohio	Cincinnati	*
Kentucky	Lexington	150
		1616

Probably a complete list would show about *seven-hundred* medical students at the different medical schools in the United States the last season.

The number of students of Law was estimated in 1825 at *one thousand*.

The number of theological students at all the seminaries may be not far from *six hundred*.

TABLE VI.

*Showing the number of Congregational Associations of ministers, belonging to the General Associations of Mass. and Conn. with the Clerks or Registers, number of ministers, and the times of meeting.*—From special correspondence, by the Secretary of the American Education Society.

## MASSACHUSETTS.

1. Berkshire, 18 min. Rev. E. W. Dwight, clerk, Richmond, 2d Tuesday of June and October.
2. Mountain, 10 m. No information.
3. Franklin, 9 m. Rev. Benjamin F. Clark, c. Buckland, 2d Tues. Feb. May, Aug. and Nov.
4. Hamp. Cent. 19 m. Rev. L. P. Bates, c. Whately, 1st Tuesday Feb. May, Aug. and Nov.
5. Hampden, 15 m. Rev. Dorus Clark, c. Blanford, 2d Tuesday June and February.
6. Brookfield, 9 m. Rev. Joseph Vail, jr. c. Brimfield, 1st Wed. Jan. Oct. 3d Wed. April, and 2d Tuesday June.
7. Worcester Cent. 10 m. Rev. George Allen, clerk, Shrewsbury, 1st Tues. Jan. May, Aug. & Nov.
8. Harmony, 11 m. Rev. A. Pond, c. Ware, 3d Tu. Aug. Nov. and probably Feb. and May.
9. Worcester North, 9 m. Rev. R. A. Putnam, c. Fitchburg, 2d Tu. May, July, Sept. Nov. Jan.
10. Middlesex Un. 7 m. Rev. John Todd, c. Groton, 3d Tues. Jan. May, July, Sept. and Nov.
11. Andover, 12 m. Rev. S. Sewell, c. Burlington, 1st Tues. May, June, July, Aug. Sept. Oct. Nov.
12. Haverhill, Rev. John H. Church, c. Pelham, N.H. 3d Tues. June, August, and October.
13. Essex Middle, 10 m. Rev. D. T. Kimball, c. Ipswich, 2d Tues. May, July, and Sept.
14. Salem and Vicinity, 14 m. Rev. B. Emerson, c. Salem, 2d Tues. Jan. Mar. May, July, Sept. Nov.
15. Suffolk, 13 m. Rev. E. Beecher, c. Boston, 3d Tues. Feb. April, June, August, October, December.
16. Norfolk, 11 m. Rev. Josiah Bent, c. Weymouth, last Tues. April, July, and October.
17. Taunton and Vicinity, 8 m. Rev. E. Maltby, c. Taunton, 1st Tues. May, Aug. and Nov.
18. Old Colony, 9 m. Rev. D. Hemenway, c. Wareham, last Tues. Jan. April, July, and Oct.
19. Barnstable, 11 m. Rev. Nathaniel Cogswell, c. Yarmouth, last Tues. April and October.

\* Not known.

## CONNECTICUT.

1. Hartford North, 23 ministers, no information.
2. Hartford South, 15 m. Rev. Calvin Chapin, register, Rocky Hill, 1st Tues. June and Oct. monthly meeting of ministers 3d Tues. of every month except June and October.
3. New Haven West, 12 m. Rev. E. Scranton, r. Orange, last Tues. May, and 1st Tues. Oct.
4. New Haven East, 12 m. Rev. M. Noyes, r. Northford, last Tues. May and September.
5. New London, 15 m. Rev. A. M'Ewen, r. N. London, last Tues. May and September.
6. Fairfield West, 12 m. Rev. W. Bonney, r. New Canaan, last Tues. May, Cons. 2d Tues. Oct. ministers' meetings 3d Tuesday each month.
7. Fairfield East, 9 m. Rev. A. Brundage, r. Brookfield, last Tues. in May, 1st Tues. Oct. ministers' meetings 2d Tuesday each month.
8. Windham, 19 m. Rev. D. G. Sprague, r. Hampton, 3d Tues. May, Cons. 1st Tues. October.
9. Litchfield North, 22 m. Rev. E. Goodman, r. Torrington, 2d Tues. June, last Tues. Sept. ministers' meetings 2d Tuesday each month.
10. Litchfield South, 14 m. Rev. C. A. Boardman, reg. Washington, 1st Tues. June, 2d Tues. October, min. meet. 2d Wednesday each month.
11. Middlesex, 13 m. Rev. A. Hovey, r. Saybrook, 1st Tuesday June and October.
12. Tolland, 15 m. Rev. A. Nash, r. Tolland, 1st Tues. June, Cons. last Tues. Sept. ministers' meetings Wednesday before 1st Sabbath in each month.

⚡ If any of the above statements are incorrect or incomplete, the Secretary of the Am. Ed. Soc. will be obliged to the Clerks or Registers of Associations for information. He will be glad also to be informed of any changes which may occasionally take place.

## ORDINATIONS AND INSTALLATIONS,

from July to October, 1827.

- Rev. Messrs, HIRAM ADAMS, JOHN W. CURTIS, WM. A. CURTIS, SAMUEL FULL, & GEORGE L. HINTON, to the order of Deacons, in St. Thomas church, New York. July 1.
- Rev. AARON GARRISON, as an Evangelist, at Chatham, N. Y. July 3.
- Rev. BENJAMIN N. HARRIS, over the Baptist ch. in Leicester, Mass. July 3.
- Rev. BARNES SEARS, over the Baptist church, at Hartford, Conn. July 11.
- Rev. GEORGE C. BECKWITH, over the first congregational church in Lowell, Mass. July 18.
- Rev. ENOCH CONGER, over the Cong. chhs. of Ridgefield and Lyme, Ohio. July 24.
- Rev. JOHN BEACH, at Peru, Ohio. July 25.
- Rev. CHARLES HOOVER, to the work of the Gospel Ministry, in the 1st Presb. ch. Newark, N. J. July 31.
- Rev. CORNELIUS VAN CLIFF, as an Evangelist, by the Classis of Philadelphia. Aug. 2.
- Rev. GEORGE C. SHEPARD, admitted to the order of Priests, at Hebron, Conn. Aug. 8.
- Rev. SAMUEL C. BRADFORD, over the cong. ch. and soc. in Derby, Mass. Aug. 8.
- Rev. HOSEA BICKLEY, over the cong. ch. and soc. in Dummerston. Aug. 8.
- Rev. MOSES CURTIS, over the Baptist church in Canton, Mass. Aug. 8.
- Rev. THOMAS DE WITT, as associate Pastor in the Collegiate Dutch ch. New York. Aug. 8.
- Rev. J. H. MARTIN, as an Evangelist, at Hanover, Mass. Aug. 22.
- Rev. PHILETUS CLARK, over the cong. church, in Londonderry, N. H. Aug. 29.
- Rev. NATHANIEL KINGSBURY, and EDWARD W. PEET, ordained Deacons. Sept. 2.
- Mr. ISRAEL AKINS, at the request of the Baptist church in Southington, Conn. Sept. 5.
- Rev. JOHN T. BALDWIN, as an Evangelist, at Springville, N. Y. by the Presbytery of Buffalo. Sept. 6.
- Rev. AMASA CLARK, as an Evangelist, at Russell, Mass. by the Westfield Bap. Assoc. Sept. 6.



- Rev. JARED CURTIS, chaplain of the State Prison at Auburn, N. Y. as an Evangelist, at Stockbridge, Mass. Sept. 12.  
 Rev. GEORGE COWLES, over the 2d cong. church in Danvers, Mass. Sept. 13.  
 Rev. WAKEMAN G. JOHNSON, over the 1st Bap. church in Pittsford, Vt.  
 Rev. THOMAS ROBINSON, as an Evangelist, at Montville, Me.  
 Rev. JOHN BOYNTON, over the cong. church in Phippsburg, Mass.  
 Rev. BENNET ROBERTS, over the cong. church in Durham, N. H.

### DEATHS

*of Clergymen and Students in Theology, noticed between July 1, and Oct. 1, 1897.*

- Rev. ABRAHAM CUMMINGS, æt. 73, Evangelist, Cong. Phippsburg, Maine.  
 Rev. WALTER CHAPIN, æt. 48, Pastor of Cong. church, Woodstock, Vt.  
 Rev. JOEL HAYES, æt. 74, Pastor of congregational church, South Hadley, Mass.  
 Rev. JOSEPH THAXTER, æt. 83, Pastor of congregational church, Edgarton, Mass.  
 Rev. NATHANIEL BRADSTREET, æt. 57, Westford, Mass.  
 Rev. THOMAS K. PECK, æt. 34, Paquetannak, Conn. Episcopal church.  
 Rev. FRANCIS G. MACCOMBER, æt. 30, Pastor of Bap. ch. Beverly, Ma. formerly patronized by the *American Education Society*.  
 Rev. CORNELIUS R. DUFFLE, æt. 38, Rector of St. Thomas church, New York city.  
 Rev. JOSIAH MOULTON, æt. 52, Ashford, N. Y.  
 Rev. DANIEL BANKS, æt. 48, Preceptor St. Lawrence Academy, Potsdam, N. Y.  
 Rev. ENOCH BOUTON, æt. 48, Preble, N. Y.  
 Rev. CHARLES THORP, æt. 48, Pastor Presb. ch. Brighton, N. Y.  
 Rev. FREEBORN GARRETSON, æt. 76, Methodist Episcopal church, New York.  
 Rev. JAMES M'LAUGHLIN, æt. 59, Pastor of Baptist church, New Britain, New Jersey.  
 Rev. GEORGE C. STREIN, æt. 59, Pastor of Evangelical Lutheran church, Hamburg, Penn.  
 Rev. MAXAMILLIAN RAUTZAU, æt. 58, Fredericksburg, Maryland.  
 Rev. ROBERT LITTLE, æt. 58, Pastor of Unitarian church, Washington, D. C.  
 Rev. JOSEPH WILLARD, æt. 72, congregational church, Littleton, New Hampshire.  
 Rev. ISRAEL KEMP, Baptist church, York co. Va.  
 Rev. BARZILLIA GRAVES, Caswell co. N. C.  
 Rev. WILLIAM H. WILMER, D. D. Prest. William and Mary College, Va.  
 Rev. WILLIAM JONES, æt. 23, Meth. Episcopal church, Trenton, N. C.  
 Rev. MALACHI REEVES, Wilkes co. Ga.  
 Rev. THEOPHILUS PIERCE, æt. 60, Bap. church, Twigs county, Ga.  
 Rev. THOMAS D. HOWELL, Meth. Epis. ch. Ga.  
 Rev. HARRIS POPE, æt. 28, West Tennessee.  
 Rev. HORACE HOLLEY, D. D. late President of Transylvania University, Kentucky.  
 Rev. JOSEPH P. HOWE, Montgomery, Ky.  
 Rev. JAMES DESIGRAND, late Prest. of St. Thomas College, Kentucky.  
 Rev. THOMAS ODELL, Meth. Epis. church, Ohio.

#### *Students in Theology.*

Mr. JOHN INGALLS, æt. 28, a member of the senior class in Theol. Sem. Andover.

Died at Andover, Mass. Sept. 24, 1897, Mr. JOSEPH PECK, æt. 30; for several years under the patronage of the American Education Society. Mr. Peck was born at Amherst, Mass. where his mother, a widow, now resides. He became hopefully pious during a revival of religion in his native town, and made a public profession while a member of Amherst College. He possessed an amiable disposition, was

highly consistent and exemplary in his deportment, and gave evidence of being sincerely devoted to the cause of the Redeemer. His health had been failing for some time, when he was attacked with a violent fever which terminated his life in a few days. During his last illness he manifested a calm and submissive temper. His mind, even when labouring under delirium occasioned by the disease, dwelt much upon religious subjects. He was frequently engaged in prayer, for himself and others, and was observed to be thus engaged but a short time before he expired. Being seized with one of those paroxysms which frequently precede dissolution, he raised himself up and exclaimed, O death, death! And not long after, was permitted, we trust, to triumph over its sting, and to enter into rest. It is said to have been his purpose, had he lived, to devote himself as a Missionary, to the West.

### CORRESPONDENCE.

*Letter from a minister, formerly aided by the American Education Society, who has refunded all which he received.*

The spirit which the following communication breathes, and the sentiments which it expresses, entitle it to a wider circulation than it can have if suffered to remain on the files of the American Education Society. The letter is highly honourable to the writer, and is worth a thousand speculations on the subject to which it relates.

*To the Reverend Elias Cornelius, Secretary of the American Education Society.*

Dear Brother,—I have this day received your Circular Letter, appealing for aid to those who were patronized by your Society and who have entered the ministry. It is a privilege and an honor to belong to that number, which I value more and more every year, but of which I should be undeserving were I not moved by the representations in your Circular. To me, indeed, the Society made its appropriations before its present judicious system of requiring notes without interest, came into operation, and therefore, in view of human law, it has no claim upon me; but it has a *moral* claim of a very sacred nature: such have been my views ever since I entered the ministry.

For this reason, and because I place a high estimation on this species of charity, I have been endeavoring to pay the Society all I ever received from it (including interest, as well as principal,) as fast as I could do so, consistently with the claims of other benevolent institutions and objects; and I have aimed to proceed just as if I had given such a written obligation to the Society, as is required by its present plan. Enclosed is ——— dollars which added to what I have given the last year makes the amount of the bene-

factions I received from your Society. My donations for several years previous, whether more or less, you may regard in the light of *interest*; and in the same light you may regard all my future donations, which I purpose to continue, annually, as long as I have any thing to give.

My salary is small; and though my family is also small, we have to consult the principles of economy and to deny ourselves many things, in order to have an agency in the various great departments of Christian charity. Our rule is, *first*, to economise; *secondly*, to give "bountifully," according to the Scripture maxim, 2 Cor. 9: 6; and then, *thirdly*, if we have any thing to spare, to lay it up, until the Lord shall call for it;—and we find so much enjoyment in this course, that we shall probably continue it.

I hope you will send your Circular to all who have received the bounty of the Society, and have entered the ministry, and are not actually laboring among the heathen, or in the desolate places of our own land. Surely there are few who cannot pay something, and none who will not gladly contribute what they can. In my judgment, those who have not given notes for the money they have received, are as really bound to make payment, as those who have given them; and at the same time they have the singular privilege of making this payment as though it were a free gift.

Your brother and fellow-laborer.

October, 1827.

This same correspondent says in another communication, "I wonder clergymen are not more ambitious of the luxury of giving. Let them think that out of 100 dollars, *five handsome donations* can be made of *twenty dollars each*, and from 60 dollars, *five, of twelve dollars each*. Let them give thus and insist upon it as their right and privilege of which no man shall deny them, and great would be their influence. People would complain less at their giving twenty dollars, than at their laying up that sum; and less of their laying up money than they do, if ministers only gave away as much as they laid up. A man with a salary of 600 dollars, ought, as it seems to me, to give 60 dollars a year, or one tenth of his income; and a man with a thousand dollars income, ought to give 100 dollars in charity; to do so only requires, calculation, economy, and decision."

The following certificate and letter are subjoined to the above interesting docu-

ments, as a proof, that while the Directors of the American Education Society appropriate aid in the way of loans, they do it, however, upon principles purely parental and benevolent. Cases may occur in which it would be unsuitable to require a young man to refund. The rules of the Directors make provision for such instances, and they have recently decided, that the case of the self denying missionary who devotes his life, and his all, to the service of Jesus Christ, among the benighted and destitute portions of our race, is of this nature. The certificate and letter have been forwarded to a missionary who is soon to embark for the Sandwich Islands. Similar certificates will be sent to several others, who were once patronized by the Society, and who have devoted their lives to the missionary work.

"This is to certify, that \_\_\_\_\_ having devoted himself to the service of Christ among the heathen, is by special vote of the Board of Directors, bearing date Oct 10, 1827, released, so long as he shall continue in this holy and self denying work, from his pecuniary obligations to the American Education Society."

Signed in behalf of the Board of Directors.

The certificate was accompanied with the following letter, and with a copy of the life of David Brainerd, as a memorial of affection and interest.

"My dear Brother,

I herewith enclose a certificate, by which you will learn that, in consequence of the high and holy service to which you have devoted yourself, your pecuniary obligations to the American Education Society cease to be binding upon you. In doing this, we cherish no doubt, that should Divine Providence hereafter place you in a situation to aid the Society by refunding the whole, or a part of what you have received, and should you meet with no higher claims upon your resources, you will be as happy to return something into this sacred Treasury, as we shall be to receive it.

But, go, my Brother, and let your first object be to win souls to Christ among the heathen; and, whether you ever render any other recompense or not to the Christian Church, whose son, I trust, you are, and of whose bounty you have par-



taken while preparing for the ministry, if you shall be successful in bringing sons and daughters to glory, from among the benighted nations, a rich and glorious reward will be experienced by those who have assisted you.

May the God of Apostles and Martyrs go with you, and bless you, and make you faithful unto death. The benedictions and prayers of your patrons will not cease to follow you, and with the supplications of the Christian Church will, I trust, prevail for you.

In the bonds of the most sacred friendship I subscribe myself, in behalf of

Your Patrons,

E. CORNELIUS, Sec'y of A. E. S.

Extract of a Letter from a former beneficiary of the American Education Society, now a minister of the Gospel in the Southern part of the United States. It illustrates the manner of life of many others who were once beneficiaries.

"Rev. and Dear Sir,

My first object in coming to — was to preach the blessed gospel to the destitute. This I have been enabled to do, not without effect. At a late meeting in my neighbourhood 25 were added to the church. On last Sabbath 13 were added to one of the churches to which I preach, and an anxious class was formed of 26, which was said to be not one fourth part of the really anxious persons in the Society. An anxious class is a new thing in this part of the country.

My second object has been to establish Sabbath schools, and juvenile libraries after the plan of the North. In this too God has prospered my efforts.

My third object has been to find youths of piety and talents who will devote their lives to the Gospel ministry—I have found four, two of whom are nearly ready for college, and the others have not yet commenced preparation, who are needy, and unable to educate themselves.

The truth is, that the South cannot expect to be supplied from the North. The climate forbids it. My stay here is at the hazard of my life, and at the sacrifice of my health. Within a year I have had one billious fever, and four attacks of fever and ague. I preach to three congregations, one 40 miles from the other two, which distance I must travel and return once, and often twice, in the month. The anxiety of so great a charge, the extreme fatigue in performing pastoral duties (for in my upper congregation there are names belonging to my anxious class 30 miles distant from each other) the la-

bour of preparing for the Sabbath,—all this has reduced me to a state of weakness, that for months past I have been able to ride my horse only in a walk.—There are 100 more or less serious where I preach *once in a month*; but my meetings are so few, and my visits so unfrequent, and no lay members to assist, the work cannot advance. I have made these remarks to make you *feel* that we need ministers."

*Students boarded in the Theological Seminary at Maryville, East Tennessee, for \$1 per month.*

A letter from Professor Anderson, dated the 7th of Sept. contains the following remarks upon the cheapness with which indigent young men, preparing for the ministry, are boarded in this Seminary.

"You have some knowledge of our plan, namely, that connected with the Seminary is a farm and boarding house. Our Steward got possession of the Boarding house on the 1st of Jan. last. Of course there is but nine months from that time to the end of this month. During this time we have had 19 boarders the whole, or part of the time, averaging 11 all the time. We find by a careful calculation that each student will just cost us one dollar per month for boarding. This will look so incredible that I must explain it to you. Then our expenses in supplying the house, and carrying on the farm have been \$812,91 1-3. The proceeds of the labour of the Steward and charity students, upon a fair calculation, amounts to \$712, 98. The difference between these two sums is, say, \$100. Divide this sum by 11, the number of students, and it makes \$9, that is, one dollar per month for boarding. The charity students who assisted on the farm, did not loose more time, than is usually lost in recreation, and kept up with their classes. Is there any parallel to this? I acknowledge it has out done my most sanguine expectations. If cheapness and economy can entitle us to public patronage, we have the title."

#### VIEW OF THE STATE OF RELIGION IN THE COLLEGES.

The young men who are assisted by the A. E. S. at the different colleges are organized, as has before been stated, for, the purpose of observing a monthly concert of prayer. A communication is sent by the members of each concert, to the

Secretary of the Society once in three months, in which, among other things, an account is given of the state of religion in the college the preceding quarter. From these communications a quarterly view of the state of religion in the colleges is easily derived,—which may occasionally furnish interesting articles for the Journal. The communications are prepared regularly in January, April, July, and October. The last quarter embraces the period of commencement, and vacation, and is not likely to be distinguished by accounts of religious prosperity. Most of the letters deplore the present low state of religion, and contrast it feelingly with the interest which was manifested some months ago.

The revival which commenced in Amherst College, the last spring, and which continued through a part of the summer, is thus described.

“At the commencement of the past year, and throughout the first term, there was but little concern manifested either by professors, or the impenitent themselves, for their eternal welfare. The Almighty sent the arrows of death among us and cut off an amiable youth in the morning of life. This afflictive event failed to produce its desired effect on the minds and hearts of our fellow students. Nothing of importance transpired during that term. Soon after the commencement of the next term, the chapel, which had been completed the preceding winter, was dedicated to the service of God. The occasion was an interesting and a solemn one.

“On the day appointed by public authority for fasting, humiliation, and prayer, divine service was held, for the first time, in the chapel. On this day, and on several succeeding sabbaths, a very pungent course of preaching was adopted by the President, calculated to arouse the christian to activity, and to make the impenitent reflect on their situation. These had the desired effect. Professors were led to examine their past lives, especially since they had been members of this seminary, and this examination we believe, was conducted with great candour and deliberation. We believe they saw and felt in a great degree their unfruitfulness, and the lamentable stupidity that had too long reigned among them. They humbled themselves before God,

and we believe earnestly prayed for the descent of the Holy Spirit upon this College. In answer to their prayers, and the prayers of God's children abroad, he was pleased to come into our midst, to convict sinners of sin, and to bring them unreservedly to bow to his sovereign will. Before the close of the term upwards of thirty indulged a hope in the pardoning love of God.

“The summer term was throughout an interesting one. Although the deep interest, which was manifested the preceding term, had in a degree subsided, yet the punctuality with which the students attended the stated religious meetings of the college, and the constant solemnity apparent in the same, induces us humbly to hope that the standard of piety still possesses a more elevated character than formerly. On the last sabbath in the term, the church for the first time assembled around the table of the Lord, when twenty came forward and publicly professed their faith in Christ. The season was one of deep interest.”

Let it be remembered, that our colleges are sources of moral and intellectual influence to our whole land, and in some degree to the world. Seven hundred young men have left them within a few months to enter into the various departments of public and professional life; and as many more have probably entered the colleges in the same time, who are here to acquire the means of doing incalculable good or ill to their fellow men. What if they should become heralds of the everlasting Gospel! Let christians everywhere send up their supplications to Him, who has said *Open thy mouth wide and I will fill it*; and let them be looking forward with growing interest to the approaching concert of prayer, to be held on the last Thursday in February, for the colleges.

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#### INTELLIGENCE.

QUARTERLY MEETING OF THE BOARD OF DIRECTORS OF THE AM. ED. SOC.

The Board of Directors held their quarterly meeting in Boston on the 10th inst. Twenty young men, whose recommendations were many of them unusually satisfactory, were received on trial. Of this number, 3 are natives of New Hampshire,



7 of Vermont, 4 of Massachusetts, 1 of Connecticut, 4 of New York, and 1 of Delaware. This is the largest number which has been received at one meeting for nearly seven years. In regard to one of the applicants, whose case is represented as peculiarly needy, the President of one of our colleges writes—"He tells me that he has been repeatedly advised to apply for aid to your Society, but never could so far sacrifice his love of independence as to consent to it. He was, however, from the difficulty of getting along without too much loss of time from his studies, becoming discouraged, and on the point of abandoning the hope of public usefulness. I explained to him the method of *loaning* money, now adopted by the Society, as calculated to save the feelings of young men, and advised him to apply. He concludes to do so, and has gone to ——— to procure the required testimonials." Other instances of a similar kind have occurred. Several other applications were made for assistance which are, for various reasons, deferred to a future meeting.

The cases of *five* young men, belonging to three different seminaries, were reported to the Board, when it was *voted*, that their character and standing are not such, as to justify, in the opinion of the Board, a continuance of patronage. In performing this very unpleasant duty, the Board acted from a sense of their high responsibility to the community, and to the great Head of the Church. They have published to the world their determination to patronize no young man who does not evince sincere piety, with talents, and scholarship, at least up to mediocrity—and by this rule they are resolved, in the fear of God, to abide, whatever may be the trials of private feeling, to which it shall subject them.

The prospect is becoming brighter and brighter, that young men enough may be found in our country, of decidedly promising character, to supply our own population, and millions of benighted pagans with the preaching of the Gospel, if, the

means of educating them for the ministry can be found. But alas! until there is a greater, and more general liberality manifested by christians, this bright anticipation *cannot* be realized. Notwithstanding the efforts which the Board have made, the funds of the American Education Society, for the last quarter, were not enough by a *thousand dollars* to meet the usual and necessary appropriations for this small part of the year. The embarrassment which was feared when the last number of the Journal was issued has come, and unless the imploring cry which is now sent forth for help should be heard, that embarrassment will be speedily and greatly increased; and we shall be reduced to the necessity of diminishing the number of future heralds of the Gospel, at the very time when there is fairer prospect of increasing them, than has been enjoyed for years. We rejoice in the growing liberality which is manifested in the support of foreign and domestic missions, and in other kindred objects of christian benevolence;—the Lord in mercy grant that this liberality may be increased an hundred fold; but do the christian public need to be told that *three fourths* of all our foreign missionaries, and a large number of domestic missionaries, to say nothing of many of the most distinguished ministers and pastors now labouring in the churches at home, belong to the class of men who have once been *Charity students*? Such men were Newell, Mills, Richards, Warren, Nichols, Parsons, Fisk, Chapman, Mosely, and Frost, now among the dead—and such are a still larger number among the living, whose names, if we might repeat them, would be no less familiar to every benevolent and christian ear. Our Lord has said, "the poor ye have with you always." And all history shows that from this class he has, for wise reasons, been pleased to take a large part of his most faithful and self-denying ministers. Let christians observe and properly weigh the signs of the times.—A glorious day is coming—preparations are going on for the greatest attack which has yet been made

upon the kingdom of darkness. Other institutions and societies are furnishing the outward armour, the materials for sustaining, directing, and carrying on the warfare; but to this Society and to others like it, must we look to a great extent for the *men* who are to breast the foe, and under God, to achieve the victory.

#### NEW HAMPSHIRE BRANCH.

The New Hampshire Branch of the American Education Society, held its first Anniversary on Wednesday the fifth of September at Rindge, during the session of the General Association of the State. The Annual Report was read by Professor Hadduck, the Secretary. Addresses were delivered by the Rev. Mr. Cook of Acworth, and by Rev. Dr. Tyler, President of Dartmouth College. We have not yet seen the Report. A correspondent of the Vermont Chronicle, who was present, takes notice of the meeting in the following language—

“The N. H. Branch of the American Education Society is yet in its infancy, its first anniversary having been celebrated at this meeting. This Society acknowledges the receipt of between four and five hundred dollars, and from the interest now manifested there can be no doubt that subsequent reports will prove that they duly appreciate the importance of a well educated ministry. The Secretary’s Report and the addresses before the Society were able efforts, of able and pious men, which could not fail to move *christians* to do their duty.”

#### CLOTHING WANTED.

We are induced to republish the following Notice in the hope that it may receive a further attention from the friends of the Society. But *two* pieces of Cloth are known to have been sent since it was published in July. Woolen Cloth and Flannel are much wanted.

Very important aid may be afforded to beneficiaries of the American Education Society, by furnishing them with suitable articles of clothing. The money which they receive from the Society does little more than pay for board; leaving books, clothing, and other expenses, to be defrayed by such other means as they can find. Many worthy young men are often in want of comfortable clothing.

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This is the case at the present time, with some whose wants have come to the knowledge of the Directors. The articles most in demand are cloths suitable to be made up into coats and pantaloons. In general, it is *decidedly better*, to leave the cloth to be made up, as it is called for by the indigent student himself, than to send it manufactured into garments.

It is also found on experience, that there is less advantage from *second hand* clothes, than might be supposed by the donors. Not only are alterations and repairs frequently necessary, and expensive, but the garment is less durable, and if the texture happens to be very fine, as it often will be, it subjects the student to the charge of extravagance from those who are ignorant of the manner in which he received the garment. Pieces of cloth, such as discreet persons would judge suitable for the beneficiaries of the Society in the various stages of education, of a dark color, either grey or black, cotton or woolen, and such as may be had at most of our manufacturing establishments in exchange for the raw material, would be exceedingly useful and very thankfully received. If a few neighbours would each contribute a small quantity of wool, or some other material, and exchange it at our manufactories for cloth, they might with a small sacrifice to themselves, greatly assist the young men whom the society patronizes. Of shirts, there is, at present, a supply. Cravats and handkerchiefs are wanted. Socks for summer are wanted; and a few, in addition to those now on hand, for winter. Articles of bedding are often extremely acceptable, as are also pieces of flannel. But what is *most wanted*, are pieces of cloth, especially woolen, like what have been mentioned.

Donations in clothing may be forwarded to the Treasurer at Boston, or to the Secretary at Andover; to the Treasurers or Secretaries of either of the Branch Societies, (a list of whom may be found in the present number of the Quarterly Journal,) or, if more convenient, to the places where the young men are engaged in their studies, care being taken to send them to a responsible person, say the principal Instructor, and to specify that they are sent for beneficiaries of the American Education Society.

All inquiries on the subject of clothing, whether by donors, or by those for whom the donations are intended, should be sent to the Secretary of the Society at Andover, Mass. who is the General Agent appointed by the Board to communicate information, and to regulate the distribution of clothes.



*Receipts into the Treasury of the Am. Ed.  
Society, from July 1, to Oct. 1, 1827.*

## DONATIONS.

Andover, avails of clothing sold by Mrs. Porter	13 00
Boston, collected in May and not before entered	70 00
Do. from James How	5 00
Brookline, avails of a small cherry tree	1 40
Charleston, S.C. from Rev. J. Dickson	10 00
Danvers, coll. at the mo. con. S. par.	6 32
Friend Do. by Rev. W. Fay	5 00
Falmouth, from Fem. Ed. Soc.	2 00
Nelson, N. H. avails of a charity box	22 59
L. Presson	2 03
Richmond, from Mr. David J. Burr	2 00
Salem, from Fem. Aux. Ed. Soc.	50 00
Sutton, from Fem. praying society	43 11
Townsend, from the Benev. society	9 81
Western, from L. Bliss	28 87
Wilton, N. H. from Fem. Ed. Soc.	10 00
Wethersfield, Vt. coll. at mo. conc.	11 86
Wethersfield, Ct. from Rev. J. Emerson	2 75
Wilmington, Del. Fem. Aux. Ed. Soc.	5 00
	26 00
	<u>\$326 74</u>

## ANNUAL SUBSCRIPTIONS.

Boston, from Mr. David W. Child, 2d annual subscription for 5 years	30 00
Newburyport, from Samuel Newman	10 00—40 00

*To constitute the following persons  
HONORARY MEMBERS for life,  
of the Society.*

Rev. JOSEPH EMERSON, Wethersfield, Con. from members of Fem. Seminary	40 00
Rev. ISAAC LEWIS, Greenwich, Ct. from Ladies in his Soc. in part	25 00
Rev. PLINY DICKENSON, Walpole, from collections at the mon. con. and from Fem. Cent. Soc. in part	30 00—95 00

## INCOME FROM SCHOLARSHIPS.

The Train scholarship	60 00
Proctor Do.	60 00
Fay Do.	42 00
1st Dorchester Do. (for 6 m.)	30 00
Dixon Do.	60 00
Lord Do. (for 6 m.)	60 00
Part of a schol. from friend in Essex	24 00—366 00

## INCOME FROM OTHER FUNDS.

Interest on money loaned	242 63
Cash received on a small note	6 00

## REFUNDED

By ——— a former beneficiary	47 72
Total for present use	<u>\$1124 09</u>

## PRINCIPAL RECEIVED ON SCHOLARSHIPS.

Train scholarship, by Mr. S. Train, Boston	1000 00
Proctor scholarship, by Dea. J. C. Proctor	1000 00
Lord scholarship, by Mrs. Phebe Lord, Kennebunk Port, Me.	1000 00
Daniel Metcalf scholarship, by Mr. Daniel Metcalf, Lebanon, Con.	1000 00
Fay scholarship, Charlestown, in part	260 00
Greenwich scholarship, Greenwich, Ct. in pt.	200 00
Dwight scholarship, Boston, in part	60 00
Worcester scholarship, Salem, in part, from Ladies and Gentlemen	193 00

## LEGACIES.

From the late Samuel Postlethwaite, Esq. of Natches, a legacy	200 00
	<u>\$4,913 00</u>
Total	<u>\$6,037 09.</u>

## MAINE BRANCH.

Collection at the Anniversary in Hallowell	29 80
From N. Coffin, Esq. his annual subscription	2 00
From Rev. D. Thurston, Do.	2 00
Collected at Month. Conc. in Brunswick	4 60
Interest rec'd on Ellingwood scholarship	43 80
Do. on money lent	11 71
	<u>\$93 91</u>

## NEW HAMPSHIRE BRANCH.

From Ladies in Amherst, to constitute Rev. Nathan Lord, Life Member	30 00
From Ladies in Concord, which with a former donation is to constitute Rev. N. Bouton, Life Member	18 30
From Ladies in Dover, to constitute Rev. J. W. Cary, Life Member	30 00
From Ladies in Canterbury, in part to constitute Rev. Wm. Patrick, Life Member	16 62
From Ladies in Rindge, to constitute Rev. A. W. Burnham, Life Member	30 00
From Ladies in Henniker, to constitute Rev. Jacob Scales, Life Member	30 00
From Friend \$5, from Do. \$1, in part to constitute Rev. Broughton White of Washington, Life Member	6 00
From Ladies and Gentlemen in Hillsborough by Rev. Mr. Lawton	11 00
Annual Subscription of Dr. Richard Steele	5 00
Rev. Robert Page	1 00
Hon. Joshua Darling	1 00
Mr. Joseph Shattuck	1 00
Note of Hon. D. L. Morrill, life subscription	30 00
Interest on above Note for one year	1 80
Cash received from sundry persons, and accounted for by Mr. Alex. Aikman, agent*	21 00
Do. by Mr. Thomas A. Ogden,†	56 12
	<u>\$288 84</u>
Box of clothing from Ladies in Francistown, by Mrs. S. Bradford, valued at	\$14 10

## CONNECTICUT BRANCH.

From a Clergyman in the western part of Connecticut, a Marriage fee	10 00
From a Clergyman's wife, a present	3 00
From a Lady in Fairfield	2 00
From Ladies in the 1st Soc. Norwich (being a sum equal to the interest of a scholarship)	60 00
From Ladies in Chelsea, income of the ——— scholarship	67 00
From the Young Ladies Charity Ware-house in Chelsea, \$30 of which is to constitute the Rev. Alfred Mitchell a member for life of the Connecticut Branch	40 00
Interest in part, on Yale College scholarship	18 00
The above sums rec'd and paid over by Rev. E. Cornelius, Sec'y of the Parent Society.	
From sundry friends in Middletown, by Mr. S. Southmayd	3 50
	<u>\$203 50</u>

## PRESBYTERIAN BRANCH.

No Report.

Grand Total acknowledged in above list \$6,623 34

## CLOTHING RECEIVED DURING THE QUARTER.

Shirley, A piece of black fulled cloth, and 2 pair of socks, by Mrs. Jenny Little.

\* Of Dr. Parsons of Rye, 75. From Hampstead, in part, to constitute Rev. Mr. Kelly a life member 6,00, From Bath, in part, to constitute Rev. Mr. Southland a life mem. 11,25. From Haverhill 3,00.—\$21,00

† From W. P. Boscawen 2,00. From E. P. Boscawen, to constitute Rev. Dr. Woods a member for life 30,00. From Francistown 11,30. From Hancock, in part, to constitute Rev. Archibald Burgess a life member 5,25. From Antrim, in part, to constitute the Rev. John Whiton a life member 5,85. From Stoddard 1,72.—\$56,12.

The following Scholarships have recently been completed or begun, in Connecticut, during a short agency of the Secretary of the Parent Society.—The subscriptions are generally for a term of five years. The amount for the whole term is the sum named below.

#### HENRY STILLMAN SCHOLARSHIP.

By members of the Congregational Church and Society in Wethersfield.—*Completed.*

Gentlemen's committee. Dea. Timothy Stillman, Mr. Samuel Galpin, Mr. Barzillah Buck.

##### Subscribers.

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By members of the 1st Society in Norwich.—*Not Completed.*

Gentlemen's committee. Henry Strong, Esq. Mr. Joseph C. Huntington. Dea. Cleveland.

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Preference to be given, in appropriating the income, to a young man in Yale College.

#### GREENWICH SCHOLARSHIP.

By the Congregational Church and Soc. in Greenwich.—Particulars not yet fully received.—Subscriptions, &c. given hereafter.

#### MIDDLETOWN UPPER HOUSES.

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Amount of Gentlemen's subscription	45 62
Ladies Do.	32 31
	\$77 93

Gentlemen's committee. Rev. Mr. Williams, Capt. Stow, Mr. Sage.

The Board of Directors acknowledge with lively gratitude a donation of 600 bound copies of the Life of Brainerd (the valuable octavo edition of Rev. S. E. Dwight) from the Trustees of Phillips Academy; —to be distributed by the Secretary of the American Ed. Soc. to the present and future beneficiaries of the Society, in connexion with his Pastoral visits. Also, an annual grant of Tracts from the American Tract Society at Boston, to each beneficiary of the Society of the value of \$1, for gratuitous distribution.

#### GENERAL NOTICES.

☞ The particular attention of the Treasurers of Branch Societies is requested to the following clause in the system of Rules recently adopted for regulating the intercourse between the American Education Society and its Branches. (See last Report, App. B. p. 50, § 12.)

"The Treasurer of each Branch shall be required to make a quarterly report to its Board of Directors, of the state of the Treasury, noting particularly the amount of disposable funds which is possessed at the time; he shall also be required to forward a duplicate of the same report, including a complete and accurate list of donations for the quarter, to the Treasurer of the Parent Society; and for all funds in his hands, or under his care, belonging to the General Society, he shall forward a certificate to its Treasurer."

The next Quarterly meeting of the Board of Directors of the General Society, will be held, on Wednesday the 9th day of January 1828, in Boston. An Examining Committee, on the preceding day, will attend to such new candidates for aid as may apply for patronage.

The Boards of the several Branch Societies usually meet two weeks previous to this time.

Inquiries are so often made respecting the course to be pursued to obtain the patronage of the Soci-



ty, that we here republish the Notice which was given in the last Report.

1. The applicant must exhibit evidence that he has been pursuing classical studies, at least three months, with a competent Instructor.

2. He must produce testimonials from three or more serious and respectable persons, best acquainted with him and his circumstances (e. g. his minister, instructor, a magistrate, or some other principal man in the vicinity) stating his age, place of residence, indigence, moral and religious character, talents, acquirements, and serious desire to devote his life to the Gospel ministry. These testimonials should be full and explicit. They should not be given without personal knowledge of the facts stated, or a minute and thorough information respecting the person to be recommended. They should be *sealed*; that the writer may speak with more freedom, and that the person recommended may not be injured by reading opinions in his own praise. This last suggestion is of more importance, than might at first be apprehended by one who has not reflected on the subject.

3. Having obtained the above testimonials, the applicant, or his friends, may make known his wishes to the Secretary of the Parent Society, whose residence is at Andover, Mass.; or, if more convenient, to either of the Secretaries of the Branch Soc. (see list on this page) who will direct him to go before some one of the Examining Committees, appointed to examine candidates in regard to the evidences of their piety, their motives in wishing to engage in the ministry, and in regard to their talents and literary attainments.

4. If the examination and testimonials of the candidate are satisfactory to the Committee, they will recommend him to the Board of Directors, who at their next regular meeting will receive him on probation, for three months, and make him the usual appropriation. The sum granted is, at present, 12 dollars per quarter, to those in Academies, and 18 dollars per quarter to those in Colleges.

5. At the end of three months, the person received is required to make a return to the Board of Directors, according to a printed form,—appended to last Report.

6. At the close of each succeeding quarter, unless a longer time has been granted by the Board of Directors, on account of distance, or for other special reasons, the application for aid must be renewed in the same way. If the returns are defective the application must fail, and no appropriation can be received until the rules are complied with.

7. The Directors of the Parent Society meet regularly in Boston, on the Second Wednesday of January, April, July, and October, at 10 o'clock, A. M. A committee of the Directors, meet at 3 o'clock on the preceding day, for the purpose of examining those who wish to apply for the patronage of the Society. Communications must be in season for these meetings, or they will be laid over. The Boards of the Several Branch Societies usually meet two weeks previous to the times, above mentioned (see System of rules, p. 49, ¶ 11. of last Report.)

8. Students after choosing the place of their study, are not expected to remove to another, or to advance from the first to the second stage of their education; (i. e. from their preparatory, to their collegiate course,) without the approbation of the Directors.

9. The Secretary gives notice to those concerned of all appropriations made, and of the manner in which they are to be obtained.



An adjourned meeting of the Board of Directors was held in Boston just as these last notices were going to press, for the purpose of filling the office of Treasurer, recently made vacant by the resignation of Mr. Cleveland, who has served the Society faithfully and gratuitously for twelve years. Mr. WILLIAM ROPES, merchant of Boston, is unanimously elected his successor, and will immediately enter on the duties of his office.—Particulars hereafter.



*Officers of the American Education Society, and of its Branches, to whom communications or donations are to be sent.*

Rev. E. CORNELIUS, Sec'y of the General Society, Andover, Mass.

Mr. WILLIAM ROPES, Treasurer of Do.—Donations to be left, *for the present*, at No. 45 Central Wharf; or, if left by ladies, they may be deposited with Mr. Aaron Russell, at the Tract Depository in Hanover Church, who is authorised to receive them.

Rev. BENJAMIN TAPPAN, Sec'y of the Maine Branch, Augusta, Me.

Rev. SAMUEL P. NEWMAN, Treasurer of Do. Brunswick, Me.

Rev. CHARLES B. HADDUCK, Sec'y of the N.H. Branch, Hanover, N. H.

SAMUEL FLETCHER, Esq. Treasurer of Do. Concord, N. H.

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PETER LUDLOW, Esq. Treasurer of Do. 144 Nassau street, New York.

THE

# QUARTERLY JOURNAL

OF THE

## AMERICAN EDUCATION SOCIETY.

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No. III.

JANUARY

1828.

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### PRAYER FOR COLLEGES.

*To all the friends of Zion, throughout the land.*

DEAR CHRISTIAN BRETHERN,

PERMIT us in few words, to "stir up your pure minds by way of remembrance." *The last Thursday of February is at hand.* Blessed day! How many warm and gushing emotions is the bare mention of it calculated to excite in a thousand pious hearts. What though no worldling's pulse will be quickened by its approach; no jubilant peals will usher it in; no far-sighted politician will mark it in his calendar; and it will come and go unheeded by the busy and the pleasure-loving throng; surely the *American Church* will anticipate its return with a deep and thrilling interest. Faith, and hope, and charity will kindle in her eye at its early dawn, and impart a holy importunity to her supplications. Angels, we doubt not, will rejoice in their celestial spheres, and God himself will light up the day with his smiles, when he looks down and beholds his children wrestling together with the "Angel of the covenant."

Shall we stop to prove that prayer is a duty, and that God is moved by it to bestow blessings upon the world which he would otherwise withhold? This might have been needful in a darker age, but "the darkness is past and the true light now shineth." We will not therefore keep you a moment longer, beloved brethren, from

the main design of this address. It is to engage, if possible, every christian in the land, to pray for the out-pouring of the Holy Spirit upon our Colleges; and especially to secure for them the united intercessions of the church on the day already specified, which we hope will be devoted to fasting and prayer by all who love the Saviour.

However we may sometimes find ourselves straitened for want of arguments and motives in discussing subjects of ordinary interest, we feel no such embarrassment on the present occasion. The great difficulty is to select, condense, and arrange our topics, so as within narrow limits, to lay the case fairly before your consciences. God blesses and curses the world by human agency; and it is needless to say, that under this economy, the destinies of the church and the state will soon be in the hands of those who are now receiving their education. In our academic halls are the future lawgivers and religious teachers of this great republic: and O, what unknown interests of time and eternity are suspended upon the few months, or years, which remain of their pupilage. Their piety, if by the grace of God they are pious, is public property, and there is none so valuable in all the investments and securities of the government. So on the other hand, the lax principles and kindred habits of liberally educated men, are more onerous to the public, than all the burdens of taxa-



tion. Every student in college, of respectable talents and acquirements, may be regarded as the representative of at least a thousand immortal beings, who will be moulded by his opinions and example; to say nothing of the amazing influence, either good or bad, which will go down from him to distant generations. Contemplated in this light, the aggregate of good to be gained, or lost, in the short space of four years, baffles the mighty and almost illimitable grasp of imagination itself.

The number of young men, now enjoying the advantages of a public classical education in these United States, is estimated at *three thousand*. Of course, not far from *eight hundred* will leave our colleges within the present year, and go forth to scatter blessings over the face of the land, or to sow it with their errors and their vices. In twenty years the number will increase to *fifteen thousand*; and at the present rate merely, will amount, in a single generation, to more than THIRTY THOUSAND! Give us this army of educated men, this immense weight of talent and energy and influence, and what is there of ignorance, or irreligion in the nation, which could long stand before it? But what cause will this disciplined host be inclined to espouse? Under whose banner shall it be marshalled? Will it declare for Christ and the church, or against both? These, dear brethren, are momentous questions, and will lead you, we doubt not, anxiously to inquire, what is the religious character of the students now in our public seminaries?

It was stated, as many of you will remember, in the last number of this Journal, that about one third of the young men in the New England colleges are professors of religion. Our information from the middle, southern and western colleges, is much less particular; but we fear, that not more than six, or seven hundred, of the whole three thousand, included in our present estimate, are now on

the Lord's side. More than *three* to *one*, probably, are still his enemies; and will in one way or other, act in hostility to his kingdom, unless their hearts should be changed by his grace. And must the great body of these precious youth lose their souls? Must the churches be without pastors, and the land without pious rulers, and the heathen without missionaries, when there is so much talent and knowledge and influence to be sanctified in our higher seminaries? And what hinders its being sanctified? Who will be answerable for consequences, should two thousand, or even one thousand of these gifted and privileged young men remain unconverted when they leave college? Will not the American church, will not you who profess to love Zion be answerable?

Why should the majority of educated men, nay, why should even a *minority* any longer throw the weight of their talents into the wrong scale? What withholds the Spirit from descending upon all our literary institutions and subduing every stout-hearted sinner? Ah, brethren, is it not our unbelief? Our faith wavers. Our heart is not enlarged. Our mouth is not filled because it is not opened. In reference to the conversion of students during their academic course, we have expected but little, we have prayed for but little, we have attempted but little; and is it strange if but comparatively little has been done? Can you offer any scriptural reason why you should not pray for the conversion of every scholar in our forty colleges, or why the prayer may not this very year be answered? The time *will* come, and who can tell how near it may be, when all the talents and science and literature in our great public schools will be sanctified by the Divine Spirit, and when "holiness to the Lord" will be written in all their halls and upon every course of study. But prayer and faith only can bring that day; and whenever the efficacy of holy importunity and confidence in the promises shall be

fully tested, "it will come and will not tarry." Why then should we put it far from us, by supinely waiting for it, when our souls ought to be going forth to meet it? Why are not the fountains already purified? Why are not all the youth in our public institutions converted?

The truth is, dear brethren, and it must be told, that the church at large is not awake to the duty and importance of praying for revivals in colleges. But few christians, we believe, have yet contemplated the subject in half its important bearings; while the great majority of professors in this country, have not hitherto taken any part in the annual concert. It is extremely encouraging to know, however, that since God first put it into the hearts of a few to propose and to unite in such a concert, the holy flame has been spreading from church to church; and from that blessed era, (for we must call it an era,) revivals have become much more frequent and powerful in our classical seminaries, than they ever were before. Indeed, when we look at facts and coincidences, we find it impossible to doubt, that God has affixed to this concert the broad seal of his approbation. Again and again has that promise been verified, "Before they call I will answer; and while they are yet speaking I will hear." In some instances has the Spirit been poured out on the very day of fasting and prayer, and numbers of students have been "pricked in the heart." In many other cases a deep solemnity has fallen upon colleges, while the children of God were yet upon their knees, and has been manifestly connected with subsequent revivals. One such case, at least, occurred last February. We saw it. If our hearts deceive us not, we felt it: and after a few weeks of gradually increasing interest, the Holy Ghost came down upon the seminary "like a mighty rushing wind." Reviewing the recent history of college revivals, we can no more question that God has heard and answered prayer, than if

we were assured of it by an audible voice from heaven. But how much greater things than these might have been done, had there been more prayer, and more faith, and more fasting; had *five, or seven hundred thousand christians* united in the annual concert, and often renewed their supplications in behalf of our colleges.

Permit us then, dear brethren, of every denomination, and in every section of the American church, to be importunate with you in this regard: and we solemnly put it to your consciences, whether we ought, in any case, to take a denial? In asking you to unite with us in fasting and supplication, *on the last Thursday of February*, we plead for your sons and brothers in our public seminaries, and for our own children also, who are yet enemies to God. We plead for the destitute churches in the older states, and for the scattered population of the west and the south. We plead for all the invaluable institutions of our common country: for the sabbath, for the laws, for public morality and safety, for all our republican constitutions of government. We plead for the red man within our borders and without—for Africa, and Asia, and the isles of the sea.

Do you then care for your own flesh and blood? Do you love the church, or your country, or the souls of the poor heathen? Do you wish to see a new and holier impulse given to all the machinery of christian benevolence; and that every part of it may move onward with increasing majesty and power after you are dead? Do your hearts, "full of faith and of the Holy Ghost," ever go forth to meet the prophetic glories of the latter day? If so you will pray, you cannot help praying for the effusions of the Spirit upon all our colleges; for the early sanctification of all their youthful and beloved inmates; and you will look forward with no ordinary degree of interest to that day, which has been designated for united fasting and prayer in their behalf.

God is not slack concerning his



promises; the Saviour has lost none of his interest in the welfare of Zion; no encouragement to faith and prayer has been withdrawn. Let the church then "come boldly to the throne of grace;" let her resolve, "I will not let thee go except thou bless me," and how soon will the heavens open over her head! How copiously will they "pour down righteousness" upon the seats of learning, and in receiving pastors and missionaries from them, how will those mourning disciples who have long sat in "desolate places" sing, "Lo this is our God; we have waited for him and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

Here we might close; but it occurs to us with great force, that by striving to fix your thoughts exclusively upon colleges at the approaching concert, we should too much narrow the ground of holy wrestling. Probably more than a *thousand* young men, who will soon enter the higher seminaries, are now pursuing their studies in academies and other preparatory schools. Supposing one fourth of this number to be now pious, which is a large estimate, between *seven and eight hundred* are "aliens from the commonwealth of Israel"—"without hope and without God in the world."

Now all the arguments and motives which should influence the church to pray for them in a more advanced stage of their education, apply here, even with greater force. For if it is of such amazing importance, as has been represented, that the best talents and learning should be dedicated to the service of God, then this dedication cannot take place too early in life. There is manifestly great advantage in giving the heart to God, before any of those evil propensities ripen into habits, which it often costs the converted student in college, long and painful efforts to subdue. *Five hundred*, or more, who are now unreconciled to God, will become members of our public seminaries within the present year; and how

great is the hostile influence which they will carry along with them, if their hearts are not changed—an influence by which some of your own sons may be led away from the paths of virtue and destroyed.

Pray then, christian brethren, for all the preparatory seminaries as well as for the colleges; that God will revive his work in them; that he will purify the smaller fountains and thus make all the streams which flow into the larger ones salutary; that "our sons may be as plants grown up in their youth;" that they may be "all righteous," and all be made happily instrumental in promoting the glory of God and the salvation of the world.



#### NEW IMPULSE TO BENEVOLENT EFFORT.

Since the Christian era, there has not been a year which has opened with such animating and glorious prospects upon the church and the world as the present. All the improvements in science, art, and the social state, and which distinguish the times in which we live, are by a happy combination of circumstances, lending their aid to the advancement of that kingdom which is to fill the earth with righteousness and peace. The means which christian benevolence has hitherto employed for enlightening and renovating the minds of men have been small, and disproportioned to the extent of the work to be done. But the scene is rapidly changing—efforts are making, and resources are providing, which will ere long be felt in the very heart of satan's empire. Public opinion, like a wave of the sea is rolling on, and producing every moment a wider and stronger current in favour of the benevolent enterprizes of the day. Incredulity may still doubt, and worldly policy may hesitate, and opposition lift her arm, but the work will go on. It is urged forward by an invisible, but by a resistless hand, and while that is the case, nothing shall stop it. The late Missionary meeting at New York is but the be-

gining of a scene which is yet more to gladden the eye and to swell the heart of christian benevolence. The tone of feeling which was then cherished, as was predicted, has "by a holy sympathy and by the power of the Holy Ghost," been propagated already, in a good degree, "through that great city, through this powerful nation," and will, we doubt not, yet be felt "through the world." They who love our Lord Jesus Christ will feel the constraining influence of such examples—and awake and gird themselves for action. The conversion of the world, and of the *whole* world, to God, will be a matter of sober calculation. The means necessary will be estimated and provided. Faith will lift her eye to God with firmer confidence. Prayer will open the mouth wide, in supplications for spiritual blessings; and the hosts of the redeemed on earth will, ere long, we trust, join the hosts of the redeemed in heaven in saying "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Happy they for whom God has reserved the privilege of assisting to usher in such a day as that! But the time for effort is short. The Spirit of the living God utters his voice, and proclaims to all—"Whatsoever thy hand findeth to do, DO IT WITH THY MIGHT."

The following extract from the sermon of Dr. Beecher, delivered at the meeting referred to in the above article, is all that our limits permit us to give.

#### EXTRACT FROM DR. BEECHER'S MISSIONARY SERMON.

There must come an era of *more decided action*, before the earth can be subdued to Christ.

Compared with the exigency, we have not, as yet, the semblance of an army in the field; and our munitions are yet to be collected. Two hundred souls constitute the entire force, which twelve millions of freemen, cheered and blessed with the light of the gospel, have sent forth to bring the world out of bondage. And

yet one half the nation is panic-struck at the drafts thus made upon her resources! What has been done, however, is but mere skirmishing before the shock of battle. Half the subjects of Satan's dark empire on earth, have not heard, as yet, that we have a being. And were none but such feeble efforts to be put forth, he instead of coming down in great wrath, would keep his temper, and leave the war to his subalterns.

Nothing great on earth, good or bad, was ever accomplished without decisive action. The cause, in the moral world, as really as in the natural, must ever be proportioned to the effect to be produced. And what have we done, as yet, to justify the expectation, that God, by such means, is about to *make all things new*? Could our Independence have been achieved by such indecisive action as we put forth for the emancipation of the world? Dear Brethren, we must fix our eye earnestly on a world lying in wickedness: our hearts must be fully set upon its deliverance: our hands must be opened wide for its relief. Not only the ministers of religion must give themselves wholly to this work; but all who prize civil and religious freedom—all who exult in these blessings—must come forth to the help of the Lord against the mighty. And when to all who are now cheered by the light of revelation, the deliverance of a world in bondage shall become the all absorbing object, and the concentrating point of holy enterprise, then speedily will the angel descend from heaven, with a great chain, to bind and cast into the bottomless pit him who through so many ages has deceived the nations.



#### INTERESTING FACTS.

*Former beneficiaries of the American Education Society refunding.*

*Eight hundred and Sixteen dollars have been refunded within three months by beneficiaries of the Am. Ed. Soc. who have completed their studies, as the Treasurer's account for the present number of the Journal will show. One hundred and forty dollars have in the same time been received into the Treasury of the Maine Branch, from a former beneficiary of that Society. ONE HUNDRED more is known to have been ordered to be paid into the Treasury of the Parent Society, by a young minister who is laboriously engaged in promoting the interests of one of the largest benevolent societies of our country. Total TEN HUNDRED AND FIFTY SIX DOLLARS.*



*Fruits of the labours of six beneficiaries of the American Education Society settled in the ministry.*

In the course of a correspondence which the Secretary of the Am. Ed. Soc. has recently held with former beneficiaries of the Society, six have, *incidentally*, mentioned the number of souls who have been added to their respective churches, or who have become hopefully pious, during their ministry, which, of course, has been but short. The whole number thus mentioned, is, 598. Of these, 358 have become subjects of divine grace, it is hoped, during the last year. One mentions 200 such instances as having occurred under his ministry within a year;—a minister too whose flock is scattered over 8 or 9 miles square—whose salary is nominally, though not really 350 dollars; and who has taken his station among a people “in a broken, scattered situation, having been destitute of the settled ministry twenty five or thirty years.” Friends of the Education Society! Can you hear such facts and not thank God, and take courage? Between 70 and 80 former Beneficiaries are settled as Pastors. What a report would you have of the fruits of your benevolence, if they could all rehearse the successes which God has already given to their labours. Be not then weary in well doing, but double your efforts, and the results will be increasingly glorious.

*Important question answered by facts.*

How shall the number of faithful ministers and missionaries be increased, so as to meet the growing demands of the present times?

This is a question in which every friend of religion, and especially every friend of Foreign and Domestic Missions cannot but feel a lively interest. For what are Societies, or funds, if there be not a sufficient number of labourers to be sent forth by means of them? As facts are the most powerful reasoning in the world, we shall answer the question by appealing to these. The statement which follows is derived from the highest authority, and is the result of careful inquiry. Of those who have belonged to the Theological Seminaries of Andover, Princeton, and Auburn, and who have become ministers and missionaries, it will be seen that the largest proportion have belonged to the class of indigent, or charity students.

ANDOVER.

Whole number on the General Catalogue	422
Charity students	330
Whole number who have become For. Miss.	33
Charity students	28

PRINCETON.

Whole number who have left the Seminary	375
Charity students	200
Whole number of Foreign Missionaries	11
Charity students	6
Whole number of Domestic Missionaries	144
Charity students	90

AUBURN.

Whole number who have left	75
Known to have been charity students	35

Several others it is supposed have been assisted.

Thus it appears that more than three fourths of those who have gone on a Foreign Mission, and whose labours are changing the moral character of pagan nations, and bringing joy to millions of pious hearts, have been assisted to gain their high posts of usefulness by the hand of christian benevolence. More than half who have become Domestic Missionaries, or settled as Pastors of churches from the above Institutions have been aided in a similar way. Of those now in the seminaries referred to, more than half are known to be dependent on the aid of the Church, in a greater or less degree. We forbear to add a single reflection on such facts as these. The observing christian will see where God is finding a large part of the men, whom he designs to employ in the glorious work of reaping the harvest of the world; and he will find an argument for the support of Education Societies which no sophistry can possibly shake, or even obscure.

The resolutions which follow relate to a subject of unspeakable importance. The exigencies of the church and of the world call for ministers of a warm and devoted piety; men, who, with unshrinking resolution, will endure the crucifixion of every desire for ease, or fame, or emolument, or the pleasures of refined society, for the sake of saving millions who are lost. But how shall such a spirit of piety be produced? We answer, that one most important means is that of *pastoral influence*, properly exerted, over young men who are pursuing studies preparatory to the ministry. Let the professors in our Theological and other seminaries make it a part of their duty to exercise this influence, assiduously, and thoroughly—with such a spirit as St. Paul would cherish, and they will not labour in vain. We have ourselves seen enough, on this subject, to satisfy us that they will not.

The first resolution was adopted by the Synods of North Carolina and Virginia, at recent and successive meetings. The other resolutions were passed by the Presbytery of Hanover, having under its care the Union Theological Seminary, and were drawn up by Rev. John H. Rice, D. D. Professor in the Seminary.

*Resolved*, That it be earnestly enjoined on the Presbyteries under the care of this Synod, to pay particular attention to the improvement in holiness of the candidates for the ministry under their care.

The Hanover Presbytery, considering the encouraging prospects of the Union Theological Seminary, and the probability of a considerable increase in the number of candidates for the ministry of the Gospel, would express their thanks to the Great Head of the Church, for the favour shown to this Institution. And moreover, being fully convinced that it is not only necessary that ministers of the gospel be *pious and holy men*, but *eminently* pious and holy; that the culture of the heart is as necessary as that of the understanding; and as it is particularly the duty of the Presbytery to have oversight of candidates for the ministry, and to attend to their advancement in holiness, as well as to their progress in theological knowledge;

*Resolved 1st*, That at every meeting of Presbytery, the professor or professors, belonging to the institution, be required to make a particular report respecting the religious state of the students under the care of this Presbytery.

2. That at every meeting of Presbytery, it be made a subject of special prayer, that God may be pleased to pour out his Spirit in the Seminary and make the students therein eminent for zeal in the cause of righteousness, and for personal holiness.

3. That on every occasion when students are called upon to perform exercises for trials, there be also an examination of them as to their progress in vital piety; which examination shall be held in private, by a standing committee to be appointed for that purpose.



#### QUALIFICATIONS NECESSARY IN THOSE WHO ARE EDUCATED FOR THE MINISTRY.

The selection of suitable young men for the holy ministry is doubtless one of the most responsible acts which can be performed. If ever sound judgment, and a trembling sense of dependance on divine counsel, are needed, it is in this case.

The following views of the godly Richard Baxter, on this most important subject, will be read with interest, by all who are called to give advice respecting it, as well as by those who are looking forward to the ministry. They are particularly addressed to the latter.

“In order to prevent any from intending the work of the ministry who are not qualified, I will briefly mention the necessary qualifications for it. The work is so high, and miscarrying in it is of such dreadful consequence, that no one should be resolutely devoted to the ministry who hath not the following endowments.

1. A good natural capacity: it should be somewhat above the ordinary degree. Grace supposes nature: and by sanctifying it, turns it the right way; but does not use to make wise teachers of natural drones, or weak-headed lads, who have not sense enough to learn.

2. A competent readiness of speech. One who cannot readily speak his mind in common things is not likely to have that fluent delivery which is necessary to a preacher.

3. One that is fit to be devoted to the ministry must be hopeful for godliness. He must be captivated by no gross sin. He must not only have a love to learning, but religion; to the word of God and good company, to prayer and good books. He must show some sense about the concerns of his soul, and regard for the life to come; that his conscience is under some effectual convictions of the evil of sin, and the excellence and necessity of a godly life. The youth that hath not these qualifications, should not be devoted to the ministry. To devote an incapable, ungodly person to such a holy work, is worse than of old to have offered God the unclean for sacrifice. To do it under pretence of hoping that he may have grace hereafter, is a presumptuous profanation, and worse than to design a coward to be a soldier, or a wicked, unsuitable person for a partner in life, in hope that they become fit afterwards. If therefore your parents have been so unwise as to dedicate that to God which was unfit for his acceptance, it concerns you quickly to look better to yourselves, and not to run into the “consuming fire.” You ought to be conscious of your own condition. If you know you want either natural capacity, or readiness of speech, or serious piety and heart devotedness to God, do not meddle with that calling which requires all these.”

*Appendix to the Reformed Pastor.*



## STATISTICAL.

We have prepared, with much care and labour, for the present number of the Journal, a statistical view of several religious denominations in the United States. That the tables are entirely accurate, or perfect, is not pretended. Information of this kind can be rendered complete only by time, and a gradual approximation to the truth. We shall have done our duty, if the tables which we have compiled, are the *most complete* which are any where to be found; and on this point we cheerfully invite investigation.

## TABLE I.

*Statistical view of the Presbyterian Church in the United States.*

**AUTHORITIES:** "Minutes of the General Assembly of the Presbyterian Church in the United States of America," for 1827; and correspondence with the STATED CLERK of the Assembly, the REV. EZRA STILES ELY, D. D. 144, South Second Street, Philadelphia.

## SYNODS AND PRESBYTERIES.

## I. ALBANY S.

	min.	lic.	can.	chs.	ch.	va.	com.	Stated Clerks of Presbyteries, and residence.
1 Londonderry	15	7		10	3		1217	Rev. Edw. L. Parker, Londonderry, N.H.
2 Newburyport	11			5	1		598	" William Williams, Salem, Mass.
3 Champlain	12			12	1		684	" Moses Chase, Plattsburg, N. Y.
4 St. Lawrence	21		3	25	9		1754	" G. S. Boardman, Watertown, N. Y.
5 Ogdensburg	12			9	5		794	" Hiram S. Johnson, Canton, N. Y.
6 Oswego	9			18	12		1166	" David R. Dixon, Mexico, N. Y.
7 Oneida	37	5	7	31	13		3903	" Noah Coe, New Hartford, N. Y.
8 Otsego	8	1	3	12	6		1231	" John Smith, Cooperstown, N. Y.
9 Albany	32	7	27	30	11		5096	" Jas. V. Henry, Ballston, N. Y.
10 Troy	14	2	4	23			2220	" Nathan S. S. Beman, Troy, N. Y.
11 Columbia	19	5	2	10	2		1208	" William Chester, Hudson, N. Y.
	190	27	46	185	63		19871	

## II. N. YORK S.

1 Hudson	20	2	6	25	11		2447	" R. W. Condict, Montgomery, N. Y.
2 North River	15	2	2	22	13		1892	" John Johnson, Newburgh, N. Y.
3 Long Island	14	3	1	15	3		1050	" Eben. Phillips, East Hampton, N. Y.
4 New York	39	6	10	24	2		5549	" S. N. Rowan, D. D. N. Y. (city.)
5 New York 2d,	11	9	3	5			1034	" Jos. M <sup>c</sup> Elroy, N. Y. (city)
	99	22	22	91	29		11972	

## III. N. JERSEY S.

1 Newark	19	8	3	19	5		3850	" Gideon N. Judd, Bloomfield, N. J.
2 Elizabethtown	16	8	3	17	3		3715	" Alfred Chester, Rahway, N. J.
3 N. Brunswick	22	15	5	18	3		1961	" Eli F. Cooley, Trenton, N. J.
4 Newton	17			31	9		3131	" John F. Clarke, Flemington, N. J.
5 Susquehanna	16	2	3	28	16		1213	" Burr Baldwin, Montrose, Pa.
	90	33	14	113	36		13870	

## IV. GENEVA S.

1 Chenango	11			7	2		550	" E. D. Wells, Oxf'd, Chen. Co. N. Y.
2 Cortland	11			14	5		1327	" Caleb Clark, Truxton, N. Y.
3 Onondaga	16	1		21	8		1524	" Hutchins Taylor, Salina, N. Y.
4 Cayuga	36	7	15	42	20		2911	" Seth Smith, Genoa, N. Y.
5 Geneva	28	1		29	15		2952	" Henry Axtell, D. D. Geneva, N. Y.
6 Bath	10	2		24	16		1094	" Jas. H. Hotchkinn, Prattsburg, N. Y.
	112	11	15	137	66		10358	

## V. GENESEE S.

## SYNODS AND PRESBYTERIES.

	min.	lic.	can.	chs.	ch. va.	com.	Stated Clerks of Presbyteries, and residence.
1 Ontario	11	1	1	17	6	915	Rev. John Brainard Jr. Lima, N. Y.
2 Rochester	13	3		16	4	1014	" Joseph Penney, Rochester, N. Y.
3 Genesee	14	1	1	24	15	755	" Eli S. Hunter, Middlebury, N. Y.
4 Niagara	8	3		13	10	340	" David M. Smith, Lewiston, N. Y.
5 Buffalo	14	1		28	19	871	" Gilbert Crawford, Buffalo, N. Y.
	60	9	2	98	54	3895	

## VI. PHILADEL. S.

1 Philadelphia	36	8	16	46	8	6189	" Thos. J. Briggs, Frankford, Pa.
2 New Castle	21	8	11	35	7	3444	" A. K. Russell, Newark, Del.
3 Lewis	6			18		700	" Alex. Campbell, Dover, Del.
4 Baltimore	10	5	3	7	2	790	" Wm. Nevins, Baltimore, Md.
5 Dist. Colum.	11	4	1	9		676	" Reuben Post, Washington, D. C.
6 Carlisle	26	4	7	41	9	3807	" Jno. McKnight, Chambersburg, Pa.
7 Huntingdon	12	2	2	31	9	2292	" J. Coulter, Tuscarora, Miffl. Co. Pa.
8 Northumber.	9	1	4	19	3	2102	" Jos. Painter, Lycoming, Pa.
	131	32	44	206	38	20000	

## VII. PITTSB. S.

1 Alleghany	10			27	6	1421	" Reid Bracken, Harmony, Pa.
2 Erie	12		1	27	12	1292	" J. Eaton, Fairview, Erie Co. Pa.
3 Hartford	12		2	28	10	2134	" J. Satterfield, Moorfi'd, Mer. Co. Pa.
4 Redstone	22	1		44	3	4013	" Robert Johnson, Robbstown, Pa.
5 Steubenville	11		1	24	13	1099	" C. C. Beatty, Steubenville, Ohio
6 Washington	11	4	4	16	3	2306	" A. Wylie, D. D. Washington, Pa.
7 Ohio	19	2	4	22	3	2247	" Wm. Jeffrey, Pittsburgh, Pa.
	97	7	12	188	50	14512	

VIII. WESTERN  
RESERVE S.

1 Detroit	5			5			" Wm. Page, Ann Arbor, Mich. T.
2 Grand River	15	3		36	25	1517	" E. T. Woodruff, Wayne, Ash. Co. O.
3 Portage	10	1		20	7	821	" Wm. Hanford, Hudson, Ohio
4 Huron	10	2		33	19	681	" A. H. Belts, Brownhelm, Lor. Co. O.
	40	6		94	51	3019	

## IX. OHIO S.

1 Columbus	8			20	8	837	" James Hoge, Columbus, Ohio
2 Richland	10	1		33	14	1396	" James Rowland, Mansfield, Ohio
3 Chillicothe	12		1	24	10	1672	" James H. Dickey, Chillicothe, Ohio
4 Lancaster	10	1		32	20	1276	" James Culbertson, Zanesville, Ohio
5 Athens	5			8	5	408	" Rob't G. Wilson, D. D. Athens, O.
6 Miami	7	2	3	23	11	868	" James Coe, Troy, Miami Co. Ohio
7 Cincinnati	12	4	3	24	9	1182	" J. L. Wilson, D. D. Cincinnati, O.
	64	8	7	164	77	7639	

## X. INDIANA S.

1 Salem	5			11	7	511	" John T. Hamilton, Charleston, Ind.
2 Madison	7			14	8	564	" James H. Johnston, Madison, Ind.
3 Wabash	5			19	15	277	" George Bush, Indianapolis, Ind.
4 Missouri	5			16	9	487	" C. S. Robinson, St. Charles, Misso.
	22			60	39	1839	



## XI. KENTUCKY S.

## SYNODS AND PRESBYTERIES.

	min.	lic.	can.	chs.	ch.	va.	com.	Stated Clerks of Presbyteries, and residence.
1 Louisville	10			14			603	Rev. Daniel C. Banks, Louisville, Ky.
2 Muhlenburg	7	1	5	29	21		293	" Robert A. Lapsley, Wahlheim, Ky.
3 Transylvania	10	1	3	16	2		880	" James C. Barnes, Lancaster, Ky.
4 W. Lexington	8		2	10	1		540	" John Hudson, Lexington, Ky.
5 Ebenezer	8	1		17	9		982	" A. Todd, Flemingsburgh, Ky.
	43	3	10	86	33		3298	

## XII. VIRGINIA S.

1 Winchester	13	4	2	20	8		870	" John Jones, Fauquier C. H. Va.
2 Hanover	26	8	8	33	11		1667	" Jno. H. Rice, D. D. Ham. Syd. Va.
3 Lexington	23	3	5	37	13		3054	" F. M'Farland, Greenville, Va.
	62	15	15	90	32		5591	

## XIII. N. CAROLINA S.

1 Orange	19	2	5	30	7		1290	" Samuel L. Graham, Oxford, N. C.
2 Fayetteville	10	4	4	39	18		1933	" C. M'lver, Waynesborough, Ga.
3 Concord	9	2	1	28	15		1184	" H. N. Pharr, Batiesford, S. C.
4 Mecklenburgh	7		1	15	5		1645	" John Williamson, Hopewell, N. C.
5 Bethel	8	3		22	6		1656	" John B. Davies, Chesterville, S. C.
	53	11	11	134	51		47708	

## XIV. TENNESSEE S.

1 Abington	7	6	3	10	1		797	" Alexander M'Ewen, Abington, Va.
2 Union	14	5	6	26	5		1883	" Isaac Anderson, Maryville, Tenn.
3 Holston	7	6	8	14	5		1804	" A. S. Morrison, Lee Co. C. H. Va.
4 French Broad	6	3		9	5		798	" Cha's Coffin, D. D. Knoxville, Ten.
	34	20	17	59	16		5282	

## XV. W. TENNESSEE S.

1 W. Tennessee	14	3		22	9		1374	" D. Brown, Columbia, Tenn.
2 Shiloh	11	1	5	19	5		649	" James Smylie, Centreville, Miss.
3 Mississippi	12			13	2		387	" H. Barr, Courtland, Alabama.
4 N. Alabama	10		1	14	4		402	
	47	4	6	68	20		2812	

## XVI. S. C. &amp; GA. S.

1 S. Carolina	15	5	2	35			1893	" Henry Reid, Abbeville, S. C.
2 Hopewell	14	4	4	33	7		1126	" John S. Wilson, Laurensville, Ga.
3 Cha'ston Un.	12			4			397	" W. A. M'Dowell, Charleston, S. C.
4 Harmony	11			12	9		716	" John Cousor, Salem, S. C.
5 Georgia	7		1	3			186	" Nathaniel A. Pratt, Darien, Ga.
6 South Alab.	11	1	1	20	8		495	" J. P. Cunningham, Havanna, Alab.
	70	10	8	107	24		4813	

\* Trumbull

" H. Coe, Vernon, Trumbull Co. O.

## GRAND TOTAL.

Synods . . . . .	16	Candidates . . . . .	229
Presbyteries . . . . .	90	Churches . . . . .	1880
Ministers . . . . .	1214	Chhs. reported vacant . .	679
Licentiates . . . . .	218	Communicants . . . . .	136,479

\* Formed since the last report of the General Assembly.

*Statistical view of the Orthodox Congregational Churches of New England.* These may be regarded, for the most part, as represented by the General Associations of Massachusetts, Connecticut, and New Hampshire; the General Convention of Vermont; the General Conference of Maine; and the Evangelical Consociation of Rhode Island.

TABLE II.

*General Association of Massachusetts.*

Formed 1805. Meetings, 4th Tuesd. June. Meeting 1828, at Falmouth.

Secretary, Rev. Thomas Snell, N. Brookfield.

**AUTHORITIES:** "Minutes of the General Association of Massachusetts," for 1827; and special correspondence.

<i>Associations.</i>	<i>minis. churches. comm.</i>			<i>Clerks or Registers.</i>
1 Berkshire	18	21	2146	Rev. E. W. Dwight, Richmond.
2 Mountain	10	11	1033	" Moses Hallock, Plainfield.*
3 Franklin	9	14	704	" B. F. Clark, Buckland.
4 Hampshire Central	19	19	1794	" L. P. Bates, Whately.
5 Hamden	17			" Dorus Clark, Blandford.
6 Brookfield	9	14	810	" Joseph Vail, jun. Brimfield.
7 Worcester Central	10	10	1369	" George Allen, Shrewsbury.
8 Harmony	11	11	1247	" A. Pond, Ware.
9 Worcester North	9	6	757	" A. R. Putnam, Fitchburg.
10 Middlesex Union	7			" John Todd, Groton.
11 Andover	12	12	1153	" S. Sewell, Burlington.
12 Haverhill	6			" Ira Ingraham, Bradford.
13 Essex Middle	10			" D. T. Kimball, Ipswich.
14 Salem and Vicin.	14	14	1192	" B. Emerson, Salem.
15 Suffolk	13	13	1963	" E. Beecher, Boston.
16 Norfolk	11	12	1032	" Josiah Bent, Weymouth.
17 Taunton and Vic.	8	9	4433	" E. Maltby, Taunton.
18 Old Colony	9	12	877	" D. Hemenway, Wareham.
19 Barnstable	11	12	1813	" Nathaniel Cogswell, Yarmouth.
	207	190	22323	

Destitute churches, 50; 1700 subjects of the Revivals in the Association of Berkshire during the year.

\* Member of the Association. Stated Clerk not known.

TABLE III.

*General Association of Connecticut.*

Meetings, 3d Tues. June. Rev. C. Chapin, D. D. Reg. Meeting 1828, at New Haven.

**AUTHORITIES:** "Proceedings of the General Association of Connecticut," 1827; and special correspondence.

<i>Associations.</i>	<i>minist.</i>	<i>licen.</i>	<i>chhs.</i>	<i>Clerks or Registers.</i>
1 Hartford North	23	7	22	Rev. Joel Hawes, Hartford.†
2 Hartford South	15	2	16	" Calvin Chapin, D. D. Rocky Hill.
3 New Haven West	12	8	21	" E. Scranton, Orange.
4 New Haven East	12	1	14	" M. Noyes, Northfield.
5 New London	15	5	21	" A. M'Ewen, New London.
6 Fairfield West	12	2	16	" W. Bonney, New Canaan.
7 Fairfield East	9	2	12	" A. Brundage, Brookfield.
8 Windham	19	3	24	" D. G. Sprague, Hampton.
9 Litchfield North	22	1	19	" E. Goodman, Torrington.
10 Litchfield South	14	2	17	" C. A. Boardman, Washington.
11 Middlesex	13		15	" A. Hovey, Saybrook.
12 Tolland	15		15	" A. Nash, Tolland.
Grand Total	181	33	212	

† Member of the Association. Register not known.



## TABLE IV.

*General Convention of Vermont.*

Meetings 2d Tuesd. September. Meeting 1828, at Burlington.

Rev. Thomas A. Merrill, Middlebury, Register.

**AUTHORITY:** "Minutes of the General Convention of Congregational and Presbyterian Ministers in Vermont," for 1827.

<i>Associations.</i>	<i>past.</i>	<i>lic.</i>	<i>chs.</i>	<i>vac.</i>	<i>Members of the last Convention.*</i>
1 Windham	15		20	5	Rev. S. Sage, Westminster, Rev. J. Tafts, Wardsboro'
2 Rutland	9	2	14	5	" H. Hunter, Clarendon, Rev. B. Green, Brandon
3 Pawlet	7	6	8	2	" Rufus Cushman, Fairhaven
4 Addison	11	6	15	5	" Joel Fisk, Monkton
5 Royalton	8	4	14	6	" E. Lyman, Brookfield, A. Nichols, Braintree
6 Orange	6	4	9	4	" C. Noble, Chelsea, Rev. S. M'Kean, Bradford
7 N. Western	11		29	17	" Asaph Morgan, Essex
8 Caledonia	7	3	8		" L. Worcester, Peacham, T. Hall, Waterford
9 Montpelier	8	1	17	9	" J. Hobart, Berlin, Rev. A. Chandler, Waitsfield
10 Windsor	5	4	16	11	" S. Goddard, Norwich, Rev. J. Dutton, Pomfret
11 Orleans	10		15	5	" Lyman Chase, Coventry

Grand Total 97 30 165 69

*Remarks.* A small number of Presbyterian ministers may have before been reckoned in the statistical Table of the Presb. Churches.

\* Not having a list of the stated Clerks or Reg., we give instead of these, the members of last Convention.

## TABLE V.

*General Association of New Hampshire.*

Meetings 1st Tuesday in September. Meeting 1828, at Salisbury.

Rev. John H. Church, D. D. Pelham, Secretary.

**AUTHORITY:** "Minutes of the General Association of New Hampshire," for 1826. The minutes for 1827 are not yet published, and those for 1826 contain very imperfect statistical accounts.

<i>Counties.</i>	<i>chhs.</i>	<i>sup.</i>	<i>des.</i>	<i>Associations, with the name of one del. to the Gen. Assoc. in 1826.</i>
Rockingham	34	22	12	1 Coos, Rev. Drury Fairbanks, Littleton
Strafford	22	12	10	2 Deerfield, Rev. Daniel Lancaster, Gilmanton
Merrimack	17	13	4	3 Haverhill, Rev. E. L. Parker, Londonderry
Hillsborough	27	25	2	4 Hollis, Rev. A. W. Burnham, Rindge
Cheshire	37	26	11	5 Hopkinton, Rev. N. Bouton, Concord
Grafton	27	17	10	6 Monadnock, Rev. P. Cooke, Acworth
Coos	6	2	4	7 Orange, Rev. Baxter Perry, Lyme
				8 Plymouth, Rev. J. Ward, Plymouth
				9 Union, Rev. N. Kingsbury, Mont Vernon
				10 Windsor, Rev. J. Rowell, Cornish
				11 Piscataqua.
Total	170	117	53	

\*\* Probably the number of ministers is about 120.

## TABLE VI.

*General Conference of Maine.*

Meeting held at Hallowell June 25, 1827. Rev. Asa Cummings, Portland, Cor. Sec.

**AUTHORITY:** Christian Mirror, July 6, and 13, 1827.

<i>Conferences.</i>	<i>chhs.</i>	<i>pastors.</i>	<i>ch. va.</i>	<i>comm.</i>	<i>Stated Clerks.</i>
1 York	20	15	4	600	Rev. Levi Loring, Buxton
2 Cumberland	29	19	10	2600	" Enos Merrill, Freeport
3 Lincoln	15	9	6	1000	" J. Weston, Boothbay
4 Kennebec	15	6	9	1000	" Benjamin Tappan, Augusta
5 Hancock	16	9	7	750	" †John Fisher, Bluehill
Washington Co.	9				" †A. Jackson, Machias
6 Penobscot	9	5	4	442	" Nathan W. Sheldon
7 Somerset	14	5	9	427	
8 Oxford	16	11	7	700	" John A. Douglass
					" †Stephen Thurston, Prospect, for the County of Waldo.
	143	79	46	7519	

† Requested by the Corresponding Secretary to act as Correspondents.

*Evangelical Consociation of Rhode Island.*

Formed 1808. Meetings 2d Tuesday in June. Next Meeting in Providence.

Number of churches in 1824, 13.—Number of Ministers probably the same.

Grand Total, with a few allowances for deficiencies,

62 Associations	960 Churches, including 67 in Mass. as not being reported
720 Ministers	240 Churches vacant

Besides the above, there are, as has been already intimated, a number of Congregational churches in New England not associated; and a number more might be reckoned which are out of New England. The number of Unitarian churches is not known. Probably it is between 100 and 150. The number of ministers is not far from the same.

## TABLE VII.

Shewing the numbers of the *Associated Calvinistic Baptists in the United States, in 1825*, since which time no general statistics have been published.

AUTHORITIES: "Latter Day Luminary for May 1825." "Benedict's History of all Religions," and private correspondence.

In the article from which this table is compiled, a "Correspondent" is mentioned for each Association. One only is here selected within each State.

<i>States &amp; Territo.</i>	<i>no. ass.</i>	<i>chhs.</i>	<i>min.</i>	<i>baptisms.</i>	
Maine	5	184	139	10678	Rev. Daniel Chessman, Hallowell.
New Hampshire	3	52	44	3088	" N. W. Williams, Concord.
Vermont	7	135	100	10036	" E. Huntington, Braintree.
Massachusetts	6	132	124	11995	" Lucius Bolles, D. D. Salem.
Rhode Island	2	42	32	4290	" David Benedict, Pawtucket.
Connecticut	3	65	69	7900	" B. Sears, Hartford.
New York	25	539	419	40461	" Johnson Chase, New York, city.
New Jersey	1	31	20	2123	" Joseph Sheppard, Salem.
Pennsylvania	6	85	76	5484	" W. E. Ashton, Philadelphia.
Delaware	1	8	7	522	S. Harker, Esq. Wilmington.
Maryland	2	31	29	1182	Rev. John Healey, Baltimore.
Dist. Columbia	1	17	8	1675	" T. Stringfellow, Morrisville, Va.
Virginia	19	309	193	22821	" David Roper, Richmond.
N. Carolina	12	255	156	14779	" William P. Biddle, Newburn.
South Carolina	7	211	143	16533	" J. B. Cook, near Camden.
Georgia	9	272	147	17276	" Jesse Mercer, Powellton.
Alabama	7	126	56	5091	" Hosea Holcombe, Jonesborough.
Tennessee	8	173	157	10526	" Hardy Holeman, Fayetteville.
Mississippi	3	67	31	2254	" David Cooper, near Natchez.
Louisiana	1	6		101	" Benjamin Davis, New Orleans.
Arkansaw Ter.	1	3	2		" Silas T. Toncray, Little Rock.
Missouri	8	83	53	2653	" John M. Peck, St. Louis.
Illinois	4	41	50	1299	" Samuel Smith, Belleville.
Indiana	9	154	125	5339	" James M'Coy, near Salem.
Kentucky	23	452	223	29565	" James Fishback, D. D. Lexington.
Ohio	17	231	140	8159	" George C. Sedwick, Zanesville.
States not men.		19	29	2824	
Grand Total	190	3723	2577	238654	

As the above Table is compiled from information given in 1825, it cannot be regarded as entirely complete. Allowances must be made for additions since, and the list of Correspondents has no doubt undergone some changes.

## TABLE VIII.

*Containing a statistical view of the Protestant Episcopal Churches in the U. S.*

AUTHORITIES: Journal of the General Convention, for 1826; Journals of nine State Conventions, for 1827; and Sword's Pocket Almanack, for 1828. The Reports of churches and communicants are, in several instances, incomplete.



DIOCESES.				Bishops.		Secretaries of Conventions.	
EASTERN composed of				Rt Rev. A.V. Griswold, D.D.			
	cler.	chs.	com.in1826.				
MAINE	4			"	"	Dr. J. Merrill	
N. Hampshire	7	7	320	"	"	Abbe Cady, Concord	
Vermont	11	24	750	"	"	Rev. J. Clapp, Shelburne	
Massachu. &	30	25	1300	"	"	Rev. B. C. Cutler, Quincy	
Rhode Island	6			"	"	L. Birge, Wickford	
CONNECTICUT	55	76	4233	"	T. C. Brownall, D.D.	Rev. B. G. Noble, Middlet'n	
NEW YORK	121	153	6930	"	J. H. Hobart, D.D.	Rev. B. T. Onderdonk	
NEW JERSEY	18	30	800	"	John Croes, D.D.	Rev. J. Croes, jr. Patters'n	
PENNSYLVANIA	62	67	2102	{	Wm. White, D.D.		
					H. U. Onderdonk, D.D.	Rev. W. H. DeLancy, Phil. Assistant Bishop.	
DELAWARE	5	14	375			A. M. Sehee, Dover	
MARYLAND	53	65	2615			R. M. Hall, Baltimore	
VIRGINIA	40	35	988	"	R. C. Moore, D.D.	J. G. Williams, Richmond	
N. CAROLINA	9	26	696	"	J. S. Ravenscroft, D.D.	R. S. Mason, Newbern	
S. CAROLINA	33	38	1988	"	Nath'l Bowen, D.D.	Rev. F. Dalcho, Charlest'n	
GEORGIA	3	4	164	"	Bishop B. officiates.	G. M'Laughlin, Augusta	
OHIO	12	34	768	"	P. Chase, D.D.	Rev. W. Sparrow, Worth.	
MISSISSIPPI	5		45			Rev. J. Pilmore, Jeff. Co.	
Other States	12						
Grand Total	486	598	24075				

TABLE IX.

*Statistical View of the Methodist Episcopal Church in the United States.*

**AUTHORITY:** Minutes of the several Annual Conferences for 1827, published by N. Bangs and J. Emory, at the Conference Office, No. 14, Crosby st. New York.

## BISHOPS.

WILLIAM M'KENDREE  
ENOCH GEORGE

ROBERT R. ROBERTS  
JOSHUA SOULE

ELIJAH HEDDING.

CONFERENCES.	Districts.	Circuits and Stations.	Preachers.	Admitted on Trial.	Remaining on Trial.	Admitted to full connex.	Deacons.	Ordained Elders this year	Superannuated.	Deaths rep'd.	Total of Members.	
1. Pittsburgh	5	45	82	6	12	8	11	2	1	5	1	20432
2. Ohio	3	51	90	11	11	6	11	7	1	6	1	30048
3. Kentucky	5	48	100	15	16	6	16	4	1	15	1	20492
4. Illinois	4	32	52	11	5	6	8	5	3	4		14272
5. Missouri	3	21	20	5		2	5	3		2		3365
6. Holstein	4	30	54	7	9	8	13	6	4	3		17467
7. Tennessee	4	34	76	11	14	9	12	14	5	1	2	17682
8. Mississippi	5	35	51	7	8	8	13	2	3			11497
9. S. Carolina	9	75	109	27	10	8	16	7	2	7	1	45974
10. Virginia	6	51	75	11	11	8	16	6	1	7	2	31368
11. Baltimore	5	51	97	17	10	3	6	7	2	10	1	35020
12. Philadelphia	5	62	107	6	7	6	8	9	21	9		38827
13. New York	7	81	155	16	15	9	15	9	12	11	1	30223
14. New England	5	113	161	24	22	12	22	15	8	3		18035
15. Maine	3	46	61	10	11	1	6	3	2	4		8254
16. Genesee	7	84	136	16	12	8	14	9	5	14	1	30446
17. Canada	3	31	39	9	1	5	9	6		5		8595
Grand Total	83	890	1465	209	174	113	201	114	71	106	11	381997

In addition to the above lists of Preachers, there are in this denomination, a large number of what are called Local Preachers. The whole number of Societies as estimated by Mr. S. E. Morse in his Geography is 2500.

The Tables which have been given are all, which the limits of the present number of the Journal permit. The denominations to which they refer are, however, the most numerous and extensive in the whole country, if, perhaps, we make a single exception. The denomination called Friends is estimated by Benedict in his History of all Religions, (a work which contains much valuable statistical information,) to contain a few more Societies than the Episcopal church. At a future time the subject will be resumed, and statistical views of other denominations will be given; after which General Tables will be prepared, embracing a Summary of the whole. More than 2000 churches belonging to the above denominations, are represented as destitute of Pastors.

## QUARTERLY LIST

### OF ORDINATIONS AND INSTALLATIONS.

#### MAINE.

- Sept. 26. Rev. NATHANIEL WALES, ord. pastor Cong. church, Belfast.  
 Rev. JOHN ROBERTS, ord. coll. pastor Cong. church, Durham.  
 Oct. 10. Rev. MOSES B. CHURCH, ord. Evangelist, Calais.  
 24. Rev. GEORGE W. WELLS, ord. coll. pastor Unitarian church, Kennebunk.  
 Rev. DANIEL NEWELL, ord. coll. pastor Cong. church, Bridgeton.  
 Nov. 21. Rev. THOMAS TRACY, inst. pastor Unitarian church, Saco.  
 22. Rev. ENOCH W. FREEMAN, ord. Evangelist, New Gloucester.  
 Dec. 5. Rev. DANIEL CAMPBELL, ord. pastor Union Cong. church, Kennebunk.

#### NEW HAMPSHIRE.

- Sept. 26. Rev. JUBILEE WELLMAN, inst. pastor Cong. church, Warner.  
 Oct. 24. Rev. BARON STOW, ord. pastor Baptist church, Portsmouth.  
 Nov. 1. Rev. JOHN M. PUTNAM, inst. pastor Cong. church, Epsom.  
 6. Rev. A. C. WASHBURN, ord. Evangelist, Cong. Hanover, Dart. Coll.  
 7. Rev. AUSTIN RICHARDS, ord. pastor Union Cong. church, Francestown.  
 Rev. Mr. FLETCHER, ord. pastor New Baptist church, Wilton.  
 21. Rev. EZRA SCOVILL, ord. pastor Cong. church, Pittsfield.  
 Dec. 23. Rev. BENJAMIN R. SKINNER, ord. Evangelist.

#### VERMONT.

- Oct. 3. Rev. JONATHAN S. GREEN, ord. Missionary to Sand. Isl. Cong. Brandon.  
 Rev. EPHRAIM W. CLARK, ord. Missionary to Sand. Isl. Cong. Brandon.  
 4. Rev. DAVID CUTLER, ord. pastor Baptist church, Brookline.  
 Rev. RICHARD PECK, ord. priest Episcopal church, Berkshire.

- Oct. 7. Rev. MOORE BINGHAM, ord. priest Episcopal church, Fairfield.  
 10. Rev. LOUIS McDONALD, ord. priest Episcopal church, Shelburne.  
 24. Rev. SYLVESTER T. COCHRANE, ord. pastor Cong. church, Poulney.  
 Nov. 28. Rev. JOHN RICHARDS, ord. past. Cong. church, Woodstock.  
 Dec. 12. Rev. STILLMAN MORGAN, ord. Evangelist, Weston.  
 20. Rev. JAMES R. WHEELOCK, inst. pastor Cong. church, Canterbury.

#### MASSACHUSETTS.

- Oct. 3. Rev. TERTIUS S. CLARKE, ord. pastor Cong. church, Deerfield.  
 4. Rev. JOHN A. PROUDFIT, inst. pastor Presbyterian church, Newburyport.  
 10. Rev. JOHN E. WESTON, ord. pastor Baptist church, Cambridge.  
 17. Rev. EBENEZER BROWN, inst. pastor Cong. church, Prescott.  
 19. ELISHA BACON, ord. Evangelist, South Dennis.  
 24. Rev. WILLIAM L. STEARNS, ord. pastor Cong. church, Stoughton.  
 31. Rev. NATHANIEL COBB, ord. Evangelist, Dartmouth.  
 Rev. LEMUEL CAPEN, inst. pastor Unitarian church, South Boston.  
 Rev. GEORGE R. NOYES, ord. pastor Unitarian church, South Brookfield.  
 Nov. 7. Rev. ELIJAH DEMOND, inst. pastor Cong. church, Lincoln.  
 10. Rev. SOLOMON HARDY, ord. Missionary to the West, Cong. Boston.  
 Rev. LEANDER COBB, ord. Missionary to the West, Cong. Boston.  
 Rev. THOMAS R. DURFEE, ord. Missionary to the West, Cong. Boston.  
 12. Rev. JOSEPH K. WARE, ord. pastor Cong. church, Palmer.  
 14. Rev. JAMES BATES, ord. coll. pastor Cong. church, Newton.  
 15. Rev. THOMAS W. COIT, ord. priest Episcopal church, Salem.  
 WILLIAM HORTON, ord. deacon, Episcopal, Salem.  
 21. Rev. JOHN A. ALBRO, ord. pastor Cong. church, Chelmsford.  
 22. Rev. JOY H. FAIRCHILD, inst. pastor Cong. church, South Boston.  
 23. Rev. JOSEPH H. PATRICK, ord. Evangelist, Taunton.  
 Dec. 10. Rev. BENNETT F. NORTHROP, ord. Evangelist, Tolland.  
 20. Rev. ISAAC R. BARBOUR, inst. pastor Cong. church, Byfield.  
 26. Rev. GEORGE W. BLAGDEN, Cong. church, Brighton.

#### RHODE ISLAND.

- Sept. 26. Rev. JOHN O. CHOWLES, ord. pastor Baptist church, Newport.

#### CONNECTICUT.

- Sept. 31. Rev. DANIEL L. CARROL, ord. pastor Cong. church, Litchfield.  
 Oct. 24. Rev. JOSEPH WHITING, ord. pastor Cong. church, Cheshire.  
 Nov. 7. SAMUEL F. BABBIT, ord. Evangelist, Derby.

#### NEW YORK.

- Sept. 19. Rev. WILLIAM A. POTTER, ord. Evangelist, Columbia co.  
 Rev. CLIFFORD S. ARMS, ord. Evangelist, Columbia co.  
 24. Rev. THOMAS DE WITT, inst. coll. pastor Dutch church, New York.  
 27. Rev. JOHN GARETSON, ord. pastor Ref. Dutch church, Middleburg.



- Oct. 10. Rev. BARTHOLOMEW T. WELCH, ord.  
pastor Bap. church, Albany.
16. Rev. LUTHER CLARK, ord. — Presb.  
Chenango co.
21. Rev. GEORGE W. BETHUNE, inst. pas-  
tor Ref. Dutch ch., Rhinebeck Falls.  
Rev. WILLIAM M. WEBER, ord. priest  
Episcopal, New York.
- Rev. JOHN A. CLARK, ord. priest Epis-  
copal, New York.
- Rev. J. McCARTY, ord. priest Episcopal,  
New York.
31. Rev. MARK TUCKER, inst. pastor Pres-  
byterian, Troy.
- Rev. ALFRED H. DASHIELL, ord. evan-  
gelist Presbyterian, Bridgeton.
- Nov. 3. Rev. A. B. CRITTENDEN, ord. —  
Presbyterian, Durham.
- Rev. TIMOTHY STOW, ord. —  
Presbyterian, Green co.
- Dec. 6. Rev. AARON PUTNAM, inst. pastor of  
Presb. church, Oswego.

## NEW JERSEY.

- Oct. 24. Rev. PETER SPARKS, or. pastor Baptist  
church, Lyons Farms, Essex co.
- Dec. 1. Rev. PETER POWELL, ord. Evangelist  
Baptist, Burlington.

## PENNSYLVANIA.

- Oct. 5. Rev. Mr. KAMMERER, ord. Evangelist,  
Presbyterian, York.
- Rev. — HESS, ord. Evangelist, Presby-  
terian, York.
- Rev. — UNGERER, ord. Evangelist,  
Presbyterian, York.
25. Rt. Rev. HENRY U. ONDERDONK, D.D.  
consecrated assistant Bishop, Episcopa-  
lian, Philadelphia.
- Nov. 28. Rev. ALEXANDER HEBERTON, ord.  
coll. pastor Presb. church, Allen-Town-  
ship, Northampton co.

## MARYLAND.

- Oct. 23. Rev. N. B. LITTLE, ord. Evang. Luther-  
an, Frederick.
- Rev. J. N. HOFFMANN, ord.
- Rev. S. HOSHOUR, ord.
- Rev. E. KELLER, ord.
- Rev. J. G. MORRIS, ord.

## VIRGINIA.

- Nov. 11. Rev. WILLIAM G. H. JONES, ord. priest  
Episcopalian, near Smithfield.

## NORTH CAROLINA.

- Nov. 10. Rev. WILLIAM A. HALL, ord. pastor  
Joppa and Unity Presbyterian church,  
Rowan co.

## OHIO.

- Oct. 10. Rev. OZIAS S. EELS, inst. pastor Presb.  
churches, Fowler and Johnston, Trum-  
bull co.
11. Rev. WELLS ANDREWS, inst. pastor  
Presb. church, Hartford, Trumbull co.

## KENTUCKY.

- Sept. 2. Rev. SAMUEL V. MARSHALL, ord. E-  
vangelist, Presb. Hopkinsville.
22. Rev. SAMUEL Y. GARRISON, ord. E-  
vangelist, Presb. Hopkinsville.

Whole number in the above list . . . 87

Consecration . . .	1	DATES.	
Ordinations . . .	70	September . . .	10
Installations . . .	16	October . . .	42
	—	November . . .	26
	87	December . . .	9

## OFFICES.

Assistant Bishop . . . 1
Pastors . . . 51
Evangelists . . . 26
Missionaries . . . 5
Function not designat. 4

## STATES.

Maine . . . 8
New Hampshire . . . 11
Vermont . . . 8
Massachusetts . . . 23
Rhode Island . . . 1
Connecticut . . . 3
New York . . . 15
New Jersey . . . 2
Pennsylvania . . . 5
Maryland . . . 5
Virginia . . . 1
North Carolina . . . 1
Ohio . . . 2
Kentucky . . . 2

## DENOMINATIONS.

Congregational . . . 29
Presbyterian . . . 16
Episcopal . . . 10
Baptist . . . 8
Dutch Reformed . . . 3
Evangelical Lutheran 5
Unitarian . . . 4
Not designated . . . 12

## QUARTERLY LIST

OF

## DEATHS

of Clergymen and Students in Theology.

## MAINE.

- Rev. EDWARD PAYSON, D. D. æt. 44. Congrega-  
tionalist, Portland, Oct. 22. Pastor 20 years.

## NEW HAMPSHIRE.

- Rev. ICHABOD DRAPER, æt. 72, Amherst.

## VERMONT.

- Rev. ELIJAH NORTON, æt. 81, Woodstock.
- Rev. WILLIAM WELLS, D. D. æt. 83, Brattlebo-  
rough, Dec. 9.
- Rev. JOHN FITCH, æt. 57. Cong. Guildhall.

## MASSACHUSETTS.

- Rev. PAUL LITCHFIELD, æt. 76. Cong. Carlisle.  
Nov. 5. Pastor 46 years.
- Rev. JOSEPH DANA, S. T. D. æt. 85. Cong. Ips-  
wich. Nov. 16. Pastor 62 years.
- Rev. JOHN HUTCHINSON, æt. 21. Methodist.  
Boston, Dec.

## CONNECTICUT.

- Rev. JOHN ELY, æt. 64. Cong. Madison, Nov. 2.  
Death by an accident.
- Rev. JESSE FROST, æt. 65. Baptist. Waterbury.

## NEW YORK.

- Rev. JOHN LAMB, Baptist. Saratoga, Oct. 6. Late  
pastor of church, Waterford.
- Mr. JOSEPH T. CRAFT, æt. 66. Methodist. Long  
Island, Oct. 8. Licensed preacher.
- Rev. PETER MALON, æt. 75. Catholic. New York,  
Oct. 12. Assistant St. Peters church.
- Rev. JAMES WHYTE, æt. 35. Salem, Dec. 13.

## NEW JERSEY.

- Rev. SOLOMON FROELIGH, D. D. æt. 78. Re-  
formed Dutch Church, Scransburg, Oct. 8.  
Pastor 40 years.

## PENNSYLVANIA.

- Rev. C. T. L. ENDRESS, D. D. æt. 53. Lutheran.  
Lancaster, Oct. 19.

- Rev. ADAM RANKIN, *et.* 72. Philadelphia, Oct. 25, late Lexington, Ky.  
 Rev. THOMAS GRIFFIN, Baptist. Philadelphia, Oct. 26.  
 Rev. WILLIAM SWAN, *et.* 63. North Huntingdon, Nov. 7.  
 Rev. CHARLES CORR, *et.* 51. Methodist. Philadelphia. African church.

## MARYLAND.

- Rev. JAMES THOMAS, *et.* 64. Methodist. Easton, Oct. 5.  
 Rev. CALEB REYNOLDS, *et.* 44. Method. Clarksburg, Oct. 7.  
 Rev. THOMAS KENNEDY, Presb. Berlin. Pastor of Church in Buckingham, Pa.  
 Rt. Rev. JAMES KEMP, Episcopalian. Baltimore, Oct. 28. Bishop of the Diocese of Maryland.

## DISTRICT OF COLUMBIA.

- Rev. ENOCH FENWICK, Catholic. Georgetown, formerly Rector St. Peters, Baltimore.

## NORTH CAROLINA.

- Rev. JOSEPH CLARK, Methodist, Randolph.

## SOUTH CAROLINA.

- Rev. GODFREY SHEHEAM, *et.* 82. Catholic. Charleston, Sept. 16.  
 Rev. THOMAS CHARLTON HENRY, D. D. *et.* 38. Presbyterian. Charleston, Oct. 5. Pastor second Presbyterian church Charleston.  
 Rev. RAYNOLDS BASCOM, *et.* 37. Presbyterian. Camden, Oct. 6. Principal Acad. in Camden.

## GEORGIA.

- Rev. ALEXANDER H. WEBSTER, Presbyterian. Washington, Oct. 19. A young man.  
 Rev. ABIEL CARTER, *et.* 36. Episcopalian. Savannah, Nov. 1.

## LOUISIANA.

- Rev. JAMES PHILMORE. Methodist. New Orleans, Nov. 7.

## OHIO.

- Rev. LYMAN POTTER, *et.* 80. Steubenville. Pastor 52 years.  
 Rev. THOMAS MARQUES, *et.* 70. Belfountain.

## INDIANA.

- Rev. JAMES REMY, *et.* 43. Brookville.

*Whole number in the above list . . . 35*

## SUMMARY.

AGES.		STATES.	
Sum of all the ages specified	1717	Maine . . . . .	1
Average age . . . . .	57	New Hampshire . . .	1
From 20 to 30 . . . . .	1	Vermont . . . . .	3
30 40 . . . . .	4	Massachusetts . . .	3
40 50 . . . . .	3	Connecticut . . . .	2
50 60 . . . . .	3	New York . . . . .	4
60 70 . . . . .	5	New Jersey . . . .	1
70 80 . . . . .	6	Pennsylvania . . . .	5
80 90 . . . . .	5	Maryland . . . . .	4
Not specified . . . . .	7	District of Columbia	1
		North Carolina . . .	1
		South Carolina . . .	3
		Georgia . . . . .	2
		Louisiana . . . . .	1
		Ohio . . . . .	2
		Indiana . . . . .	1
DENOMINATIONS.		DATES.	
Congregational . . . .	5	September . . . . .	1
Presbyterian . . . . .	4	October . . . . .	14
Baptist . . . . .	3	November . . . . .	6
Methodist . . . . .	7	December . . . . .	3
Episcopal . . . . .	2	Not specified . . . .	11
Dutch Reformed . . .	1		
Evangelical Lutheran	1		
Roman Catholic . . .	3		
Not specified . . . . .	9		

*Remarks.* From the above summary it appears that longevity is often associated with the sacred office. The Rev. Joseph Dana, D. D. of Mass. reached the age of 85. He was an able pastor for 62 years, and was the oldest minister on the above list.

## STUDENTS IN THEOLOGY.

- Mr. DANIEL FREEMAN, *et.* 29, Theol. Seminary Andover, Mass.  
 Mr. JOSEPH W. WOODS, *et.* 25, son of Rev. L. Woods, D. D.  
 Mr. SHERMAN PATTERSON, *et.* 28. Graduate of Hamilton College.

## CORRESPONDENCE.

## FEMALE SOCIETIES FOR PRAYER.

It is with peculiar pleasure that we notice the frequent formation of small societies by christian females, in different parts of the country, for the special object of praying, that God will bless the efforts which are making to increase the number of able and devoted ministers of the Gospel, by educating indigent young men of piety and promise for the sacred office.—The Address, which was published to Christians on this subject, in the first number of the Journal, has led to the formation of several societies of this kind already, and we hope it will lead to the formation of many more.—The following extract of a letter, to the Secretary of the Am. Ed. Society, communicating information of the establishment of one such Society, may be given as a specimen of others which have been received; while it shows with what interest this subject is regarded, by those who love Zion, and pray for her prosperity. We long to see this interest extend and increase. There *must* be more prayer, before the heralds of salvation will be multiplied in sufficient numbers to supply the wants of the world.—The time of the Concert is the Tuesday afternoon and evening immediately following the first Monday in the month.

“We have read with much interest your address to Christians on observing the Monthly Concert, for the Education Society; and have formed ourselves into a Society, by choosing the necessary officers, &c. and hope it will have a tendency to quicken and stimulate us to greater exertions. We feel, dear sir, that ‘the harvest truly is plenteous, and the labourers few,’ compared to the wants of a perishing



world. When will females more generally feel their obligations to help spread that Gospel to which they owe their every blessing. When the hearts of all professing Christians are united in this sacred cause, then may we expect that many young men will be clothed and fed, and prepared to engage in the glorious work of the ministry, and be used as successful instruments of advancing the kingdom and glory of Christ. We do feel it a privilege that we can associate together; and though our population is scattered, and our means small, yet, with the blessing of God, we are encouraged to hope, that the mite we are yearly enabled to contribute, may not be in vain."

#### ON REFUNDING.

It has already been stated, p. 41, that eight hundred and sixteen dollars have been recently refunded by former beneficiaries of the Society. The following passages, from letters addressed to the Secretary, will show with what *spirit* this has been done. Many similar passages might be given if we had room to insert them.

"Above is a draft on Boston for three hundred and fifty dollars, the amount stated by you, to have been appropriated to me, as appears from the records of the Society. Ever since the termination of my academical studies, it has been my cherished intention, to repay into the Treasury, the whole of what I have received from it; and I most heartily thank you for now giving me an opportunity to carry this intention into effect, at a time, when from your representation, the Society seems most to need it. — I would at this time transmit the interest from the date of the last appropriation, had I not contributed to the full extent of my means to establish the ——— scholarship of this town, and were I not at this moment affording pecuniary aid to a young gentleman in the Theological Seminary at ———, in the prosecution of his studies preparatory to the Christian ministry. The important object at which the Society aims, I trust, will never be forgotten by me, but from time to time, as Providence shall give me the ability, I hope to renew the assurance of my grateful remembrance."

A useful and respected minister, who has refunded a handsome sum, writes thus:—

"It does appear to me that this Society is not among the least efficient means

of advancing the kingdom of Christ on earth. It is destined, I fully believe, in all its bearing, and in all its operations and influence, to be numbered among the most powerful and effective means of man's salvation. It seems to lie at the foundation of all other means for the accomplishment of this glorious purpose. Its efforts are already felt in the community, and are constantly increasing. I rejoice, therefore, to be numbered among its friends. And yet I acknowledge that there are other reasons, which bind my heart to this institution, and make me long for its prosperity. Without its benevolent aid I never should have been placed in the ministry; I never should have been blessed with the privilege of preaching the gospel and persuading men to become reconciled to God. Already I have witnessed his goodness in a revival of religion among my people; and since my settlement, which is less than four years, about one hundred have been added to the church under my care. I mention these things to the praise of God, and to awaken deep emotions of gratitude in my heart, that through the instrumentality of your Society, I have been made a minister of the blessed gospel."

A respectable clergyman of the Episcopal church, who is not in a situation to refund immediately, but hopes to do it at a future time, says:—

"I shall ever feel the liveliest gratitude to the American Education Society for the pecuniary assistance which they rendered me, while pursuing my academical and collegiate studies; and nothing would afford me more pleasure, were it in my power, to return to the Society the full amount of what I then received from its treasury."



#### *The happy influence of Beneficiaries of Education Societies in promoting revivals of religion in Colleges.*

Extract of a letter recently received by the Secretary of the Am. Education Society, during a short agency in Boston, from one who had been under the patronage of the Society.

"Previous to the year 1823 or 4 no charity students were numbered among the members of ——— University. The influence of moral principle was little felt; the few that professed the religion of Jesus stood as it were alone; to stem the torrent of vice and immorality was considered an innovation; to officiate in social meetings, by prayer or exhortation, was considered an encroachment on the peculiar province

of the regular clergy. Subsequent to this period, Beneficiaries were admitted into the Institution. —Prejudices, which had before existed against innovations, began gradually to give way; a salutary change in the moral aspect of the College soon became apparent. Social meetings for prayer among the students were common; and in the summer of 1826 a number of students began to be seriously impressed. This discovery was made by a *few* beneficiaries, who were accustomed to resort weekly to a retired grove for the purpose of consulting on the means of doing good, and uniting in special prayer for individuals. —Soon the inquiry, 'what shall I do to be saved,' became general. Numbers were awakened to a sense of their danger, and about thirty of the students, besides a large number from the town and the adjacent country, became hopefully the subjects of grace. In private circles, and public meetings—in the formation of Sunday Schools, and benevolent societies—Beneficiaries of Education Societies have been made the humble instruments of much good in ———.

"From one of these Beneficiaries I have recently received the pleasing intelligence that God is again visiting ——— College with the special influences of his Spirit. Eight or ten of the students have already come out from the world, and 'paid their vows unto the Lord in the presence of his people.'"

#### *View of the state of Religion in the Colleges.*

No unusual attention to religion is known to exist, at present, in any of the Colleges, if we except the University of Georgia; where, it is said, some pleasing indications of a revival have recently begun to appear. Letters have been received within a few weeks, from several of the Colleges, and in none of them, is the voice of anxious inquiry heard, in regard to the interests of the soul. Shall not this fact excite Christians to pray with greater importunity, for these fountains of literature and science, that they may become, in no less degree, fountains of Salvation? Especially, shall it not lead Christians universally, to look forward with quickened desires, to the approaching concert? Let pious students in Colleges, read with attention, the letter, which is given above, and remember their responsibility to Christ, and to the souls of men. If, while

the Church lifts up her voice to God in supplication, they cherish the same spirit and do their duty, He, who hears and answers prayer, *will come*, and multiply the triumphs of his grace.

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#### INTELLIGENCE.

##### QUARTERLY MEETING OF THE BOARD OF DIRECTORS OF THE AM. ED. SOCIETY.

The usual Quarterly Meeting of the Board of Directors was held on the 9th inst. in Boston. Encouraging evidence was afforded of the increasing usefulness and general prosperity of the Society.

#### *Applications for aid.*

Twenty-three young men, who had applied, either to the Parent Society, or to some of its Branches, were received under patronage; making *fifty-seven* who have thus applied and been received since the first of July last. Of those received at the present meeting, seven were cases of persons who had formerly been under the patronage of the Society, and being now engaged in theological studies, had renewed their applications for assistance, in consequence of the resolution of the Board to afford aid in this part of their course. In addition to the above, appropriations were made to young men in eight academies, eleven colleges, and three Theological Seminaries.

#### *Funds.*

With gratitude to God, the Directors would state, that the liberality of the Christian community, and the prompt and generous efforts of a number of young men to refund the whole, or a part, of what they received from the Treasury, has placed at their disposal pecuniary resources sufficient to meet the expenditures of the Quarter.—It deserves particularly to be noticed, that about *one third* of all the money appropriated at the meeting, was received into the Treasury from former Beneficiaries of the Society.

#### *Extension of aid to students in Theology.*

The following important resolutions were adopted by the Board at the present



meeting; and they are published for the information of those who feel interested.

*Resolved 1.*—"That aid be granted to young men of proper qualifications, who may apply in the first year of their theological course; and to any in the second or third year, who shall comply with the rules, and who have been at any previous time under the patronage of the Society.

2. "That before the above patronage is given, the applicant be required to subscribe a declaration, that he intends to pursue a regular *three years course of theological study*; that he will take the same, unless in special cases of exception approved by the Board; and that he will endeavour faithfully to conform to the Constitution and Rules of the Society, and of its Board of Directors, so long as he continues under their patronage.

3. "That the rate of appropriation, in the theological stage of education, be fixed at twenty dollars per quarter, or eighty dollars per year."

From the above resolutions it will be seen that the way is now open, to any students, possessing the requisite qualifications, to apply for aid in the first part of their theological studies; and for any, in the subsequent parts of their course, who have been patronised by the Society, in former stages of their education. The condition required of the applicant, that he pursue a *thorough course* of theological study, is both reasonable and important. If the course be a superficial one, there is less need of aid from any quarter; and if it be deemed important, as it ever has been by this Board, to require young men to take a *thorough classical* course, much more should it be required of them to pursue a *thorough theological* course of study, which is so immediately connected with the great end of their education, and for which all else is, in a great degree, preparatory.—It has long been a settled maxim with the Board, that preparation for the ministry should be *thorough*. The duties to be performed, and the character of the age, demand it. The churches need pastors, and the heathen missionaries, who are able to *teach*, as well as to exhort their fellowmen; workmen that need not be ashamed, let who will attend upon their instructions. Thousands are already reaping the benefits of this principle upon

which the Board have acted, and millions more will, if it shall be steadily adhered to.—The instructors in Theological Seminaries, especially, will, it is hoped, find their hands strengthened, and their opportunities of giving a complete course of instruction increased, by the above resolution.

#### *Debts cancelled.*

A letter was communicated from a Missionary in one of the Western States, who was formerly a beneficiary of the Society, in which he says, "When I was looking for a place where I might do good, I did not select those regions where money abounds. But I came here, among the poor, the destitute, and the wicked.—The Lord has a little church here, and he has set me to watch for souls.—But the salary which I receive will not enable me at present, to meet the demands that Society (the Am. Ed. Soc.) have against me. In fact, I am still a beneficiary, that is, a Missionary.—My support comes from the public in part, and the whole of that support is small. I ask you, how much debt can a man with a family pay, out of 350 dollars salary, a considerable part of which comes in produce, hay, oats, corn, and potatoes, &c."—Upon reading the letter, of which the above is an extract, the Board directed the Secretary to inform the writer, that whatever *interest* had accumulated upon his obligation, since he entered the ministry, was cancelled up to the present time; and that the principal would not be required, till, in the providence of God, he should find himself able to pay it, without embarrassment.

A similar letter was received from a Minister settled in one of the Eastern States, and a similar resolution passed.—Indeed, no young man, who is disposed to labour *permanently* among the poor and destitute, at home or abroad, need apprehend any hindrance or embarrassment, as to his usefulness, from his pecuniary obligations to the Society. He has only to do his duty, and all his duty, faithfully, and the measure of his ability will be taken as the measure of his obligation.

*Proposition to the Churches.*

The suggestion has often been made, that churches should do something in their associated capacity, to assist indigent young men of piety and talents in obtaining an education for the ministry, and a number of churches have carried the suggestion into effect. A difficulty has, however, been felt, in making the proper selections, and in instituting the proper supervision over those who have been selected for patronage. The impartial and systematic regulation of an organized Society have been found necessary; and when disappointment and failure have ensued, as has been sometimes the case, the shock has fallen heavily, because there were few to sustain it, and discouragement and apathy have been the result. A better method it is believed, is that of raising a fund, either permanent, as in the form of a Scholarship, or, where this cannot be done, in the form of an annual subscription, which shall be sufficient to carry forward *one young man* in a course of preparation for the ministry; and to commit the same to the Society, with instructions to appropriate it, to some suitable candidate, who shall be selected by the Board of Directors, or who shall be nominated to them by the donors for this purpose.—To facilitate this arrangement, the Board, at the present meeting, Voted, to offer to carry forward *one young man* in his preparatory course, for the annual sum of 75 dollars; whether subscribed for a term of years, by an individual donor, or pledged by the recorded vote of a Church or Society.—Here then, is an opportunity for individuals and churches, by a comparatively small sum, to give every few years *one minister* of the Gospel to the world, with all the good which he shall be the means of accomplishing for time and eternity.—Seventy five dollars a year, given for an average period of seven years, will introduce one such labourer into the vineyard of the Lord. A thousand dollars given as a Scholarship, may secure a succession of such labourers to the end of the world.

Churches of the Lord Jesus!—Stewards

of the bounty of Heaven! can you not do this for Him, who loved you, and gave himself for you? Ministers of Christ! will you not lay this proposition before your respective churches, and persuade them to accede to it, at least so far as to secure one promising youth for the ministry? How many hundreds of churches there are in this land, which might easily raise seventy five dollars a year; especially, if the aid of the congregations associated with them, should be solicited, as it might be?—We wait for the answer which shall be given to this call, may we not say, of the Lord of the Harvest, upon the churches and individuals whom he hath redeemed with his own blood.



## ANNIVERSARIES OF AUX. SOCIETIES.

THE YOUNG MEN'S AUXILIARY EDUCATION SOCIETY OF NEWBURYPORT, held their anniversary in October last. Sermon by the Secretary of the Parent Society. Rev. L. F. Dimmick, President, Moses Pettingell, Secr'y, and Fitzwilliam Rogers, Treasurer.

The Anniversary of the PROVIDENCE FEMALE AUXILIARY EDUCATION SOCIETY, was held in November. Sermon by the Secretary of the Parent Society. Mrs. J. Manton 1st Directress, Mrs. G. Baker 2d Directress, Miss L. Kingman, Secretary, and Miss A. Goddard, Treasurer.

YOUNG MEN'S EDUCATION SOCIETY OF THE CITY OF NEW YORK.—This enterprising Auxiliary held its third Anniversary in Murry-street Church on Tuesday evening Dec. 11th.—The following account of the meeting is from the New York Observer of Dec. 15th. — "The annual Report was read by the Rev. Mr. Patton. It was an interesting document, embracing several facts which were entirely new, and had been ascertained at a considerable expense of time and labor; (these were, for particular reasons, omitted in the account of the meeting.) Receipts of the past year, \$1256 46. Expenditures \$1198 84. Balance in the Treasury, \$57 62. Number of beneficiaries at the beginning of the year, 15; to which have since been added 14; making the whole number 29. Of these, three have been licensed within the past year, and one has died. Two are supported by the Presbyterian church in Jamaica L. I. and six by the Central Presbyterian



church in this city. In consequence of so large an increase in the number of beneficiaries, the Society has incurred obligations, yet to be met, to the amount of about \$500.—After the Report, the meeting was addressed, in a very acceptable manner, by the Rev. Professor Halsey, of Princeton, Rev. Absalom Peters, Sec'y of the A. H. M. S. and the Rev. Samuel H. Cox, of this City. A subscription was made at the close, amounting to \$286, in aid of the objects of the Society, and \$71 were contributed. — Total \$357. At a meeting on Tuesday afternoon, the Society voted to become Auxiliary to the Presbyterian Branch of the American Education Society, and in future will direct its efforts solely to the collection of funds to be paid over to that Institution."

**YOUNG MEN'S EDUCATION SOCIETY OF BOSTON.**—This Society, which has for years been the largest contributor to the funds of the American Education Society of any of its Auxiliaries, having paid into its Treasury since 1819, *Seven thousand five hundred and thirty seven* dollars, held its ninth Anniversary in Boston, on Thursday Evening the tenth inst. at the Exchange Coffee House. The amount raised the last year is \$1200, and the sum paid to the Parent Society \$1063. The meeting was addressed by Rev. Mr. Wheeler of Windsor, Vermont; Rev. Louis Dwight, Secretary of the Prison Discipline Society; Rev. Mr. Wisner of Boston, and by the Secretary of the Parent Society. The Rev. Mr. Wisner alluded to the new impulse which has recently been given to several benevolent enterprises, and after stating that the Board of Directors of the Parent Society had the day before named the sum of \$75 per year as that with which they would endeavour to carry forward one young man in his preparatory course for the ministry, *moved* that the Young Men's Society of Boston pledge itself to the Parent Society, to raise, the ensuing year, a sum sufficient to carry forward **TWENTY** young men, at the rate proposed. One of the Directors, Mr. Eustis, rose and observed that he would vote for the resolution with great pleasure, but with one amendment which he would beg leave to offer, that the word *twenty* be stricken out, and the word **THIRTY** inserted. The resolution, as amended, passed by a unanimous vote, and the Society became pledged to raise, the ensuing year, \$2250, double the amount of the ordinary sum. The subscription paper was opened and many of the members doubled their subscriptions. May this bright example of benevolent effort be every where imitated by the young men of our land!

#### OFFICERS OF THE SOCIETY.

THOMAS W. PHILLIPS, Esq. President.  
EDWARD REYNOLDS, M. D. Vice Pres.  
CHARLES ATWOOD, Esq. Secretary.  
STEPHEN SEWALL, Treasurer.  
Seven other Directors.



#### MISCELLANEOUS INTELLIGENCE.

##### *Thorough education for the ministry.*

A few months since the Seminary at Bangor changed its character from an Institution in which young men were permitted to unite their classical and theological studies and to pursue a shorter course than usual, to an Institution in which a regular *three years' course of theological studies* is required, as in other theological seminaries.—At the meeting of the Synod of South Carolina & Georgia held on the — of Dec. 1827, a similar alteration was made in the plan of the Seminary under the care of that Synod.

##### **SOUTH CAROLINA EDUCATION SOCIETY.**

A Society with this title was formed at Charleston, S. C. on the 21st of December. Jacob Ford, Esq. President. 5 Vice Presidents. Rev. Benj. Gildersleeve of Charleston, Cor. Sec'y. Joseph Tyler, Treasurer. 10 Directors. A short and interesting address accompanies the notice of the Society in the Charleston Observer for Dec. 29th.

The Western Luminary of January 2d printed at Lexington, Ky. contains an address of the **COMMITTEE OF EDUCATION AT DANVILLE**, in which it is stated, that a tract of land has been purchased, and a plan adopted similar to that pursued at Maryville in Tennessee; by means of which, the students are so far to defray their own expenses, that boarding, washing, and firewood shall not exceed \$20 per annum.

#### ACKNOWLEDGMENTS.

Rev. Mr. Beecher's Address before the Young Men's Education Society of Boston, has been received.—Also the First Report of the New Hampshire Branch of the American Education Society, drawn up by the Secretary of the Society, Professor Had-duck of Dartmouth College. Had the limits of the Journal permitted we should have made one or two extracts from both for the present number. The manner in which some popular objections to Education Societies are answered in the Report, strikes us as remarkably forcible, and we shall hope to make room for one or two paragraphs in the next number.

The Directors would gratefully acknowledge the liberal offer of the Rev. Austin Dickenson, Editor of the National Preacher, to supply them with 2000 copies for distribution of the Number for January, containing a Sermon of the late Dr. Payson in behalf of the American Education Society, with a short, but appropriate discourse appended, written by the Editor of the Preacher.

*Receipts into the Treasury of the Am. Ed. Society, from Oct. 1st to Dec. 31st, 1827.*

## DONATIONS.

Abington, Female Cent Society	20 00
Andover, Church in Theol. Sem. by Samuel Farrar, Esq.	40 00
Ladies of Andover Association, by Mrs. J. Edwards	8 00
Beverly, Fem. Aux. Soc. by Rev. Mr. Oliphant	16 00
Boston, Mr. Alfred Hamilton	2 00
Charlestown, Fem. Relig. Char. Soc. by Mr. Skelton	20 00
by Mr. McIntire	30 00—50 00
Fitchburg, Collected at Month. Conc. by Rev. R. A. Putnam	36 46
From other sources by Do.	3 50
Hallowell, Me. of S. G. Ladd	6 00
Henniker, N. H. Fem. Aux. Ed. Society, by N. B. Scales, Prest.	12 00
Kingston, a Friend	2 55
Leominster, Fem. Aux. Ed. Society	8 15
Newburyport, Young Men's Aux. Ed. Soc. by Fitzwilliam Rogers	50 00
Friend, by Rev. Mr. Dimmick	5 00
Ladies Associate Circle of Industry 12th semi. ann. payment, by Helen Tracy, Sec'y and Treas.	25 00
Phillipston, Fem. Char. Society	5 51
Presbyterian Branch of Am. Ed. Soc.	250 00
Providence, R. I. Female Ed. Soc. by Miss Lucia Kingman	70 00
Alexander Jones, Esq.	30 00
Reading, Fem. Assoc. in South Par.	5 01
Sewing Society Do.	5 01
Rindge, N. H. collected at Mon. Conc. by Deac. E. Brown	23 00
From a Lady	1 00
Scituate, Mr. Rowland Bailey	3 18
Sterling, Fem. Miss. Soc. H. Bulfinch	4 14
Sturbridge, Fem. Religious Society Collected at Month. Conc. in Rev. Mr. Camp's society	9 42
Warwick, coll. at Month. Concert Do. by Mr. Joel Pierce	5 00
West-Cambridge, Aux. Ed. Society, by Mr. McIntire	13 27—719 20

## ANNUAL SUBSCRIPTIONS.

Bradford, N. H. Rev. R. Page, for '26 & 7	4 00
Goshen, Mrs. E. Kingsbury, formerly Miss <i>Electa May</i> , 6th payment in part of \$1000, to be paid in 10 yrs. from 1819	140 00
Henniker, N. H. Hon. J. Darling	5 00
Wenham, Mr. Edmund Kimball	5 00
From a Friend (unknown)	5 00—159 00

## INCOME FROM SCHOLARSHIPS.

The Henry Martyn scholarship, of A. P. Cleveland, 12 months interest on his half	30 00
The Brown scholarship, of Wm. B. Banister, Esq. Ex'r, 12 mos. int.	60 00
The Osgood scholarship, of J. Hooker, Esq.	53 70—143 70

## INCOME FROM OTHER FUNDS.

Dividend on Bank Stock	147 50
Rent of House in Boylston Place	108 67
Interest on Money loaned	267 61—523 78

## REFUNDED.

By a former Beneficiary, in full	52 50
Do. Do.	95 00
Do. in part	15 00
Do. Do.	50 00
Do. whole am't granted	350 00
Do. Bal. of all he rec'd	100 00
Do.	100 00
Do.	2 50
Do.	51 50—816 50

For present use \$2362 18

## LEGACIES.

From the late Mrs. Mary Appleton of New Ipswich, N. H.	100 00
Do. do. Mr. Aaron Woodman of Boston, in part, by Mr. W. G. Lambert, Ex'r.	1500 00
Do. do. Mr. Josiah Ludlow, Vt.	200 00
Do. do. Hon. William Phillips, Boston	5000 00

\$6800 00

## PRINCIPAL RECEIVED ON SCHOLARSHIPS.

Brown Scholarship, Newburyport, in full	1000 00
Springfield, in part, of Young Men in 1st par.	198 92
Collected by Females in 1st par.	60 37
By a friend in New England	1000 00

\$2259 29

*Principal on Scholarships received at the Treasury of the Branch Society Connecticut, since its formation, as reported by Mr. E. Terry, Treas.*

Dudley Cooke Schol. from O. D. Cooke, Esq.	1000 00
Lavenham Scholarship, Cash in part By Rev. E. Cornelius	200 00
By J. R. Woodbridge, at 4 times	200 00—400 00
Hawes Scholarship, Cash in part By Mary J. Chester, at 2 times	203 43
By Mary E. Cogswell, at 2 times	173 50
By J. R. Woodbridge, at 3 times	190 00—566 93
Wilcox Scholarship, Cash in part By A. M. Collins, at 3 times	340 00
By D. P. Hopkins	180 00—520 00
Hartford Young Men's Scholarship, Cash in part, by R. Bigelow, at 2 times	604 50
Linsley Scholarship, Cash in part, from Ladies in South Soc. by Chs. Hosmer	25 60
Yale College Scholarship, Cash in part By President Day	100 00
Eleazer T. Fitch's bond for	250 00
Denison Olmstead's Do.	50 00
Cash, by Rev. E. Cornelius	238 00—638 00
New Haven Young Men's Scholarship, Cash in part, by Jeremy L. Cross	223 00
Taylor Scholarship, Cash in part By L. A. Daggett	118 00
United Society in New Haven Scholarship, Cash in part, by Rev. E. Cornelius	85 00
Middletown Scholarship, Cash in part, By Samuel Southmayd, at two times	110 00
Henry Stillman Scholarship, Cash in part, By Deac. Timothy Stillman	200 00

\$4491 03

## MAINE BRANCH.

Refunded by ——— a former Beneficiary of this Branch	140 00
Dividend on Shares in the Portland Bank, (scholarship fund)	32 00

\$172 00

## NEW HAMPSHIRE BRANCH.

Concord, Fem. Aux. Education Society	13 00
Exeter, Ladies in Rev. Mr. Rowland's Ch. to constitute him a Mem. of this Branch	30 00

\$43 00

## CONNECTICUT BRANCH.

Greens Farms, from Ladies of his Soc. to constitute Rev. E. W. Hooker a Life Member, by Rev. T. H. Robbins	30 00
Middletown, fr. a Friend, by S. Southmayd	10 00
Middletown Upper Houses, by Ladies Do. Gentlemen, \$30 of which is to constitute Rev. J. L. Williams a Member for Life of this Branch	45 62
Northfield, Fem. Ed. Soc. by Miss Charlotte Fowler, Sec'y	15 00
Donation from Mrs. Susan Tracy	5 00
Legacy of Rev. Carlos Wilcox deceased, to Am. Ed. Soc. by S. Terry, Ex'r.	10 00
Interest in part on the Hawes Scholarship, by Miss M. F. Chester	1 20
by J. R. Woodbridge	3 60

Carried forward \$152 52



Brought forward	152 52
Lavenham do. by J. R. Woodbridge	18 00
Hartford Young Men's do. by R. Bigelow	22 03
Wilcox do. by D. P. Hopkins	32 40
Interest on the Linsley Scholarship, 20 dols. of which is a donation from a Friend, by Henry Francis	81 00
Interest on Money loaned	83 30
	\$389 25

Total in the foregoing lists \$16,516 75

#### CLOTHING RECEIVED DURING THE QUARTER.

Boston, Mrs. Christiana Baker, 6 shirts and 2 pair of woollen socks.  
 Grafton, Young Ladies Reading Society, 1 woollen Bedquilt, value \$5.  
 From other Ladies, 2 cotton Comfortables, and 2 pair woollen Socks, value \$5.  
 Henniker, N. H. Fem. Aux. Society, by N. B. Scales, Prest. 12 1-2 yds fulled cloth, 1 shirt, 3 pr. s'ks.  
 Leominster, Fem. Aux. Ed. Society, sundry articles, value \$36 29.  
 Phillipston, Fem. Char. Soc. a Box of Clothing.  
 Sterling, Fem. Miss. Soc. 3 pr. socks, 3 shirts, 2 pr. sheets, and 2 pillow cases.  
 Sturbridge, Fem. Relig. Soc. 20 yds. cloth, value \$15, and 2 pr. socks.

✂ The articles now most needed are pieces of Flannel and Fulled Dark Coloured Cloth suitable for Coats and Pantaloon.

#### CONCISE VIEW OF THE AMERICAN EDUCATION SOCIETY.

**OBJECT.**—To educate indigent young men, of suitable character, for the christian ministry.

**HISTORY AND ORGANIZATION.**—The Society was formed in 1815, and incorporated by the Legislature of Massachusetts, with ample privileges, in 1816. The members amount to 400, reside in 20 different states, and belong to five denominations of Christians. The executive business of the Society is committed to a Board of 13 Directors, chosen annually, who meet regularly on the 2d Wednesday of Jan. April, July, and Oct. and oftener if necessary. Branch Societies are established in different portions of the country, whose Boards of Directors have a local jurisdiction, and administer the concerns of the General Society in conformity with the principles of its Constitution, and with the Rules of its Board of Directors.

**GENERAL PRINCIPLES.**—The following positions are received as axioms:—That the good which the Society is to accomplish must depend, under God, upon the character of the men whom it patronises; that the enterprise should be conducted with reference to the entire wants of our country, and of the world; and that the foundations of the Institution should be laid as broad and permanent as possible. These general principles make it necessary that care be taken in the selection of beneficiaries; that the education required be thorough; that aid be afforded in such a manner, and to such an extent, as to prevent serious embarrassment, and at the same time, to excite to effort and economy, and to promote strength and energy of character, which object it is found, on experience, is better obtained by a system of advantageous loans, than by a simple charity;—the same leading principles suggest the importance of a faithful and affectionate pastoral supervision over all who are patronised, through the different stages of their education, and the necessity of a regular and permanent income, in order that this great object may be effectually secured; and they require that an enlarged policy should be pursued, in appropriating aid to young men of piety and promise, of different denominations.

**QUALIFICATIONS OF CANDIDATES FOR PATRONAGE.**—Unequivocal testimonials must be produced, from serious and respectable persons, of hopeful piety, promising talents, and real indigence; the applicant must make a declaration, that it is his serious purpose to devote his life to the Gospel min-

istry; he must be in a way to pursue a thorough course of study; and he must exhibit satisfactory evidence, in every stage of his subsequent progress, of diligence, literary progress, morals, and piety. When an applicant is furnished with these testimonials, which should be sealed papers, he should make application himself, or by means of his friends, to the Secretary of the General Society, or to the Secretary of some Branch Society in his vicinity, if he prefers, who will immediately inform him what steps he is to take in order to obtain aid from the funds.

**AMOUNT APPROPRIATED.**—Besides occasional gratuities, in clothing, books, &c. \$48 per year are appropriated to young men in academies, called the first stage; \$72 to those in college, or the 2d stage; and \$80 per year to those in the theological seminaries, which is the third stage of education. The appropriations are made quarterly, unless for special reasons, a longer period is required.

**NUMBER OF YOUNG MEN WHOM THE SOCIETY WILL PATRONISE.**—All of proper qualifications, who apply, and conform to the Rules. On this point, the Directors have but one answer to give. They never have, and trusting to the liberality of the Christian community for the necessary resources, they never will turn away any applicant, who, in the best judgment which they can form of his character, possesses the qualifications required in the Constitution.

**RESULTS OF PAST EFFORTS.**—The first beneficiaries were received, March 1816. Since that period 626 have been, in a greater or less degree assisted by the funds. Not far from 200 of these are now preachers of the Gospel; and nearly 100 of them are known to be settled Pastors of Churches. Numbers have become Missionaries, Foreign and Domestic; some have died in their preparatory course, some since they entered the ministry;—and some for want of health or for other reasons, have relinquished study and gone into other professions. The rest are now engaged in preparatory studies. The young men, who have been aided, belong to five religious denominations; they are natives of 20 states or territories; and they have pursued studies at as many colleges, and more than 40 other literary institutions.



Officers of the American Education Society, and of its Branches, to whom communications or donations are to be sent.

Rev. E. CORNELIUS, Sec'y of the General Society, Andover, Mass.

WILLIAM ROPES, Esq. Treas. of Do. Boston.—Donations to be left, for the present, at No. 45 Central Wharf; or, if left by ladies, they may be deposited with Mr. Aaron Russell, at the Tract Depository in Hanover Church, who is authorised to receive them.

Rev. BENJAMIN TAPPAN, Sec'y of the Maine Branch, Augusta, Me.

Rev. SAMUEL P. NEWMAN, Treasurer of Do. Brunswick, Me.

Rev. CHARLES B. HADDUCK, Sec'y of the N. H. Branch, Hanover, N. H.

SAMUEL FLETCHER, Esq. Treasurer of Do. Concord, N. H.

Rev. CHARLES WALKER, Sec'y of the North Western Branch, Rutland, Vt.

IRA STEWART, Esq. Treasurer of Do. Middlebury, Vt.

Rev. LEONARD BACON, Sec'y, of Conn. Branch, New Haven, Ct.

ELIPHALET TERRY, Esq. Treasurer of Do. Hartford, Ct.

Rev. AUSTIN DICKENSON, Sec'y of the Presbyterian Branch, No. 144 Nassau-st. New York.

PETER LUDLOW, Esq. Treasurer of Do. No. 50 Franklin street, New York.

*Erratum.*—In the last No. p. 27, Table VI. read 5 Hampden, 17 m. Rev. Dorus Clark, r. Blandford, 2d Tuesdays in Feb. and June, and 1st Tuesd. in Oct.

THE  
**QUARTERLY JOURNAL**  
OF THE  
**AMERICAN EDUCATION SOCIETY.**

No. IV.

APRIL

1828.

AN ESTIMATE OF THE PRESENT AND FUTURE PHYSICAL, CIVIL, AND MORAL POWER OF THE WEST, INCLUDING THE COUNTRY WATERED BY THE MISSISSIPPI AND ITS TRIBUTARIES.

THE territory belonging to the United States, west of the Alleghany mountains, has been peopled with a rapidity, unparalleled in the history of any other country. It is little more than half a century since the first white settlements were made on the vast territory, watered by the Mississippi and its tributaries. In 1790, the population of all the Western States and Territories amounted to less than 150,000. Now it is computed to be nearly 4,000,000, a population greater than that of the United States at the period of the revolution. Should these States continue to increase with the same rapidity for a few years to come, they will possess *physical* and *civil* power sufficient to control the destinies of the American republic. This consideration renders their present condition and rising importance, a subject of peculiar interest, and strongly invites the attention of the Patriot and the Christian. No one, we think, who truly loves his country, and has a sincere regard for the spiritual interests of his fellow men, will be disposed to treat this subject with indifference, when he reflects, that on account of their extent of territory, mildness of climate, fertility of soil and inexhaustible sources of wealth, they are capable of sustaining a much lar-

ger population, than that of the most powerful nation of Europe.

We would, therefore, earnestly solicit the attention of our readers, to some remarks, connected with a statement of facts, on the several topics embraced in the subject which stands at the head of this article:—viz. The present and future Physical, Civil, and Moral power of the West.—We shall not enter into a minute detail of facts, but only present such prominent outlines of the subject, as will be deemed interesting to the patrons of this Journal, and to the public generally.

1. *Physical power.*—By the Western States we mean to include those which are situated between the Alleghany and the Rocky mountains, and are watered by the Mississippi and its tributaries. The territory which they embrace, including the territories of Michigan and Arkansas, contains, 528,000 square miles. It is only fifty-five years since the first English settlements, west of the Alleghany, were made in Kentucky. At various periods since, settlements have been made in most of the States belonging to the Western division. Thirty-eight years ago, the entire white population of all those States amounted, as we have said, by actual computation, to scarcely 150,000. Now they contain almost 4,000,000,—making a little over 7 persons to a square mile. Their ratio of increase for the last ten years, has been not far from 100 per cent. This ratio will probably diminish, as the country grows older, and those



checks of population increase, which ever exist in long settled states. But it is hazarding little to say, that in 1850 the Western States will contain a population larger than that of the other three great divisions of the United States.

Of their capability to support a population equal in density to Massachusetts no doubt can be entertained. The number of persons to a square mile in Massachusetts is 70. By recurring to the number of square miles of the Western States, it will be seen that with a population equal in density to Massachusetts, they will contain 36,960,000 inhabitants. The effective military force of a population of 10,000,000 may safely be estimated at 1,000,000. When, therefore, the Western States shall contain a population equal in density to Massachusetts, their effective military force will be nearly 4,000,000,—an army superior to that which can be brought into the field by the Autocrat of all the Russias. The above estimate is undoubtedly much too low. A moment's reflection will satisfy any one, that the Western States are capable of sustaining a much larger population, who takes into consideration the salubrity of their climate, the extent and fertility of their soil, the richness of their mines, and the facilities they have for working them, and the great navigable rivers and tributary streams by which they are watered, suited either for manufacturing establishments, or the purposes of commercial enterprise and activity.

In the preceding remarks no regard has been paid to the unorganized territory belonging to the United States in the valley of the Mississippi. When, therefore, those immense regions between the Alleghany and the Rocky mountains, shall be filled with a population equal in density to Massachusetts, their physical power will be greater than that of the mightiest nation now in existence.

II. *Civil power*.—By civil power is here meant, that influence which any division of our country possesses in

the national councils. Proceeding, then, upon the calculations laid down in the tables published in another part of the present number of the Journal, it will be seen that the civil power of this nation will soon be wielded by the people of the West. Divide the United States into four parts, Northern, Middle, Southern and Western. The present number of Representatives in Congress, from each of the divisions, is as follows.—Northern 39. Middle 67. Southern 64. Western 46. Whole number of representatives from the first three divisions 170. From the last 46. Under the present regulations the apportionment for a representative is 40,000. According to the best calculations that can be made, it is ascertained that in 1850 the population of the Northern, Middle, and Southern divisions of the United States will be 11,384,703; while that of the Western division will be 11,424,550. Should the rate of apportionment be the same then as at present, the first three divisions will have 267 representatives, and the Western 268, leaving the balance of power in favor of the West. The apportionment in future will no doubt, be much larger than at present; but upon the principle of equal representation, whatever the apportionment may be, the weight of influence possessed by the West will be the same.

In a little more than twenty years, therefore, the Western States will have a majority in Congress; and in fifty years, that majority will be overwhelming. Of course they will be able to control all the measures of the general government which are of great national importance.

The Constitution provides that Congress shall have power to lay and collect taxes, duties, imposts, and excises; borrow and coin money; regulate commerce; declare war; raise armies and make appropriations for their support; provide and maintain a navy; make rules for the government and regulation of the land and naval forces; to provide for the call-

ing forth the militia to execute the laws, repel invasions, &c.; and to promote the progress of science and the useful arts, &c. &c. But besides the power which the Western States will possess in Congress, they will be able to control the choice of President and Vice President, because they will be entitled to as many electors as they have representatives.

Add to this, the population which the unorganized territory will probably contain, and one glance will be sufficient to show, that the civil power of this government must at some future period pass into the hands of the people of the West. And that period is not far distant. Before the present generation shall have passed off the stage, the "star of empire" will have taken "its way westward," and the consequence will be either a blessing or a curse, just in the degree that virtuous or vicious principles prevail among the people.

III. *Moral Power.*—It is now generally admitted, that the stability of republican institutions must depend upon the intelligence and moral virtues of the people. "Knowledge is power," and the reverse of the proposition, that ignorance is weakness is true, only when the physical energies of men are not directed by an intelligent head. Knowledge can be productive of good only when influenced by virtuous principle; but wanting this redeeming quality, it may be, and often has been, used for the worst of purposes. And experience has shown, that even ignorance itself, is one of the most powerful instruments of evil, ever wielded by unhallowed ambition. Thus the blind devotion to their rulers of the ignorant serfs of Russia, would render that government in the hands of an ambitious leader one of the most formidable on the globe.

Now when we reflect that the Western States, according to the lowest estimate, are capable of sustaining a population of more than 40,000,000, we feel that their moral power must be great, either for good or evil, in proportion as intelligence or igno-

rance, virtue or vice, prevail among their citizens. We have before shown that in 1850 they will have a majority in Congress; and it is well known that the character of a representative ever corresponds with that of his constituents. If the people are industrious and virtuous, then their representatives will be men of a like spirit. But if ignorance, licentiousness of manners, and a disregard of religious obligation prevail in the community, then reckless demagogues, and abandoned profligates, will sit in the sacred hall of legislation; and ambition, and self aggrandizement, and love of power, will take the place of patriotism, and public spirit, and an unshaken attachment to the best interests of the nation. Where such a state of society exists, the elective franchise, which is the peculiar glory of America, will become one of its deadliest scourges. Nothing, therefore, can prevent a dissolution of the union, and save our free and happy institutions from utter subversion, but patriotism and intelligence directed, animated, and controlled by the purest moral principles, pervading all classes of people at the West. How shall this object be obtained? The Christian believes that 'righteousness exalteth a nation.' Not that righteousness merely, which is founded on the maxims of worldly policy, but "the righteousness which is of God by faith." The religion of the gospel is his only hope. Let this be generally diffused among the people, and it will make any community prosperous and happy. Wanting this life-giving principle, knowledge is vain, and patriotism a feeble barrier against the violent and headlong passions of men. Vices will spring up like weeds in an untended garden, and despotism will come in the might of the strong man armed. From the hot beds of luxury, and the sinks of pollution, a pestilential smoke will go up, and blot out the sun of our prosperity forever. The fate of other republics ought to have taught mankind this truth. Christians, we trust, have been taught it. It has been



engraven on their hearts, and "burnt in on their memories" by the terrific scenes, the blood and conflagrations of the French revolution.

Considerations such as these, make the present and future moral condition of the Western States a subject which demands the sympathies, the prayers, the exertions, and the charities of all who love their country, and rejoice in the prosperity of the Church. We do not mean to speak harshly or unkindly of our brethren at the West. We rejoice to think, that hundreds of good men are now laboring there to promote the temporal and spiritual interests of the people. Through the blessing of God upon their labors, they have accomplished much. But much, very much, remains to be done. Our object is not to reproach those who are already employed in the good work, but to arouse Christians to give them, not only the "aid of a cheering voice," but also to assist them in planting among our new settlements the institutions of learning, and the ordinances of the gospel. Hitherto difficulties, incidents to new settlements, have, no doubt, in a manner prevented the general establishment of such institutions. And the rapid increase of population, and the fluctuating condition of society has probably tended to perpetuate this state of things. But as the necessity for such institutions has become more urgent, the disposition to provide a supply has diminished. More schools and colleges efficiently conducted, and a larger number of educated ministers of the gospel, and a healthful tone of moral feeling, are, therefore, wanted at the West. The possession of these blessings would serve to dispel ignorance, check vice, and create a pure public opinion, favorable to sound morals and true religion. And now is the time for exertion. Let the sabbath breaking, the intemperance, the profaneness, the practice of fashionable murder, and the licentiousness of manners so generally prevalent at the West, as well as in some other portions of our country, proceed unchecked by

any counteracting influence for a few years to come, and the moral condition of these States will be truly deplorable. Ignorance will keep pace with vice, and vice will assume an aspect, ominous only of evil. Over this mighty mass of unsanctified intellect, either the "unsleeping spirit of popery" will attempt to erect its dark spiritual dominion, or infidelity will infuse the fiery elements of discord among all classes, till the whole mass will swell, and heave, and be as terrible as the breaking up of the great deep.

Says one who has resided among them, "Materials for a noble race exist at the West. The genius and rising capabilities of the people are now like those of a young giant, in all the wildness of his untutored strength and activity. The soil is almost boundless in extent, & as fertile as that of the Nile. There is no calculating the extent of their resources." Now we put the question seriously to Christians, whether they will neglect the opportunity here afforded them, of using their utmost exertions to plant the institutions of learning and religion in the Western States? There are at present at the West but few periodical publications, which exert an influence favorable to religion. These need to be established and sustained, until they become a medium through which the public mind can be addressed, and the influence of moral motives made to bear on the heart and conscience. No virtuous public sentiment now frowns the daring profligate into secrecy and darkness. There are doubtless exceptions, but we speak of the fact as it extensively exists. This sentiment must be created; and in order to effect it, the gospel must be preached, intelligence diffused, and infidelity met and refuted. And to this end *educated* ministers must be sent out; tracts, religious newspapers, and above all, the Bible must be widely circulated. And all this must be done by the present generation, or the golden opportunity will be lost forever. Let another half century

pass away in listlessness and inactivity, and the existing evils will have attained such strength as to bid defiance to our feeble efforts. The rich fields and pleasant vallies of the West, will then be given over to licentiousness and profligacy of manners not exceeded even in the great and guilty cities of Europe. Things, we fear, are fast tending to this result. The salutary, powerful influence of the Sabbath, is scarcely felt. A few years more, and the portals of revelation may be closed, and death proclaimed an eternal sleep. In the absence of moral restraint, the very freedom which we enjoy, accelerates this degrading process, as the stone from the mountain leaps with more maddening fury down the precipice if unobstructed, than when it makes its way through numerous impediments. The stagnant calm of despotism, even by the pressure of physical force, may retard, in a measure, the progress of vice, but in this free country it can only be restrained by a healthful public sentiment—a public sentiment made “vital in every part,” by the all-pervading influence of the religious principle. We therefore ask again, Shall this garden of our land become as a “field which the Lord has cursed,” or shall it be as the “mountains of Zion, where the Lord commanded his blessing, even life forever more?”

What a question for Christians to answer! Can they decide to sit down inactive when so much is depending upon their exertions? The souls, which will one day occupy the valley of the Mississippi, will amount to upwards of 40,000,000. Much depends, under God, upon Christians of the present day, whether they shall be intelligent, industrious, and virtuous freemen, and exert an influence favorable to true religion. What a mighty power they would bring into operation, should their influence be sanctified and made to bear on the great subject of evangelizing the world. There would then be no want of means. They would amply

pay back to our benevolent societies all that has been expended in their behalf. But more than this. They would come forward and engage with ardor in the great work of imparting life and health to the nations. Then would all parts of the nation go on hand in hand in the high career of religious enterprise, for which it seems to be designed in providence. And when, to use the language of another, “the light of such a hemisphere shall go up to heaven, it will throw its beams beyond the waves—it will shine into the darkness there, and be comprehended; it will awaken desire, and hope, and effort, and produce revolutions and overturnings until the world is free.”



The following paragraphs from a letter written by a devoted Missionary in the state of Illinois, may be properly inserted in this place, as containing the testimony and the reflections of an eye witness. The Letter was addressed to a student in the Theological Seminary at Andover.

“You have seen the late communication of ———. Much, he says, has been said of the wants of this growing empire West of the Alleghany. But the half has not been told you; nor can it be. Even the most ample survey that could be made by an ocular, personal examination of our waste places could not embrace the full extent of our necessities; FOR A NATION IS SPRINGING UP, WHOSE DESTINY IS TO BE GOVERNED, IN A GREAT MEASURE, BY THE CHARACTER OF THE PRESENT GENERATION. Could I write this last sentence with a sun-beam in the sight of all the churches, I should most certainly do it. I tell you, brother, that when I think of the moral power of North America, and think how much the moral state of the world depends upon it, I am almost suffocated with emotion. It will not do to trifle in this affair;—*this is the seed time*, ‘THE PRESENT GENERATION,’ and the enemy is sowing tares whether we sleep or not: and if we are ac-



countable for the good we *might* do, as well as for the evil actually done,—up, be vigilant, and let us work with our might, and not be tasting a sugar-plumb, when we might be redeeming a world! Just ask the question, will not God furnish the means and instruments equal to the work to be performed? It is even too late, in the day of the Lord's mercies to ask such a question. Where then are 'the fearful and unbelieving?' —

"It is most cheering to hear of an increasing interest in the Western Mission, and not only interested but *COMING*; and so of Foreign Missions, not interested merely, but *GOING*."

"*I am anxious to be associated with you in labour.*" My heart bounds, my hopes are renewed, my brother, to be able to quote this from your letter. May God bless you, and direct those of your class who come with you, to such a decision as will give you a conqueror's hope in death, and a crown, with many a star of rejoicing in the day of the Lord Jesus!"



#### REV. PLINY FISK.

WITHIN the few years which have elapsed since the American Church first engaged in the cause of Foreign Missions, it has pleased the Most High to honor her, by calling into this noble service some of her most gifted sons. Numbers of them, whose names will ever be as ointment poured forth, after having with faith and patience performed the work of pioneers, have entered into their rest. Their holy example has been and will continue to be instrumental of invigorating the piety and calling forth the benevolence of multitudes of private Christians.

The Memoir of Mr. Fisk, recently published by his early friend the Rev. Mr. Bond, is strikingly calculated to arouse every minister and every missionary, to higher purposes and greater faithfulness.—At the period of his conversion, Mr. Fisk strongly manifested a spirit of self-denial, a determination to cast aside every hindrance

in his Christian course, and that desire to be useful which was his ruling passion; and from that time until the day of his death, these noble traits, with their attendant graces, shone brighter and brighter. He is a prominent example of the blessed effects of piety in promoting a man's usefulness. He possessed that most valuable of all mental endowments, good sense; to which were added readiness of mind, quick discernment, and a most amiable and cheerful temper. But it was his *ardent piety* which made him what he was. It was this, which called forth every power of his mind to the work of *doing good*. Wherever he went he was intent upon this one object, and without the least display—without appearing to know that he was more diligent than those about him, every observer saw that he was doing with his might what his hand found to do.

Deep as was the impression which he left upon multitudes in America, we are sure that none of those who loved and respected him before he left our shores, can follow him from step to step through the history of his missionary course, without feeling that respect rise into reverence. In the most difficult and perilous circumstances, he never lost sight of the great object for which he went forth; and never seemed to forget for a moment that the interests of those about him were immortal interests. In a country, distracted with both civil and religious contentions, he was a living epistle, known, read, and acknowledged of all men. The duties and afflictions of a Missionary life gave vigor and firmness to his Christian character, and it rose and expanded with surprising rapidity, until it pleased God to remove him to the general assembly and church of the first-born in heaven.

Mr. Fisk belonged to that class of indigent and worthy young men, who make their way to the ministry by great personal efforts, and by the benevolent aid of the Church. The following fact, incidentally mentioned by

him to a friend, strikingly illustrates his persevering self-denial. He was accustomed, while in college, to board himself. He carried his grain to mill upon his shoulders, and when it was ground consigned it to the care of a pious woman in the vicinity of the college. When she baked her own bread, she baked a loaf also for him. From her, he obtained a quantity of milk daily. "She called it a quart," said he, "but it was *large measure*." This bread and milk constituted his food, and the pitcher, bowl, and spoon his table furniture, for two years. The excellent woman who gave this "cup of cold water to a disciple" is supposed to be still living, and has no doubt experienced a rich "reward" for her kindness.



#### THE LATE DR. PAYSON.

WE introduce the name of this eminent servant of the Lord Jesus, in this place, not for the purpose of writing a description of his character, but that we may leave some testimony of his uncommon excellence on our pages, and that we may especially record our sense of the services which he rendered to that cause of benevolence which we are labouring to promote. The associations which are formed in our minds with this much loved man, are those which we connect with the names of Baxter, of Brainerd, and of Pierce. They are such as are awakened by the exhibition of ardent, deep-toned, all-pervading *piety*. No Christian could be in the society of Dr. Payson for half an hour, without being either reprov'd or edified. His conversation, prayers and preaching were richly imbued with that heavenly unction which seldom fails to exert a direct influence over the heart. Possessing a lively imagination, a quick perception, and a copious elocution, he illuminated, quickened, and warmed the minds of men, whenever he addressed them on the subjects of religion. The same spirit of piety appears in his writings,

and imparts to them an imperishable value.

From the formation of the American Education Society to the time of his death, he was not only one of its most active friends, but one of its ablest advocates. He saw, with a glance, the necessity of such an institution, and he gave it all the influence of his opinions, and example. The discourse, from which the following extracts are taken, was extensively preached during a laborious agency which he performed for the benefit of the Society. It was revised by himself a few months before his death, with a view to publication, and may be regarded as his *dying testimony and appeal* in behalf of the cause which it was intended to serve. To the humble and devoted Christian who has learned how to prize the privileges and hopes of the Gospel, it must ever prove a decisive argument for educating indigent young men of real piety and promise for the ministry.

#### *Testimony to the importance of the American Education Society.*

Without derogating from the importance of other benevolent objects which claim and receive the support of the friends of religion and mankind, it may be said with truth, that the object of this Society is second in importance to no other. Its success is essential to the success of every other object of a religious nature. The exertions of Missionary societies must be circumscribed and paralysed, unless suitable men can be obtained to be employed as Missionaries. The distribution of the Bible will effect but a comparatively small part of the good which it is designed and calculated to produce, if its contents are not explained by able and faithful interpreters, giving voice and utterance to its solemn truths, and pressing them upon the heart and conscience. Already are the Scriptures in the hands of thousands, who, were they asked in the words of Philip to the Ethiopian nobleman, Understandest thou what thou readest? would be constrained to reply with him, How can we, except some one should guide us? It is by *hearing*, rather than by reading the word, that faith comes. It is by the "foolishness of preaching, that it pleases God to save them that believe." But "how can they hear without a preacher? and how can they preach



except they be sent?" And who is to send them, if we do not? By educating pious, indigent youth for the ministry, we shall instrumentally send many into the vineyard of our Lord, who, without our assistance, will never enter it. We shall aid Bible and Missionary societies, by furnishing the former with skilful interpreters, and the latter with faithful labourers. In a word, we shall put in motion the means which God has appointed for the salvation of men; means which he will therefore crown with success.

Nor are these, though the principal, the only beneficial effects which the efforts of this Society are calculated to produce. They have a powerful tendency to promote the best interests of our literary institutions. I need not inform those of you, who are acquainted with seminaries of learning, of the many temptations to which the youthful student is exposed from examples of indolence and vice. Nor need I remind you of the anxiety, which parents often feel, while reflecting on the necessity of exposing their children to these dangers. Now, how much must it tend to remove the causes of this anxiety, to introduce into our seminaries, annually, a number of youth distinguished for morality, piety, and diligence in literary pursuits? It would be purifying these fountains. It would be tincturing the streams which are to flow through our country, with ingredients of the *river of life*. Should no other beneficial effects result from the efforts of this Society, these alone would be sufficient to repay abundantly all our contributions and exertions for its support.

Again, the rapidly increasing population of the newly settled portions of our country is soon to give them a preponderating influence in our national councils. They will soon make our laws. Is it not then inconceivably important, in a political as well as religious view, that the men who are to exert such an influence, should early adopt the principles, and form the habits, which belong to a truly Christian community? But this they will not do, if they are not furnished with the institutions of Christianity. It may be thought by some that the Society is designed to promote exclusively the interests of a particular denomination. But to this it will be a sufficient reply, that its patronage has been extended to young men of five different religious denominations, the natives of widely distant States, and dispersed through almost all the seminaries of learning in our country. Will it be said, that some of the youth patronized by the Society may prove unworthy of the assistance afforded them? This is doubtless possible: for what human plans and exertions are

not liable to be frustrated? But such is the care and precaution which is observed by those who are intrusted with the management of the funds, in selecting objects of patronage, that instances must be rare indeed in which the funds can be misapplied. The improvements which have recently been made in the system of the Society, by which a minute and faithful supervision is exercised over those who are patronized, in every stage of their education, renders this security still greater, and as great probably as the nature of the case admits.

#### *What a Christian can do.*

He who restores sight to one that is blind, not only gives him eyes, but does in effect give him the luminaries of heaven, the colours which adorn the earth, the beauties of nature and of art; in a word, all the benefits which the faculty of seeing imparts. So he who sends the gospel to the destitute, gives them Christ, gives them a Saviour, and all the blessings which that Saviour has purchased. O what gifts, what blessings are these to be dispensed with a mortal hand. Who will not spring forward with eagerness to share the privilege of dispensing such treasures? Who will not thank that God, who thus allows us to imitate himself?—to share with him the happiness of doing infinite good? Compared with this privilege, even the miraculous powers of the apostles, which gave sight to the blind, hearing to the deaf, and life to the dead, shrink into insignificance. We may place a Saviour, a heaven within the reach, not of one only, but of thousands. It may be fairly presumed, that every pious, indigent youth, who is educated for the ministry, will preach the gospel to at least a thousand souls. The question, then, whether a pious young man shall be prepared for the ministry, whether the means necessary for his preparation shall be afforded, comes to this; Shall a thousand immortal souls be favoured with the gospel, or possibly live and die, and perish without it? What a question is this for the consideration of accountable beings! Is there, can there be any doubt respecting the proper answer?

#### *The true value of riches.*

Again; reasoning from what has taken place within a few years, it is not perhaps too much to suppose, that every pious and well-educated youth, who is introduced into the sacred ministry, will be instrumental of the conversion and salvation of one hundred persons. These, in their turn, will prove instruments of converting and saving others: some of whom may also become ministers, and preach the

gospel to thousands after we are laid in dust. Thus the happy effects produced by one whom we assist to educate, like a river widening as it runs, will flow down to posterity, and produce consequences which finite minds cannot estimate. Compared with such results, how worthless, how insignificant does wealth appear! And yet, when employed in bringing about these results, how unspeakable is its value! Viewed in this light, it is the most valuable of all temporal gifts which Providence bestows: more valuable even than intellectual talents, or literary acquirements; since he who possesses it may call into the service of Christ greater talents than any one man ever possessed. He may exert a power over minds little less than creative. He may call from the poverty and obscurity in which it now lies, the most vigorous intellect; may develop its energies; cause its faculties to expand and brighten; and send it forth to promote, beyond all calculation, the glory of God and the happiness of men; he may thus prepare it to shine hereafter with a great multitude of others, as the brightness of the firmament and as the stars forever and ever. What, my hearers, is the building of a palace, a pyramid, or a city, in comparison with the erection of such a pillar as this in the temple of our God above?

Learn then, O learn, ye wealthy, the true value of riches! Learn it at the foot of Immanuel's cross. Learn it of him to whose words we have been attending; and who by that cross was crucified to the world, and the world to him. Were he now on earth and possessed of your wealth, to what end would he apply it? But the example is too bright for the imitation, almost too dazzling even for the eye of this cool, calculating age. Christianity, at least as she exists in our hearts, seems to feel, in common with men, the contracting influence of old age, and to have lost the sympathetic, compassionate ardour, which warmed her youthful bosom. O to see her once more in her pristine form, adorned with the beauty, and strong with the vigor of renovated youth; breathing that fervent benevolence which she inspired when she first descended from the bosom of Infinite Love; when, not wealth, but blood, was the price paid for the privilege of communicating her blessings to an ungrateful world; and when that price was paid by her disciples more cheerfully than a small portion of wealth is given now. Blessed be God, some symptoms of this desirable renovation begin to appear. Christianity, as it exists at the present day, resembles, in some

faint degree, Christianity as it glowed in the breasts of apostles and martyrs. But, brethren, let us strive to make the resemblance more perfect. Let us convince mankind that our heaven-born religion still glows with the ardour of youth, still breathes the angelic sentiment, *Glory to God in the highest; on earth peace, and good will to men.* And let us never forget, that our approximation to the standard of primitive Christianity, must be estimated by the degree in which we make Christ, and his cause, all and in all, and manifest a readiness to do all things, to suffer all things, and to part with all things for his sake.

We shall be excused if we add to the above, a few sayings of Dr. Payson, made in conversation with a friend a few months previous to his death, and which were taken down from recollection at the time, by the individual who heard them. The first was spoken *immediately*, upon being asked what message he would send to the young men preparing for the ministry under the patronage of the American Education Society. It contains a sentiment equally deserving the attention of every minister, and of every parent.

"What if God should place in your hand a diamond, and tell you to inscribe on it a sentence which should be read at the last day, and shown there as an index of your own thoughts and feelings? what care, what caution would you exercise in the selection! Now this is what God has done. He has placed before you immortal minds, more imperishable than the diamond, on which you are about to inscribe every day and every hour by your instructions, by your spirit, or by your example, something which will remain and be exhibited for, or against you, at the judgment day!"

"There is greater depravity in *not repenting* of sin when it has been committed, than in committing it at first. To deny, as Peter did, is bad; but not to *weep bitterly*, as he did, when we have denied, is worse."

"The disciples returned to Jesus and told them all which they had done. This is a good rule for every minister and every Christian. Every night go to Christ, and tell him what you have been doing, during the day; and the motives which have influenced your conduct."



## IMPORTANCE OF THE GOSPEL MINISTRY.

An introductory Lecture delivered at the opening of the winter session of the Theological Seminary at Princeton, N. J. By Samuel Miller, D. D. Professor of Ecc. Hist. & Church Government in the said Seminary.

Most gladly would we place a copy of this Address, were it in our power, in the hands, not only of every theological student, but of every minister in the country. Dr. Miller argues the importance of the Christian ministry from the great fact, that **WHAT MINISTERS ARE, THE CHURCH WILL ALWAYS BE.** This fact he proves from the design of the office itself; from the testimony of Scripture; from the analogies and facts which pervade every species of society, and from history. Several very important inferences are then deduced and powerfully illustrated. The seventh is so appropriate to the object of the American Education Society, that we cannot refrain from giving it entire.

"From what has been said, it is evident, that, while we greatly need a much larger number of ministers; **WE STILL MORE URGENTLY NEED AN INCREASE IN MINISTERIAL ZEAL AND FIDELITY.** That there is real, nay, a most distressing deficiency in the *number* of labourers employed in the "great harvest," in almost every part of our country, every well-informed person knows to be a fact. Taking into view the missionary as well as the pastoral service, it is probably safe to affirm, that if we had a thousand able and faithful men, added, at once, to our present number of ministers, they might all be usefully employed. This, I am aware, is doubted by some, because they now and then, find a candidate for pastoral settlement, or for some other branch of evangelical service, unemployed. But the inference drawn from this fact is, undoubtedly, delusive. May it not be said of a *portion* of these unoccupied candidates, that they are **NOT WORTH EMPLOYING**? That they are so strikingly deficient in the most important qualifications as to be little if any better than none? And of the *rest*, that they are not willing to go where they are pressing invited, and greatly needed? But if some, evidently wanting in the furniture requisite for instructing and edifying the people; and others, not willing to labour where they are called, are standing idle; does either case afford evidence that able, willing and faithful labourers, and even large

additional numbers of them, are not greatly needed? Certainly not. Every enlightened friend of religion, then, will pray without ceasing that **MORE LABOURERS**, may be raised up, qualified, and thrust forth into the harvest. But the friends of piety ought to pray still more earnestly that all who are sent forth may be of the **RIGHT STAMP.** It is unspeakably more important that ministers be men of the **PROPER SPIRIT**, than that they be **VERY NUMEROUS.** Many people appear to speak and act as if it were desirable to obtain a large number of ministers of almost *any sort.* But, truly, this is a great mistake. Of what advantage is it to any church to add to her ministry a drone, an ignoramus, or a learned formalist? A thousand such additions to her clerical ranks would do her no good. *Good*, did I say? The more such ministers are multiplied, the worse it is for the church. They draw down upon her blasting and desolation, rather than a blessing. What the church needs is a greater number of pious, humble, and enlightened ministers, who *know how* to labour, and who *love* to labour, for Christ, and for immortal souls. One such man as *Brainerd*, or *Whitefield*, or *Tennent*, or *Martyn*, is worth fifty or a hundred of your cold, timid, indolent men, although they go through a formal round of duties, without any disreputable deficiency, and preach the truth, and nothing but the truth, every time they enter the sacred desk. One such man as the apostle *Paul*, has been, and may be again, the means of regenerating a nation; while scores or hundreds of men calling themselves ministers, but either bloated by sacerdotal pride, or paralysed by frigid indifference, may slumber through their miserable routine for years, without witnessing the regeneration of a single soul."



## ORIGIN OF THE DAY OF FASTING AND PRAYER FOR THE COLLEGES.

The interest, which is now so generally felt in the annual Concert of Prayer for Colleges and other literary institutions, induces us to give the following circular letter a place in the Quarterly Journal. It was the first communication of the kind, we believe, which was issued. The request was partially complied with at the time, and has since led to an extensive and nearly universal observance of the appointed season. The revivals of religion, which have so repeatedly followed

these united supplications sufficiently evince that the suggestion was one which God approves.

"REV. SIR, — The history of the Church of late years shows, that God delights to bestow great blessings in answer to the prayers of his people. Among the most interesting proofs of this, are the frequent and powerful revivals of religion, that have taken place in our Colleges. A concert of prayer for this special blessing has been observed on each sabbath morning, in many of the Colleges, for several years past. That this object may be more deeply and extensively felt, not only at the Colleges but among ministers and Christians generally, a number of the friends of Zion have agreed to set apart the 27th day of February 1823, as a season of fasting and special and united prayer, that God will pour out his Spirit on the Colleges of our country the present year, more powerfully than ever before. It is hoped, that in some form, most agreeable to themselves, the instructors and pious students of the Colleges, and the friends of religion in different parts of the country, will unite in this season of prayer. Notice of this proposal has already been communicated to the Colleges and Churches extensively."



#### OBJECTION TO EDUCATION SOCIETIES ANSWERED.

Extract from the First Report of the New Hampshire Branch of the American Education Society.  
Rev. Charles B. Haddock, Secretary.

It is sometimes said, and we have reason to believe it is an argument a good deal relied upon by an intelligent portion of the community, that, in this case as in all others, an adequate demand for labour will infallibly call that labour into existence, and that, consequently, all attempts to multiply ministers, in any other way, have a direct tendency to withdraw an important class of men from spheres, in which they might be useful, and to place them where the public have no occasion for their services. If there be no fallacy in this reasoning, we are certainly ill employed; a large portion of the Chris-

tian world is ill employed; the best men of all ages have wasted time in idle prayer to the Lord of the harvest, "that he would send forth labourers into his harvest." If this reasoning be sound, it cannot be, that the labourers, in the days of Jesus, were few; they are never few, when equal to the demand of the people. And where do we read of any demand for Christian instruction among those who rejected and put to death the Great High Priest of our Profession, and nearly all whom He ordained to be the ministers of His Gospel?

But, in the first place, we reply to the objection, that there is evidently, very great difference between the clerical and other professions in the motives, which they hold out. From the prospect of wealth and political importance, the minister of the Gospel is entirely excluded. And such are the demands upon him as a pastor, that he has certainly no peculiar prospects of literary distinction. On the other hand, he is compelled to feel a kind of personal responsibility to the public, which a majority of young men must be reluctant to assume, and would find it difficult to sustain.

In the second place, there have always prevailed, and we trust, notwithstanding the dissemination of other views in some parts of the country, there will continue to prevail, ideas of the ministerial character, which prevent a vast majority of our educated young men from ever entertaining for a moment, the question, whether they shall spend their lives in preaching the Gospel. They feel, that it would shock them, and would shock the community, if without a character which they are conscious of wanting, they should approach to minister in the name of Jesus, at His public altars.

If, then, our object were only to answer the actual demands for ministerial labour, it is obvious, that the clerical profession must hold but a feeble competition with the other departments of professional life. But we entertain other views of the education of men for the Gospel Ministry. To this objection we reply, therefore,

In the third place, that the demand for ministerial labour is no proper measure of our obligation on this subject. The object of the Gospel Ministry is to elevate the moral character of men, to interest them in the truths, and duties, and hopes of our Holy Religion. And are these objects the less important, the more insensible men have become of their importance? Shall the moral health and salvation of the human family be sought with the less earnestness, because they are *dead* in



trespasses and sins? Are we to make no attempt to do men good, because they are so far gone in sin as to be insensible of their condition? Nor may it be said, that ministers can do no good, where the people are unprepared to employ them. It is their business to *prepare* men to esteem and remunerate their labours. It is by ministerial efforts, that men are excited to seek for permanent Christian instruction and the regular administration of the sacred ordinances.

By such efforts the first congregations were assembled, the primitive churches were gathered. By such efforts has been created nearly all the demand, which has been made, in all lands, and in all ages, for the preaching of the Gospel, since the ascension of our Lord. While Judea and Galilee, and all Asia were sleeping in forgetfulness of the duties which they owed to God, and the destinies which awaited them beyond the grave, here and there a man appeared in the name of Jesus of Nazareth, erected the standard of the cross, and sounded the trumpet of the Gospel. Around him were soon gathered a few individuals eager for instruction and rejoicing in hope. They spread the news from friend to friend, and neighbour to neighbour. Their example, their eloquence, their prayers, their new-created character attracted attention, won affection, carried home conviction. Friend after friend, and neighbour after neighbour was added to the Lord. Thus arose the churches which Paul planted, and which have left a glory upon Asia, beautiful and lovely in our eyes, through all the darkness of succeeding centuries. Exactly similar is the process, by which churches are organized and religious institutions established in the destitute portions of Christian lands. The domestic missionary goes into places, where the sacred ordinances are not administered, the Sabbath is scarcely observed, religion has almost no hold upon the minds of men. By little and little he interests a neighbourhood, introduces the habit of assembling for public worship, awakens a more and more general respect for the Gospel, and convinces the people that they must have among them the regular administration of the Christian ordinances.—Thus a town, long without suitable religious instruction, is enabled to enjoy and transmit to posterity the blessings of Christian worship and the pastoral care.

The objection we now contemplate is not new. It was made when the first society of this kind was established. And, if the Directors are rightly informed, it

was as strong then as it is now. Notwithstanding the numbers since educated for the ministry, there were as many of the clergy without employment then as there are now.—But, brethren, there is an actual demand for ministerial labour, which could not be answered, if every man who bears the name of a minister were qualified for his office and furnished with employment. Every Theological Institution in the country would still be annually called upon for more young men than it could possibly furnish. Our Domestic and Foreign Missionary Societies would still wait for laborers to be sent forth into the harvest.



#### SELF-EXAMINATION.

THE proper way to examine the heart is, to watch its movements while in action, and almost unsuspecting of the inspection. And the way to call forth the affections, is to turn the mental eye upon God, his works and word; upon Jesus Christ, his glorious character, his love, his compassion, his sufficiency and willingness to save.—And another way to make a holy heart beat perceptibly, is **BY VIGOROUS ACTION FOR GOD.** Many Christians, who doubt and fear concerning the existence of spiritual life in their souls, sit down with heavy heart and downcast eye, to feel their own feeble pulse; and while they sit inactive, and almost breathless, to catch the slow and feeble stroke, it always will be feeble; for vigorous action is as indispensable to a vigorous spiritual life, as it is in the animal system, to a vigorous tone. If a man were doubtful whether his vital organs were sound, how would he ascertain the fact? Let him not sit down, to watch, with hesitation and fear, the throbbings of the vital organ; but rather do with his might what his hand findeth to do, and action itself will bring its own evidence. The powerful throbbing of the great organ of life will soon convince him that the central energies are in order, by the blush of health, and muscular tone which their powerful action will send through the system. In like manner, let feeble, downcast, doubting Christians shake off their sloth, and rouse up to action. Let them read, and pray, and act for God with all their might, and the spiritual pulsation will rise, and a spiritual vigor will diffuse itself through the soul.—If Christians would act for God with more decision, they would not need a microscope to make their graces visible. *Spirit of the Pilgrims.*

# POPULATION

## OF THE UNITED STATES.

There is no way in which the physical and moral power of the United States can be illustrated with more advantage, than by giving just views of its immense territory, and of its increasing population. The following tables have been prepared for this purpose. They furnish data for many interesting calculations, particularly as it respects the political and religious influence which must inevitably pass into the hands of the people of the Western States in a very short period.

### TABLE I.

Showing the number of square miles belonging to each State and Territory; the population in 1820, with the number employed in agriculture, commerce, and manufactures, and the number of slaves; the population to each square mile; the number of representatives in the national legislature to which each State or Territory is entitled by the present laws: the ratio of increase, per cent., from 1810 to 1820, and an estimate of the population in 1825 of each of the four great divisions of the United States, according to the ratio of increase from 1810 to 1820. In the division of States and Territories, those are denominated "Western," which are watered chiefly, or entirely, by the Mississippi or some of its tributary streams.

		Square Miles.	Pop. in 1820	Pop. to sq. mile.	Employ- ed in Agricul.	Empl. in Com.	Empl. in Manuf.	Slaves in 1820	Rep. in Cong.	Incr. per cent.	Population in 1828 at this rate.
EASTERN.	{	Maine	32,600	298,335	9	55,031	4,297	7,643	7	30.4	
		N. Hamp.	9,500	244,161	26	52,384	1,068	8,699	6	13.8	
		Vermont	10,200	235,764	23	50,951	776	8,484	5	8.2	
		Mass.	7,500	523,287	70	63,460	13,301	33,464	13	10.9	
		R. Island	1,340	83,059	61	12,559	1,162	6,091	48	2	7.9
		Conn.	4,700	275,248	58	50,518	3,518	17,541	97	6	5.1
	Total	65,840	1,659,854	25	284,903	24,122	81,922	145	39	12.7	1,819,200
MIDDLE.	{	N. York	46,000	1,372,812	30	247,648	9,113	60,038	10,088	34	43.1
		N. Jersey	8,300	277,575	34	40,812	1,830	15,941	7,555	6	13
		Penn.	44,000	1,049,398	24	140,801	7,083	60,215	21	26	29.5
		Del.	2,100	72,749	35	13,259	533	2,821	4,509	1	.1
		Total	100,400	2,772,534	27	442,520	18,559	139,015	22,363	67	32.8
SOUTHERN.	{	Maryl'd	14,000	407,350	29	79,135	4,771	18,640	107,398	9	7
		Dist. Col.	100	33,039	330	853	512	2,184	10,425	0	37.6
		Virginia	64,000	1,065,366	17	276,422	4,509	32,336	425,153	22	9.3
		N. Car.	48,000	638,829	13	174,196	2,551	11,844	205,017	13	15
		S. Car.	28,000	502,741	18	161,560	2,588	6,488	258,475	9	21.1
		Georgia	62,000	340,989	6	101,185	2,139	3,557	149,644	7	35.1
		Alabama	46,000	144,317	3	30,642	452	1,412	47,439	3	44.2
		E. Flor.	50,000	12,000						1	
		Total	312,100	3,144,631	10	823,993	17,522	76,461	1,203,551	64	19.4
WESTERN.	{	Louisia.	48,000	153,407	3	53,941	6,251	6,041	69,064	3	100
		Mississ.	46,000	75,448	2	22,033	294	650	32,814	1	44.2
		Tenn.	40,000	420,813	9	101,919	882	7,860	80,107	9	61
		Kentuck.	42,000	564,317	13	132,161	1,617	11,779	126,732	12	38.8
		Ohio	39,000	581,434	15	110,991	1,459	18,956		14	152
		Indiana	37,000	147,434	4	31,074	429	3,229	190	3	500
		Illinois	55,000	55,212	1	12,395	233	1,007	917	1	351
		Missouri	60,000	66,586	1	14,247	495	1,952	10,222	1	236
		Ark. Ter.	121,000	14,273		3,613	79	179	1,167	1	1244
		Mic. Ter.	40,000	8,896		1,468	392	196	174	1	88
		Total	528,000	2,087,820	3	483,842	12,131	51,849	322,387	46	99
Gr. Total		1,006,340	9,664,839	9	2,035,258	72,334	349,247	1,548,446	216	34	12,665,362



TABLE II.

Containing an estimate of the comparative growth and influence of the four Divisions of the United States. In this estimate minute accuracy cannot be expected, and is not pretended. A general view of the subject, grounded upon the relative progress of the different Divisions for the last ten or fifteen years but supposing a regular diminution in the ratio of increase, especially in the Western States, is all which is attempted. The population in 1820, and the average increase per cent. of the different divisions, for the preceding ten years, are given in the two first columns, that the reader may form his own estimate, if he choose. The proportion of slaves to freemen is supposed to continue the same as at the last census.

Divisions	Population in 1820	Incr. per ct. from 1810 to 1820	Rep. in Con.	Estimated Pop. in 1830.	Assumed incr. p.c.	Rep. in Con.	Estimated Pop. in 1840.	Assumed incr. p.c.	Rep. in Con.	Estimated Pop. in 1850.	Assumed incr. p.c.	Rep. in Con.
Eastern	1,659,854	12·7	39	1,842,437	11	46	2,026,680	10	50	2,209,031	9	55
Middle	2,772,534	32·8	67	3,465,666	25	86	4,153,799	20	103	4,782,618	15	119
Southern	3,144,631	19·4	64	3,616,325	15	76	4,030,284	12	85	4,393,009	9	93
Western	2,087,820	99	46	3,966,858	90	93	7,140,344	80	167	11,424,550	60	268
Total	9,664,839	34	216	12,891,286		301	17,356,107		405	22,809,258		535

The average increase of the whole United States may be reckoned at 33 per cent. At this rate of increase the population of the whole country will be in 1830, 12,854,235; in 1840, 17,096,132; and in 1850, 22,737,855. The above estimate varies so little from this, that it may be regarded as a pretty correct view of the probable relative growth of the several Divisions mentioned. From this table it appears, that in 1830 the Western States, whose entire population thirty eight years ago, exclusive of Indians, did not amount to 150,000 will contain a greater number of souls, and be entitled to a greater number of representatives in Congress than either of the other divisions. In 1850, even supposing the present rate of increase to have diminished 40 per cent., these States will have a greater population, and a larger number of representatives in the national legislature than all the other Divisions put together. The present ratio of representation in Congress is, *one* representative for 40,000 freemen; five slaves are allowed to count the same as *three* freemen. As the population increases the ratio of representation will doubtless increase, the better to suit public convenience; but it cannot alter the *relative* civil power of either division.—The number of slaves in the Southern division in 1820, was 1,203,551;—in the Western division, 322,387.

TABLE III.

Showing the number of inhabitants which different sections of the territory of the United States would sustain, on the supposition that the population to each square mile should, on an average, become equal to that of Massachusetts, or of France, or of Great Britain. The first contains 70 inhabitants to the square mile; the second, 137; and the third, 180. The number to the square mile in the United States, in 1820, and the number in 1850, according to the foregoing calculation, is added.

Divisions.	Square miles.	Population when as dense as Mass.	Population when as dense as France.	Population when as dense as Gr.Britain.	Pop. to sq. m. in 1820	Pop. to sq. m. in 1850
Eastern	65,840	4,608,800	9,020,080	11,851,200	25	34
Middle	100,400	7,028,000	13,754,800	18,072,000	27	52
Southern	312,100	21,847,000	42,757,700	56,178,000	10	14
Western*	668,000	46,760,000	91,516,000	120,240,000	3†	17†
Unorganized	853,000	59,756,200	116,951,420	153,658,800		
	2,000,000	140,000,000	274,000,000	360,000,000		

NOTE.—In preparing the preceding tables, Messrs Morse and Worcester, with other authorities have been consulted. A different statement, in relation to the number of square miles is made in Finley's Philadelphia edition of Malte Brun's Universal Geography. In that the number of square miles in the States and organized Territories is estimated at 1,002,400. In the unorganized Territories as follows.—North West Territory 144,000.—Missouri Territory 930,000.—And the Columbia Territory 288,000,—making these Territories contain 364,000 square miles more than our estimate. Allowing this to be correct, it would vary the calculation in Table III. and make the ultimate superiority of the West still greater.

\* Including N. W. Territory.

† Not including N. W. Territory.

STATISTICS OF THE COLLEGES IN THE UNITED STATES,  
OBTAINED BY SPECIAL CORRESPONDENCE, BY THE SECRETARY OF THE AMERICAN EDUCATION SOCIETY.

**TABLE I.**—Containing the proper title of each College; the place of its location; when founded; by whom founded; the name of the President; the number of academic instructors; the whole number of alumni; the number of alumni living; the number of alumni who have become ministers; the number of the same, living; the number of graduates at the last commencement; the present number of undergraduates in the respective classes; the number of professors of religion in each college; the number of indigent students assisted; the number of volumes in the college library and in the social libraries of the students.—In some cases the spaces are left blank for want of information.

NAME.	LOCATION.	when foun- ded.	By whom founded.	PRESIDENT OR PROVOST.	No. whole alumni grad.	No. whole alumni not- grad.	No. in active service.	No. grad. in 1827.	Undergrad. 1827-8.	Stud. Prof. assis.	Indig. Stud. Lib.	Vol. Stud. Lib.	Vol. Stud. Lib.						
Waterville Col.	Waterville Me.	1820	Individuals	Rev. Jeremiah Chaplin, D. D.	5	41	39	16	14	14	12	5	13	6	36	11	4	1700	500
Bowdoin Col.	Brunswick Me.	1794	The State	Rev. William Allen, D. D.	6	325	305	22	21	31	21	30	24	21	96	28	40	7000	4000
Dartmouth Col.	Hanover N. H.	1769	Individuals	Rev. Bennett Tyler, D. D.	7	1498	1207	363	279	36	40	35	37	30	142	53	24	3500	8000
Middlebury Col.	Middlebury Vt.	1800	Individuals	Rev. Joshua Bates, D. D.	6	459	414	162	145	15	23	21	20	18	82	41	18	1800	2256
Harvard Univ.	Cambridge Ms.	1638	The State		15	4941	1842	1271	287	43	57	61	48	60	226			25000	
Williams Col.	Williamst'n Ms.	1793	State&Indi.	Rev. Edward D. Griffin, D. D.	7	658	555	196	175	31	18	18	29	21	86	34	13	2100	1030
Amherst Col.	Amherst Ms.	1821	Individuals	Rev. Heman Humphrey, D. D.	9	101	99	23	23	24	42	47	53	67	209	126	60	2200	2900
Brown Univ.	Providence R. I.	1764	Individuals	Rev. Francis Wayland, D. D.	6	1119	744	232	194	31	29	25	26	20	100	16	6	6000	5500
Yale College	New Haven Ct.	1701	Individuals	Rev. Jeremiah Day, D. D. L. D.	12	4133	2279	985	408	79	85	89	83	78	335	72	16	8000	6500
Washington Col.	Hartford Ct.	1824	Individuals	Rt. Rev. T. C. Brownell, D. D. LL. D.	5	10	9			10	15	19	22	15	71	12	10	4000	1000
Geneva College	Geneva N. Y.	1825	Individuals		6	10	9			4	4	7	12	3	26	4	1	350	600
Dickinson Col.	Carlisle Pa.	1763	Individuals	Rev. William Neill, D. D.	6					22	23	27	38	21	109	12	6		
Jefferson Col.	Canonsburg Pa.	1802	The State	Rev. Matthew Brown, D. D.	4	259	245	120	111	29	29	34	29	9	101	43	9	500	1600
Washington Col.	Washington Pa.	1806	The State	Rev. Andrew Wylie, D. D.	3	135	125	26	24	11	8	11	8	12	39	9	3	400	525
Western Univ.	Pittsburg Pa.	1820	The State	Dr. R. Bruce (principal)	4	29	29	5		7	9	10	14	17	50	7	7		500
Alleghany Col.	Meadville Pa.	1815	Individuals	Rev. Timothy Alden	2	10	10								12	1		7000	
Wm & Mary Co.	Williamsburg Va.	1691	Wm & Mary	Rev. Adam Empeie	6													3400	600
Washington Col.	Lexington Va.	1812	Individuals	Rev. G. A. Baxter, D. D.		364	356	9	9	11	17	7	10	6	40	6	3	700	1500
Univ. of Georgia	Athens Geo.	1785	The State	Rev. M. Waddel, D. D.	7	180	163	8	8	19	28	29	31	14	102	40	6		
Miami Univ.	Oxford Ohio	1824	State & Con	Rev. R. H. Bishop, D. D.	3						9	13	11	21	54	20			
Univ. of Nashville	Nashville Tenn.	1806	State & Con	Rev. Philip Lindsay, D. D.	7	40				12	16	17	17	30	80		5		
Universi. of Ohio	Athens Ohio	1802	The State	Rev. Robert G. Wilson, D. D.	4					3	9	11	10	22	52	21	7		

(To be continued.) The columns will be footed in a future number when the Table is completed and a few of the blanks above are filled.



## NOTES.

*Bowdoin College.*—The Library of the Medical School contains 1500 volumes.

*Dartmouth College.* Efforts are now making to raise a large fund for the erection of buildings &c., and with very cheering prospects of success. The Social Libraries of the students contain a greater number of volumes than those of any other college.

*Harvard Univ.*—Of the undergraduates 78 are from Boston; 17 from Salem, and 15 from Cambridge: total 110. Whole number, 226. Number of professors of religion and of indigent students assisted, not known.

*Williams College.*—Beside 34 students who profess religion, several others are regarded as truly pious. The same remark applies to other colleges. In addition to 13 beneficiaries of churches or societies, there are a number of other indigent young men who receive assistance from the funds of the College in their tuition.

*Amherst College.*—18 members of the Freshmen class study the modern, in room of the ancient languages.

*Yale College.*—Arrangements are making, to remit the tuition of indigent young men under the patronage of benevolent Societies, who may resort to this College for their education. The situation of such young men, will be, hereafter, in this respect, as eligible at this College, as at any other. The alumni of the College have recently formed a society for raising funds, which promises to afford valuable aid.

*Washington College, Conn.*—In addition to those who attend a regular course of study, there are 16 students connected with the College, pursuing a partial course.

*Jefferson College.*—Prior to founding the College, the institution had been in operation as an Academy, and was the first of the kind established west of the Alleghany. While an academy, many students received an education, to the same extent as is usual in Colleges. Including those who received their education here prior to 1802, the whole number of ministers educated is 200. Of the graduates, 40 are now students in Theology, in different stages of their progress. This College has principally depended for endowment and support, on the religious community. About 6000 dollars have been given by pious individuals for the education of poor and pious youth. There are College funds, in addition, to the amount of 7000 dollars.

*Alleghany College.*—Serious embarrassments have been felt at this institution in

consequence of unexpected delays in the erection of buildings. These embarrassments are likely soon to be removed by the completion of a large and commodious edifice. The Library contains a collection of choice and valuable books. The undergraduates put down in the Table, are styled, Probationers, and become entitled to a degree when they have gone through the prescribed course of study.

*Western University.*—"Judge Wilkins President of the Board of Trustees. Dr. R. Bruce, Principal." A new building is about to be erected, and a philosophical apparatus and library to be purchased.

*William and Mary College.*—Few of those who have completed their education have received a regular diploma, owing to peculiar circumstances. The college has suffered a long depression, but is now rising and its prospects are flattering. Of the 106 students put down in the table 54 are said to be in "the classical" and 52 in "the scientific" department. The number in the latter department has, in little more than a year, increased fourfold.

*University of Georgia.*—Franklin College, which is a term sometimes applied to this institution, is only the name of the buildings. There is no other college in the state.

*University of Nashville.*—Formerly called Cumberland College; not fully organized until Jan. 1825. The preparatory department contains ninety five pupils and three instructors.—"Poor and pious young men, of good natural talents, who intend to study divinity, and to become ministers of the Gospel, may, without distinction of sect or name, be received as students of this college at one half of the ordinary charges."—*Extract from the Laws.*

*Miami University.*—"The permanent revenue of the Miami University is derived from a township of land granted by Congress. The College was opened in November 1824, and the first commencement was in Sep. 1826. Its annual revenue at present, from rents and tuition, is something about \$4,000. There are properly no charity students; a definite number is admitted without being charged the usual fees, but are required to act as tutors in the grammar school and the two lower classes in college. The body of the students are from religious families, and about 20 are professors of religion. Eight or ten of the graduates are now students of divinity."

*Ohio University.*—Organized 1819 or 1820; but did not immediately go into complete operation. Six or eight ministers and as many lawyers have received their education here. Present prospects

of the College encouraging, the Institution being placed upon a good and regular footing. Two townships of land, (which now yield about \$2,900 annually), together with the annual tuition, constitute the support. An Academy connected with the University contains 34 students.

*General remark.*—In stating the number of “indigent students assisted,” beneficiaries of Education Societies seem in some cases intended, and poor students generally in other instances.

Similar returns have been received from several other Colleges, but too late to be inserted in the present Number. These, including a more complete view of the number of students which each state sends to the various Colleges than has ever before been published, will be given in our next; also a table showing when the vacations and commencements occur in the several Colleges.—A statistical view of Theological Seminaries in the United States; and a continuation of the statistical tables of different religious denominations, will be given in the same number.

The publishers acknowledge the receipt of much valuable statistical information from the officers of several Theological Seminaries which will appear in the number for July. Those who have not yet returned the circulars forwarded, whether officers of Colleges or Theological Seminaries, are respectfully requested to do it by the 1st of June.

QUARTERLY LIST

OF ORDINATIONS AND INSTALLATIONS.

Rev. SAMUEL B. WITHERELL, ord. Evangelist, Cong. Norridgewock, Maine. Jan. 3, 1828.  
Rev. MR. HUBBARD, inst. pastor, Cong. Monson, Me. Jan. 16.  
Rev. GEORGE SHEPARD, ord. pastor cong. Hallowell, Me. Feb. 12.  
Rev. DATUS T. ALLEN, ord. pastor, Baptist. Industry, Me. Feb. 12.  
Rev. JOSIAH T. HAWES, ord. pastor, Cong. Great Falls, Somersworth, N. H. Jan. 23.  
Rev. OREN TRACY, inst. pastor, Bap. New London, N. H. Jan. 30.  
Rev. JOSHUA DODGE, inst. coll. pastor, Congreg. Moultonborough, N. H. Feb. 27.  
Messrs. ABRAHAM S. FRENCH, WM. FRENCH, and ZACCHAEUS BENNET, ord. deacons Meth. Hawke, N. H. Feb. 21.  
Rev. ASAHEL BIGELOW, ord. pastor, Cong. Walpole, N. H. March 12.  
Rev. HORATIO FLAGG, ord. pastor, Cong. Hubbardston, Vt. Jan. 24.  
Rev. BENJAMIN DOLBEAR, ord. evang. Crafts-bury, Vt. Feb. 16.  
Rev. WILLIAM HARLOW, inst. pastor, Cong. Chequawket, Barnstable, Ms. Nov. 14, 1827.  
Rev. JAMES FITTON, WILLIAM WILEY, JOHN SMYTH, and JAMES ROONEY, ord. priests, Roman Catholic, Boston. Dec. 23.  
Rev. PRESTON CUMMINGS, inst. pastor, Cong. Dighton, Ms. Dec. 26.  
Rev. TYLER THATCHER, ord. Evangelist, Wrentham, Ms. Dec. 26.  
Rev. JUSTIN EDWARDS, D. D. inst. pastor, Cong. Boston. Jan. 1, 1828.  
Rev. JONATHAN ALDRICH, ord. pastor, Baptist, Dedham, Ms. Jan. 3.  
Rev. MILTON BADGER, ord. pastor, Cong. Andover, South Parish, Ms. Jan. 3.  
Rev. DUDLEY PHELPS, ord. pastor, Cong. Haverhill, Ms. Jan. 9.  
Rev. SUMNER G. CLAPP, ord. coll. pastor, Cong. Enfield, Ms. Jan. 9.  
Rev. HOWARD MALCOM, inst. pastor, Baptist, Boston. Jan. 9.  
Rev. SAMUEL A. BUMSTEAD, ord. evang. Presb. Boston. Jan. 31.

Rev. SAMUEL PRESBURY, ord. pastor, Unitarian, Northfield, Ms. Feb. 27.  
Rev. CHARLES I. WARREN, ord. pastor, Cong. Attleborough, Ms. Feb. 27.  
Rev. WARREN BURTON, ord. past. Unitarian, Lechmere Point, Cambridge, Ms. March 5.  
Rev. THEOPHILUS PACKARD, jun. ord. coll. pas-tor, Cong. Shelburne, Ms. March 12.  
Rev. EDWARD R. TYLER, ordained pastor, Cong. Middletown, Conn. Dec. 27, 1827.  
Rev. AUGUSTUS B. COLLINS, inst. pastor, Cong. Preston, Conn. Jan. 16.  
Rev. BENSON C. BALDWIN, ord. pastor, Cong. Norwich Falls, Norwich, Conn. Jan. 31.  
Rev. JACOB OSON (coloured man) ord. mission. to Liberia, Episc. Hartford, Conn. Feb. 17.  
Rev. PETER LOCKWOOD, inst. coll. pastor, Presb. Chenango-Broom Co. N. Y. Dec. 5, 1827.  
Rev. EDWIN HOLMES, ord. pastor, Ref. Protest. Dutch, Johnstown, Columbia co. N. Y. Dec. 19.  
Rev. HORATIO WARNER, ord. evangelist, Baptist. Clay, Onondaga co. N. Y. Dec. 19.  
Rev. GEORGE SPAULDING, ord. evangelist, Presb. Madison, Oneida co. N. Y. Jan. 9.  
Rev. JEREMIAH WOOD, ord. evangelist, Presb. Albany, N. Y. Jan. 10.  
Rev. JOSEPH STEEL, ord. evangelist, Presb. Alba-ny, N. Y. Jan. 10.  
Rev. ZENAS CHASE, ord. pastor, Baptist, Sweden, N. Y. Jan. 23.  
Rev. ASHBEL S. WELLS, ord. evangelist, Presb. Utica, N. Y. Jan. 23.  
Rev. JAMES H. THOMAS, inst. pastor, Presb. Can-terbury, N. Y. Feb. 12.  
Rev. ROBERT Z. WILLIAMS, ordain. evangelist, Baptist, Trenton, Oneida co. N. Y. Feb. 13.  
Rev. J. S. C. F. FREY, inst. pastor, Baptist, Newark, N. J. Jan. 9.  
Rev. JAMES ROMEYN, inst. pastor, Refor. Dutch, Six-mile-run, Somerset co. N. J. Feb. 3.  
Rev. WILLIAM GRAGE, ord. pastor, Pres. Spring-field, N. J. Feb. 3.  
Mr. J. P. ROBINSON, ord. deacon, Episc. Philadel-phia, Pa. Feb. 3.  
Rev. HERBERT C. THOMPSON, ord. evangelist, Baptist, Richmond, Va. Feb. 3.  
Mr. JARVIS B. BUXTON, ord. deacon, Episc. Eliz-abeth City, N. C. Feb. 3.  
Mr. JOHN S. FIELD, ord. deacon, Episc. Charles-ton, S. C. Feb. 3.  
Rev. STAUNTON S. BURDETT, ord. pastor, Bap-tist, High-hills-of-Santee, S. C. Dec. 9, 1827.  
Rev. SAMUEL K. SNED, inst. pastor, Presbyt. Springfield, Washington co. Ky. Dec. 1.  
Rev. WILLIAM L. BUFFETT, inst. pastor, Presb. Atwater, Ohio. Dec. 5.  
Rev. DAVID L. COE, ord. pastor, Presb. Charles-ton, Ohio. Jan. 16.  
Mr. NATHAN STEM, ord. deacon, Episc. Worth-ington, Ohio. Jan. 16.  
Rev. JOSEPH PEPOON, ord. evangelist, Presb. O-hio. Feb. 6.

Whole number in the above list 58

Ordinations . . .	43	DATES.	
Installations . . .	15	1827 November . .	1
		December . .	12
	58	1828 January . .	20
OFFICES.		February . .	13
Pastors . . .	34	March . .	3
Evangelists . . .	12	Not designated	9
Missionaries . . .	1		
Priests . . .	4	STATES.	
Deacons . . .	7	Maine . . .	4

DENOMINATIONS.		New Hampshire . .	7
Congregational . .	20	Vermont . . .	2
Presbyterian . . .	12	Massachusetts . .	18
Episcopal . . .	5	Connecticut . .	4
Baptist . . .	10	New York . . .	10
Methodist . . .	3	New Jersey . .	3
Dutch Reformed . .	2	Pennsylvania . .	1
Unitarian . . .	2	Virginia . . .	1
Roman Catholic . .	4	North Carolina . .	1
		South Carolina . .	2
		Kentucky . . .	1
		Ohio . . .	4



## QUARTERLY LIST

OF

## DEATHS

*of Clergymen and Students in Theology.*

- Rev. JOSEPH LITCHFIELD, æt. 78, Cong. Kittery, Me. Jan. 28. Pastor fifty years.
- Rev. SAMUEL HUTCHINSON, Buckfield, Maine. March 16.
- Rev. FEDERAL BURT, æt. 39, Cong. Durham, N.H. Feb. 9. Ed. N. H. Observer.
- Rev. EPHRAIM SAWYER, Baptist, New Haven, Vt. Oct. 14, 1827.
- Rev. JAMES BAILEY, æt. 77, Baptist, Sheffield, Vt.
- Rev. REUBEN DODGE, æt. 53, Baptist, Stow, Vt.
- Rev. JOEL BRIGGS, æt. 71, Baptist, Randolph, Ms. Jan. 18. Pastor forty years.
- Rev. GEORGE OTIS, Episc. Cambridge, Ms. Feb. 25. Rector of Christ Church.
- Rev. JOSEPH LYMAN, D. D. æt. 78. Cong. Hatfield, Ms. March 27.
- Rev. LATHROP ROCKWELL, æt. 59, Cong. Lyme, Conn. March 14.
- Rev. JOHN R. ST. JOHN, æt. 45, Cong. East Lyme, Conn. March 28.
- Rev. PETER COLLINS, æt. 57, Methodist, Collinsville, N. Y. Dec. 12, 1827.
- Rev. JOHN YOUNGLOVE, æt. 39, Presb. Brunswick, N. Y. Dec. 29. Very suddenly.
- Rev. ORIN CLARK, D. D. æt. 40, Episc. Geneva, N. Y. Jan. 24. Rector Trinity Church.
- Rev. JAMES WHYTE, æt. 32, Salem, N. Y. Dec. 13.
- Rev. JOHN BASCOM, Presb. Lansing, N. Y.
- Rev. SAMUEL BLATCHFORD, D. D. æt. 60, Lansingburgh, N. Y. March 17.
- Rev. JACOB F. RANDOLPH, æt. 72, Bapt. Plainfield, N. J. Jan. 18. Pastor 30 years.
- Rev. PETER D. FROELIGH, Ref. Dutch, Aquackanok, N. J. Feb. 19.
- Rev. JOHN CORNELISON, æt. 58, Bergen, N. J.
- Rev. ROBERT RUSSELL, æt. 50, Easton, Pa.
- Rev. WILLIAM ELDRED, Episc. Pennsborough, Pa. Jan. 16.
- Rev. JOSEPH EASTBURN, æt. 80, Philadelphia, Pa. Jan. 30. Seamen's friend.
- Rev. SAMUEL S. KENNARD, æt. 28, Methodist, Philadelphia, Pa. Feb. 15. Pastor Wesleyan Church.
- Most Rev. AMBROSE MARECHAL, æt. 60, Rom. Catholic, Baltimore, Md. Jan. 29. Archbishop of Baltimore.
- Rev. JAMES TURNER, æt. 69, Presb. Bedford co. Va. Jan. 8.
- Rev. WILLIAM MAFFIT, æt. 59, Fairfax co. Va. March 2.
- Rev. FLEET COOPER, æt. 79, Baptist, Sampson co. N. C. Jan. 28. Pastor 50 years.
- Rev. MARTIN ROSS, Baptist, Perquimans co. N. C. Feb. 2. Pastor 40 years Beth. Ch.
- Rev. WILLIAM BROWN, æt. 69, Baptist, Person co. N. C. Feb. 23.
- Rev. JOHN LEVERMAN, æt. 43, Methodist, Augusta, Geo. March 4.
- Rev. RICHARD NEALY, æt. 28, Methodist, Tellico, Tenn. March 1.
- Rev. JOHN FIELD, æt. 48, Washington, Mississippi. Aug. 7, 1827.
- Rev. ELISHA ANDREWS, Baptist, Jackson, La. Nov. 24.
- Rev. SALMON GIDDINGS, Presb. St. Louis, Missouri. Feb. 1.
- Rev. TITUS T. BARTON, æt. 62, Illinois. Oct. 31, 1827. Suddenly.
- Rev. SAMUEL T. SCOTT, Vincennes, Indiana. Dec. 30.
- Rev. WILLIAM HENDERSON, Shelby co. Kentucky.

Total 38.

## SUMMARY.

AGES.			
From 20 to 30 . . .	2	Vermont . . . . .	3
30 40 . . . . .	3	Massachusetts . . .	3
40 50 . . . . .	4	Connecticut . . . .	2
50 60 . . . . .	6	New York . . . . .	6
60 70 . . . . .	5	New Jersey . . . .	3
70 80 . . . . .	6	Pennsylvania . . . .	4
80 90 . . . . .	1	Maryland . . . . .	1
Not specified . . .	11	Virginia . . . . .	2
Sum of all the ages specified . . .	1535	North Carolina . .	3
Average age . . .	57	Georgia . . . . .	1
		Tennessee . . . . .	1
		Louisiana . . . . .	1
		Missouri . . . . .	1
		Illinois . . . . .	1
		Indiana . . . . .	1
		Kentucky . . . . .	1
		Mississippi . . . . .	1
DENOMINATIONS.			
Congregational . . .	4	DATES.	
Presbyterian . . . .	6	1827 August . . . .	1
Baptist . . . . .	9	October . . . . .	2
Methodist . . . . .	4	November . . . . .	1
Episcopal . . . . .	3	December . . . . .	5
Dutch Reformed . . .	1	1828 January . . . .	9
Roman Catholic . . .	1	February . . . . .	7
Not specified . . . .	10	March . . . . .	8
STATES.		Not specified . . .	5
Maine . . . . .	2		
New Hampshire . . .	1		

## AMERICAN MISSIONARIES.

- Rev. JOHN GAMBOLD, Moravian, Spring-Place, Cherokee Nation.
- Rev. WILLIAM LOWRY, Indiana. Drowned Feb. 11, crossing White river.
- Rev. ARD HOYT, Willstown, Cherokee Nation.—March 18. Very suddenly.
- Rev. ELNATHAN GRIDLEY, Caisaira, Cappadocia, Asia. Nov. 1, 1827. Miss. in Palestine.
- Total 4

## STUDENTS IN THEOLOGY.

- Mr. JOHN GARRET, jun. Æt. 28, Greenwich, N.Y. A graduate of Geneva College.
- Mr. GEORGE HUNTINGTON, Æt. 21, New York city. March 25. A member of the Junior class in Andover Theol. Sem. from Rome, N. Y.
- Total 2
- Whole number in the above list 44.*

DOMESTIC CORRESPONDENCE  
AND  
INTELLIGENCE.

*Formation of Societies for Prayer, and for raising funds in aid of the American Education Society.*

There is no more encouraging indication of the growing prosperity, and future triumph of the cause of the Ed. Society, than the increasing spirit of prayer which is manifested in its behalf by the pious in different parts of the country. Societies are rapidly forming among males and females, whose object is to observe the Monthly concert on the Tuesday afternoon and evening immediately following the first Monday in the month. They are

rising up in the true spirit of obedience to the great command, "Pray ye the LORD of the harvest;" and their faith and hope are sustained by the assurance, that when HE shall give the word, great will be the company of them that publish it.

Letters have been received during the last quarter from Woburn, Ipswich, Sturbridge, Belchertown and Uxbridge, Mass.; from Rindge, N. H.; from Norwalk, Ct.; and from the western part of the state of New York. The following particulars will be read with interest by those who desire that labourers may be sent forth into the fields, white unto the harvest.

#### *Woburn.*

Two hundred and forty seven persons have been received into the Congregational Church, in little more than a year; ten stand propounded, thirty more are subjects of christian hope, and numbers in addition attend the inquiry meetings. The revival has continued two years, and is every week adding new triumphs to the cause of Christ. One of the first fruits of this powerful work of divine grace has been to throw a decisive influence into the scale of temperance and of general morality; to awaken an active spirit of benevolence; and to elevate the tone of piety. Not less than seven circles for prayer have been formed in different neighbourhoods, three of males and four of females, agreeably to the plan proposed by the Directors of the American Education Society in a circular address, published in July last. The members of these circles contribute, in aid of the Society, at the close of each meeting, and one concert will probably raise sixty dollars annually. A number of young men, subjects of the work, are about commencing a course of education for the ministry. The same cheering influence has been felt also in the Baptist church in the place.

#### *Sturbridge.*

In the year 1812, twenty females united and formed themselves into a society for prayer and benevolent effort, and agreed to meet on the 1st Tuesday in each month. Their first funds were appropriated to aid indigent and pious young men in obtaining an education for the ministry. The Secretary of the Society, in communicating the above, says; "A circumstance which has been noticed by us with special interest in the late history of the American Education Society, is the *Concert of*

*prayer*, held on the same day, excepting when the month begins on Tuesday, on which our Society has been accustomed to meet for prayer. For fifteen years we have been in the habit of assembling with one accord, on said day, not knowing of any similar associations that united with us. We now feel our hands to be strengthened, and our hearts encouraged, in knowing that many will come together, at the same time, with whom we can unite our supplications in behalf of the same great object."

#### *Western District of New York.*

The Rev. James Eells, Corresponding Secretary of the Western Education Society writes, "The plan proposed by the American Education Society of forming Female Auxiliary Societies for observing a Monthly concert for the Education cause, and for raising five dollars or more annually for the Education Society, we design to carry into effect extensively in this section of the country. Nearly *thirty* Societies are already formed on this plan, and we believe that one or more can be established in almost every town."

We say again; we feel encouraged by these tidings. Friends of Zion! continue as you have begun. The scenes of the Judgment and the retributions of eternity will unfold the mighty influence of your prayers.



#### PRAYER FOR UNCONVERTED MINISTERS.

A correspondent writes as follows upon this subject.

"Cannot something be done for the conversion of a multitude of ministers who have already taken upon themselves the sacred office of preaching to others, while they themselves are ignorant of the plan of salvation through the atoning blood of Christ, and are preaching error for truth, and denying the Lord that bought them? And now, I would inquire why it is that this class of ministers are not made the subjects of fervent and effectual prayer. Ought they not especially to be remembered by all Christian churches in our concerts of prayer for colleges? These men, above all others, are placed in a most solemn and awfully responsible situation."



#### THE PIOUS SONS OF MISSIONARIES.

Few applications for patronage will ever be received by the Directors of the



American Education Society with deeper interest, than those which are made by devoted missionaries of the cross for their pious sons, who would emulate the zeal and self denial of their fathers. One such application was made a short time since by a faithful missionary, whose death, alas ! we have been called unexpectedly, and with heartfelt grief, to record in the present number of our Journal. Such youth are preeminently, children of the Church ; and while the friends of the Education Society have any thing to impart, they will always have a resource to which they can go for the means of qualifying themselves for the ministry. To our missionary brethren in Pagan lands, or in destitute portions of our own country we would say, pray without ceasing for the conversion of your sons—plead with importunity that they may have such a *spirit* as will fit them to be devoted ministers of Christ, and the Education Society will take them at your hands, and having educated them for the sacred office, send them back, if the Lord will, to stand up in your places, and to carry on the work which you have begun.



#### THE SPIRIT OF CHRISTIAN DEVOTEDNESS INCREASING IN THEOLOGICAL SEMINARIES.

We have long been convinced, that the impulse which has been given to benevolent enterprise, must be accompanied with a corresponding increase of holy zeal in theological students, or half the good which is anticipated will never be realized. To them it belongs, in a great degree, to *execute* the designs which the benevolence of Christians has formed, or is forming, for the salvation of mankind. No institutions are more interesting to the friends of religion, in this view, than Theological Seminaries. If the standard of piety here is low, a dark cloud rests on our prospects, however bright and luminous our sky may be in spots. If a country is to be defended or conquered, an efficient *army* is no less necessary, than a

vigorous public sentiment, or a wise and patriotic cabinet. Every well wisher to the kingdom of Christ will feel new confidence and joy, when he learns that the young and rising soldiers of the cross are evidently growing in devotedness to their Master, and preparing for severe labours in his service. The following resolutions, *unanimously* adopted by the members of the Theological Seminary at Andover, at a late meeting, are offered as proof of this assertion. It expresses no more than *facts* justify us in believing is felt. We add it to similar evidence which has of late been furnished by the members of several Theological Seminaries.

“ *Resolved*, that the members of this Seminary view with lively emotion the increasing efforts which are made by the Church to advance the cause of Christ in the world ; and that the loud and reiterated calls for ministers of the Gospel to supply the wants of the destitute at home and abroad, present affecting and powerful claims upon the attention of all who are preparing for the ministry, and urge home the question, ‘ Lord, what wilt thou have me to do ? ’ with new energy.

*Resolved*, that it is peculiarly incumbent on the members of this Seminary at the present time, to sustain and cherish that spirit of Missionary enterprise which has distinguished the Institution from its foundation ; and for this end, to cultivate an increasing spirit of self-denial, holy zeal, and devotedness to God.

*Resolved*, that while we hear of the death of many faithful and devoted Missionaries who once were members of this Seminary, we still see no cause of discouragement, but rather increasing motives to follow after them, to fill their places, and, if need be, to fall in the same noble effort of invading the kingdom of darkness, and of spreading the triumphs of the cross.

*Resolved*, that we do most conscientiously hold ourselves in readiness to go wherever God in his providence may call us, and that we will carefully endeavour by much prayer, and serious inquiry, to ascertain the path of our duty.”



#### QUARTERLY VIEW OF THE STATE OF RELIGION IN COLLEGES.

Since our last record on this subject, the day so extensively consecrated to prayer for the Colleges, has passed. A deep interest has been evinced, and the

question, whether God will hear and answer prayer, has been once more put at issue. It would not, indeed, follow that God will not answer prayer if no revivals should exist in the Colleges, for how often is it the case that Christians ask, and receive not, because they ask "amiss?" Should it appear to the eye of God, that the suppliants, mistaking the true ground of confidence, are relying upon *their prayers*, more than upon *HIM*, it would be a sufficient reason why they should be humbled by disappointment. A Catholic might as well hope to be heard and answered for counting his beads, as a Protestant for saying his prayers, if his dependence is placed on these. We must be prepared to *feel* as well as to believe that in God *only*, is our help, or we are not in a proper frame to receive an answer to our prayers. Is there no danger to be apprehended on this ground, in our intercessions for Colleges? May there not be, so much leaning upon an "arm of flesh," as to defeat our hopes? May not pious students and instructors take so much encouragement from the *fact* that Christians are extensively praying for them, as to lessen *personal* responsibility and to relax *personal* effort? And may not Christians place so much dependance upon the *interest* which they believe others take in the subject, as to engage but very imperfectly in the performance of duty themselves? Whatever destroys *personal* feeling and responsibility, in such a case, has a disastrous influence. For what one is, all may by the same process, easily become. So that the machinery may be perfect, while the moving *power* is wholly inadequate, or absolutely wanting.

We are not without some fears that causes like these exist in the present instance. There are indications for good in several of the Colleges, but nothing like a great and powerful revival has yet taken place, so far as we can learn, in any of them. The intelligence which is most cheering is from Yale and Amherst Colleges. In the former, there was more than usual solemnity soon after the late concert. In the quarterly letter of the beneficiaries, dated April 14th, they state, "Though we cannot say that this Divine Agent has been operating in all his power and glory; though we cannot look about us and recognise multitudes of our once thoughtless companions, now as heirs of the heavenly inheritance; yet we rejoice in being able to say that the Lord has been in the midst of us, and brought here and there one to the knowledge of himself. Seven or eight of our number we believe give evidence of having passed from death unto life, and a few others are more or

less concerned for their souls.—We have reason to believe, that the Lord has not forsaken us,—that he is yet waiting to be gracious—and that if the Church does but "hold forth the word of life" by a holy example,—if Christians unite deep humility and a sense of dependance on God with vigorous and decided Christian effort, we shall witness great things. We have many things to encourage us. Many are willing to listen, to Christian conversation, and are ready to attend meetings of inquiry. The work of God continues in the City also with increasing interest, which we trust will have a favorable influence on the members of the Institution."

In Amherst College the prospect is animating. An officer of the College writes, under date of April 5th, "I hardly dare to mention it, but there is at this moment an unusual degree of feeling on the subject of religion in college. A few of the impenitent are serious. Pray for us, and engage all who love Zion to pray for us." More recent information represents the seriousness as extending, and as having already issued in the hopeful conversion of two members of College.

In several other colleges, the pious students are much engaged. Communications from some of them state that the influence of the late concert has been obvious and salutary.



#### QUARTERLY MEETING OF THE BOARD OF DIRECTORS OF THE AM. ED. SOCIETY.

The Board of Directors held their quarterly meeting on the 9th inst in Boston. Much important business was transacted, and arrangements were made for extended operations. *Thirty Four* additional young men were taken upon the funds, and the usual appropriations made to about two hundred beneficiaries, although the Treasury has been overdrawn nearly *a thousand dollars*. The pledge which has so often been made, we rejoice to say, is about to be taken in earnest, and the friends of a pious and educated ministry are to decide whether it shall be redeemed. Suitable applicants will not be wanting, and if those whom the Lord of the Harvest has made his stewards do not withhold their substance *now* that it is pressingly called for, the number of educated and devoted Missionaries and Pas-



tors will be increased many fold in a short time. The question "Who will go for us," will be answered by a host, each exclaiming *Here am I, send me.*

The Board have revised their system of Rules, and ordered the same to be widely circulated. From these it will be seen that the restriction in regard to members of Theological Seminaries now in the 2d or 3d year of their course is removed, and any such student who sustains the character required, and conforms to the rules, may apply for patronage.

The duties of the Secretary having become very numerous and arduous, the Board authorized their Executive Committee to obtain an Assistant, with the view, especially, of enabling the Secretary to devote more time to the business of organizing Branch and other societies, collecting funds, and visiting the young men under the patronage of the Society.

It was also voted, that Legacies and donations of 500 dollars and under, which may hereafter be made to the Society, instead of being passed to the *permanent* fund as formerly, shall be added to the *contingent* fund for immediate use, unless the donors shall give them a different direction.



#### TO THE COMMITTEES OF SUPERINTENDENCE OF SCHOLARSHIPS.

Those who have been appointed by the subscribers to Scholarships, to make the annual collections until the Scholarships shall be completed, will please to bear in mind that very much is depending upon their prompt and faithful attention to the trust committed to them. No contributions which are made to the American Education Society can be more certainly or permanently useful, in proportion to their amount, than those which constitute Scholarships. With one such Scholarship the Society hope to educate, upon its present plan, not less than forty ministers of the Gospel in a century. Our friends and helpers who are engaged in establishing such foundations will readily believe that

we are looking to their efforts with no common concern. A glorious and animating prospect is before us. It will not be long, before we shall reap, and our fellow labourers also, an abundant harvest, if we faint not.



#### *The Congregational Church in Lowell, Mass.*

It will be recollected that at the last meeting of the Board of Directors of the Amer. Ed. Society, a vote was passed in which the Directors engage to carry forward in his studies one young man for the ministry, with the annual sum of seventy five dollars. In a few days after the meeting, the Young Men's Education Society of Boston resolved to furnish the means of educating *thirty* young men at this rate. The Congregational church, recently gathered in Lowell, and under the pastoral care of Rev. G. C. Beckwith, have adopted the following resolutions, in which the members engage to raise the means for carrying forward one beneficiary. They are inserted in the hope that other churches will follow their example. "If," says the Pastor, "we can support *one* young man, nearly every other church in the state can do the same, and many churches are better able to support *thirty*." Are there not five hundred pastors who could in a few months secure the adoption of the same or similar resolutions, and thus without the difficulty and expense of employing Agents to solicit their benevolence, furnish the American Education Society with the means of receiving *five hundred* additional young men under their patronage? Fathers and Brethren, we need your help. Only give to this cause the comparatively small degree of attention and labour which is necessary to carry these resolutions into effect, and in a few years you will each of you have given to the world a fellow labourer, whose success may equal, if not exceed, the good which you hope to accomplish by a life of personal exertion. The question whether you will make the attempt, is one on which the salvation of hundreds and even thousands of souls may now be suspended. Can you willingly decide it in the negative without an effort?

"*Resolved*, that this church cordially approve of the object of the American Education Society, and of the proposition recently made by its Board of Directors relative to the support of beneficiaries by churches.

*Resolved*, that we will endeavour to

raise the sum of seventy five dollars annually, for the support of one beneficiary, according to the proposal above agreed to.

*Resolved*, that this sum be raised in such ways as may from year to year be found expedient, and paid over to the Treasurer of the American Education Society, [or Branch, or Auxiliary, as the case may be] before its anniversary.

*Resolved*, that the Pastor communicate a copy of the above resolutions to the Secretary of the American Education Society."



*Another Bright Example set by Christians in the Western District of New York.*

Much as the world is indebted already to the active and fearless spirit of benevolence which exists in this portion of our community, it is, we doubt not, to be far more indebted. The pious and well directed zeal which could devise a plan for filling the land with Bibles, in a few months; which could contrive to impart new energy to one of the oldest, best conducted, and most efficient missionary societies in the Union, and which is now successfully calling around the standard of the Sabbath, the friends of morality and religion from one end of the country to the other, it was not believed would rest till it had made a corresponding effort to multiply the instruments on which it must, under God, ultimately and mainly rely for the accomplishment of its leading object. We were prepared, therefore, to hear of a Convention held for the express purpose of devising "a plan by means of which *every young man of piety, indigence, and suitable promise within the Western Districts of this State*, might be assisted in the whole course of his education, academical, collegial, and theological, while preparing for the Gospel ministry." This is taking hold of the work in earnest. It is supplying the country with ministers, as Monroe County, of unfading memory, was supplied with Bibles. Let the same resolution be judiciously, but efficiently, and with prayer to God, followed up in every part of the country, and the work is done. The convention referred to, met at Auburn on the 15th of Feb. The Western Education Society is to be modified at its approaching Anniversary at Utica, on the last Wednesday of April in such manner as to consist with this extended system of operations.

*Presbyterian Education Society of Kentucky.*

A Society, of the above name, was formed

a short time since, which has inspired fresh hopes in the hearts of many friends of religion in Kentucky. Hon. Benjamin Mills, President. 7 vice Presidents. Rev. James K. Burch, Cor. Sec'y, Danville Ky.—Michael G. Youce, Treasurer. 24 Directors, 12 Clergymen and 12 Laymen, and an Executive Committee of 7. First annual meeting to be held at Danville, on the Monday after the 1st Wednesday in Oct. 1828. The Executive Committee we are glad to see are determined to rest their claim to patronage on *facts*. Their address, with quotation marks, is neither more nor less than the "Important question answered by facts," published in our last No. p. 42.

*Canada Education and Home Missionary Society.*

A Society with this double title was formed at Montreal, Dec. 20, 1827. It will direct its efforts "to educate pious young men for the Gospel Ministry; to assist Congregations that are unable to support a stated minister; and as far as practicable to send the Gospel to the destitute in both Provinces." The X. article of the Constitution declares that "appropriations to beneficiaries and feeble congregations shall be made in the form of loans, without interest: which however may be converted into a permanent grant; and the obligation to refund, cancelled at the discretion of the Board of Directors." We have not been favoured with a list of officers, but understand from the Boston Recorder, that they are a President, two Vice Presidents, a Secretary, a Treasurer, who with seven others constitute a Board of Directors. The Rev. J. S. Christmas is one of the Directors.

**TWELFTH ANNIVERSARY.**

The 12th Anniversary of the American Education Society will be held in the City of New York, on the second Thursday of May at such hour as shall be notified in the public papers at the time. It is expected that the Society will meet for the election of officers at the Rooms of the American Tract Society in the afternoon, and that the public meeting will be held in the Brick Presbyterian Church in Beekman St. in the Evening. Members of the Society residing in Connecticut, New York and New Jersey are very *specially* requested to attend.



*Receipts into the Treasury of the American Education Society from January 1, to March 31, 1828.*

## DONATIONS.

Boston, Mary Ann Gibson	1 00
A friend	25
Young Men's Aux. Ed. Society	1060 00
Emily Higgins	1 50
Fem. Ed. Soc. Boston & Vicinity	150 00
Berlin, Fem. Ed. Society	4 35
Beverly, Fem. Ed. Soc.	12 00
Charlestown, a friend by Rev. W. Fay	10 00
Charleston, S. C. Rev. John Dixon, by Joseph Tyler	15 00
Fitzwilliam, N. H. Fem. Ed. Soc.	13 60
Fitzburg, by a member of Rev. Mr. Putnam's Soc. in remembrance of a deceased daughter	1 00
Ipswich, South. Br. Fem. Soc.	12 00
Lowell, Rev. Mr. Beckwith, by Willis & Rand	5 00
Lebanon, Ct. Mrs. Ely, widow of Rev. Zebulon Ely of Lebanon, by W. T. Williams, Esq.	100 00
Longmeadow, Fem. Ed. Soc. by Eunice Colby, Sec'y	6 00
Milford, N. H. John Blunt	5 00
Middlesex Aux. Ed. Soc. by Lemuel Shattuck, Treas.	100 00
Monson, A. W. Porter	5 00
Marshfield, Azel Ames, by D. Noyes	10 00
Norwalk, Con. coll. at Mon. Concert by George St. John, in part of \$60 to be raised	3 00
New York, Hon. Richard Varriek	100 00
Newbury, from two friends, by Rev. Leonard Withington	3 00
Quincy, Mr. Spear	2 50
Richmond, Rev. Edwin W. Dwight, by Rev. Louis Dwight	20 00
Son of Old Hampshire	7 50
Worcester Co. Rel. Char. Soc. by Rev. J. Goff, Treas.	50 00
Coll. at Month. Concert by Do.	27 10
West Newbury, coll. on Thanksgiving day, by Rev. Mr. Couch	12 75
Fem. Ed. Soc. 2d Par. by H. Sanger, Treas.	10 06
Westminster, by a friend	1 00
Woburn, Female Praying Society	5 00—1753 61

## ANNUAL SUBSCRIPTIONS.

Norfolk, Conn. Mrs. Sarah Battelle	5 00
Mr. Stephen Goodhue, for 1827-8	10 00—15 00

## LIFE SUBSCRIPTIONS.

Boston, Rev. EDWARD BEECHER, by Ladies of Park-street Cong.	40 00
Danvers north parish, Rev. MILTON PALMER BRAMAN, by ladies of his society	40 00
Grafton, Rev. MOSES C. SEARLE, by Fem. Char. Society	40 00—120 00

## INCOME FROM SCHOLARSHIPS.

The Vose Scholarship, of Thomas Vose, one year's interest	60 00
The Cutler Scholarship, of P. Cutler	40 00
The First Dorchester Scholarship, of Rev. Dr. Codman, 6 mo's int.	30 00—130 00

## INCOME FROM OTHER FUNDS.

Dividend on U. S. Bank Stock	105 00
Balance of an old Note	18 57
Interest on Money loaned	17 03—140 60

Received into the Treasury \$2159 21

## NEW HAMPSHIRE BRANCH.

Donations from individuals and societies	\$120 06
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## MAINE BRANCH.

Augusta, A. Redington, a donation	2 00
J. Bridge, jun. B. Davis, J. Gage, ann. \$2 each	6 00
Gardiner, R. H. Gardiner, annuity	2 00
	\$10 00

## CONNECTICUT BRANCH.

Weathersfield, from Ladies, interest on Henry Stillman Schol. by Miss E. Williams	67 20
Lisbon, from a few individuals, mostly of Exeter parish, to constitute Rev. Daniel Waldo a life member	30 00
Greenwich, to constitute Rev. Isaac Lewis a life member	30 00
Interest on Money loaned	31 05
Do. on Lavenham Schol. by J.R. Woodbridge	9 00
	\$167 25

## PRINCIPAL RECEIVED ON SCHOLARSHIPS.

Brown Emerson Scholarship, Salem, 2d pay.	213 60
Dartmouth Schol. Hanover, N. H. in part	188 98
Dwight Schol. Boston, in part, 2d payment	285 28
Greenwich Schol. Greenwich, Ct. 2d pay't	443 00
Wisner Schol. Boston, in part, rec'd Oct. 1, 1827, and omitted in last Journal	195 00
First Dorchester Scholarship, by Rev. John Codman, D. D. of Dorchester	1000 00
Henry Stillman Scholarship, in part by Dea. T. Stillman	50 00
Lavenham Scholarship, by J. R. Woodbridge	50 00
Linsley Scholarship, by Ladies of So. Society	17 70
New Haven Young Men's Schol. by J. Cross	150 00
— Scholarship, from a number of Gentlemen in Norwich, by H. Strong, Esq.	99 00
Portland, — Scholarship, by Ladies and others	1000 00
	\$3692 56

## LEGACIES.

From the late Mrs. Meriam of Oxford, Worcester co. Mass.	\$83 33
Total in the above lists	\$6232 41

*Clothing received during the Quarter.*

Ipswich, from So. Branch Fem. Soc. 2 prs. Socks.  
 Fitzwilliam, N. H. Fem. Ed. Soc. 12 yds Blue broad-cloth, and 4 prs. Socks.  
 Providence, a bundle of Shirts.



Rev. E. CORNELIUS, Sec'y of the General Society, Andover, Mass.  
 WILLIAM ROPES, Esq. Treas. of Do. Boston.—Donations to be left, for the present, at No. 45 Central Wharf; or, if left by ladies, they may be deposited with Mr. Aaron Russell, at the Tract Depository in Hanover Church, who is authorised to receive them.

Rev. BENJAMIN TAPPAN, Sec'y of the Maine Branch, Augusta, Me.  
 Rev. SAMUEL P. NEWMAN, Treasurer of Do. Brunswick, Me.  
 Rev. CHARLES B. HADDUCK, Sec'y of the N.H. Branch, Hanover, N. H.  
 SAMUEL FLETCHER, Esq. Treasurer of Do. Concord, N. H.  
 Rev. CHARLES WALKER, Sec'y of the North Western Branch, Rutland, Vt.  
 IRA STEWART, Esq. Treasurer of Do. Middlebury, Vt.  
 Rev. LEONARD BACON, Sec'y, of Conn. Branch, New Haven, Ct.  
 ELIPHALET TERRY, Esq. Treasurer of Do. Hartford, Ct.  
 Rev. AUSTIN DICKENSON, Sec'y of the Presbyterian Branch, No. 144 Nassau-st. New York.  
 PETER LUDLOW, Esq. Treasurer of Do. No. 50 Franklin street, New York.  
 Rev. JAMES EELLS, Westmoreland, Oneida co. N.Y. Sec'y Western Education Society, Aux. to the Presb. Branch of A. E. S.  
 JOHN BRADISH, Esq. Treas. of Do. Utica, N.Y.

THE  
QUARTERLY JOURNAL  
OF THE  
AMERICAN EDUCATION SOCIETY.

No. V.

JULY

1828.

To the editor of the Quarterly Journal of the  
American Education Society.

MY DEAR SIR,

Reflection on the subject of the following communication, has led me to feel, that in some respects it would be easier to write a volume than a short letter. Some of the views must necessarily be presented in so compressed a manner, or rather, by such mere outlines, that I fear your readers may not be put in possession of the same train of thought which has passed through my own mind; while, if there was room, it might be spread before them so as effectually to guard against mistaken or imperfect apprehensions of what is meant to be communicated.

The American Ed. Society have taken as high ground, in regard to the *classical* education of the young men under their care, as the state of linguistic study in our country will permit. The Society, if I rightly understand their views, are fully persuaded that it is their duty to maintain this ground, and even to advance still farther, should future circumstances permit.

It is more difficult to express to you my views of this subject than I apprehended, when I contemplated it only at a distance. It has become, too, somewhat of a delicate undertaking, in consequence of the division of opinion about the expediency of pursuing classical studies, which is beginning to develope itself in our country. But as we live in a free

country, and others have the same liberty to express their views which I have, I shall venture to do it frankly and plainly, having no opinions in regard to this subject, which I am desirous either to conceal or to disseminate.

In entering upon the consideration of the topic before me, I must endeavour fairly to state the question which it involves, so as to guard against any mistaken apprehensions in respect to what I am discussing.

The question is not, whether every youth of our country, who receives an education at all which may in any tolerable sense be called liberal, must study the Greek and Roman Classics. For one, I answer most fully and clearly in the negative. Many youth may be well educated for departments of active life, to superintend the affairs of agriculture, of manufactures, of commerce, of various arts, and of some of the practical sciences; nay, of the army and of the navy, in some departments; who never read a Roman or Greek author, in his original language. I will not say that in any of these theatres of action, he would not be *better* prepared for his business, by a knowledge of the classics, than without that knowledge; for I do not believe this to be true. Other things being equal, the man possessed of this knowledge, independently of the source of high and rational pleasure which he has within his own power in consequence of it, and which no



adverse fortune can wrest from him, must always have his mind more enlarged and liberalized, than it would have been without attention to the studies in question ; so that whether he is an agriculturist, a merchant, an artificer, a soldier, or a seaman, he will have more influence over others, more satisfaction in himself, and more power to make improvements in his department of action, than if he were entirely unacquainted with classical studies. KNOWLEDGE IS POWER, in every department of human life and action. The necessary consequence of it is, more or less expansion of the mind ; and as the sequel of this, more enlarged powers of reasoning, of comprehending, of communicating thoughts to others, and of making improvements.

I think it will not be denied by any enlightened man, after the lapse of so many ages, and the experience of all the civilized world, that the study of Greek and Roman Classics does *enlarge* the minds of youth ; nay, such an one will not deny, that even the study of Cherokee, or of any language which gives no access to literature, would enlarge the distinguishing powers of the mind, and render stronger and more tenacious the faculty of the memory. Other things being equal then, a youth liberally educated for any department of action, must be a gainer by a knowledge of the Classics.

Still, as it is averred, that the sacrifice of time necessary to make the acquisitions in question more than overbalances the advantages derived from them ; and as there are very many youth in our land, who aspire to a good education, but whose circumstances do not allow them to consume much time or money in acquiring it ; so I would not at all insist that the study of the classics should make an essential part of their education. My sincere wish is, to see schools, in every part of our country, adapted to train youth in the best manner, for all the various departments of human action and useful-

ness. I do not even wish them all to be run in one mould. I delight in seeing all the varieties of taste, and all the diverse phases of understanding and feeling which different employments, circles of action, education, and objects in view, give to the various classes that compose a mixed and well organized society. I must explicitly, therefore, acquit myself of being understood as disapproving of agricultural and scientific Gymnasias, or of any other kind of institution whatever, by which the means of communicating knowledge useful to any class of our citizens may be obtained. I do most sincerely rejoice to see them rising up in various parts of our land ; and I hope, that ere long they will be so multiplied by public and private beneficence, as to afford opportunity for a liberal education, in every honest branch of human employment.

The question, whether such institutions as those of which I have just spoken, can be safely and properly connected with our higher collegiate Institutions, is a distinct question from that which has respect to the existence of Gymnasias for the arts and sciences. It is one on which I am not called now to give any opinion ; one, too, which the experiments that are making will soon decide ; and one, I may add, that can be fully decided only by experiment. It is proper, that those who doubt the success of this arrangement, should wait for the issue which experiment will give ; and as I class myself with the number of doubters, I consent, before my mind is ultimately made up, to wait for the instruction which must result from the experiments that are now in operation. My sincere wish is, that the experience of those who are making trial, may not prove to be too dearly bought ; and that the community may ultimately gain some important advantages resulting from this experience.

In classing myself among the *doubters*, however, about the mixed courses of education in our Seminaries, I

view them, and speak of them, as they are, *Colleges*, and not *Universities*. The question whether a *proper University* might extend its departments of instruction to every thing that needs to be taught among us, would be a very different one from the question, whether our *Colleges*, arranged as they have been and still are, can do it with the prospect of success.

I leave the *general* question of education, after these explanations, and contract my circle of observation. And in order to adapt this to the subject immediately before me, I must omit the consideration of the advantages to be derived from a study of the Greek and Roman classics, by those who are to become civilians, lawyers, and physicians. There are men in each of these departments, in our country, who are wanting neither in ability nor inclination to defend those studies, from which they have themselves reaped so ample a harvest; and who surely will not see them laid aside, or spoken of with levity or contumely, without appearing openly for their vindication. To them I most cheerfully leave the task of maintaining the respective claims of their own departments.

I limit myself, then, to the bounds of the question, "Have the American Education Society acted wisely and judiciously, in requiring the youth under their patronage to obtain a *classical*, collegiate education?"

First, I would say, They have a *right* to make such a requisition. The Society is, in all respects, a voluntary one; it is founded and supported wholly by *gratuitous* liberality. It is a necessary consequence of this, that the Society has a *right* to say, in what manner their bounty shall be bestowed, provided the object for which it is appropriated be a lawful one. The Society can educate but a small part of the youth needed for the ministry in our country, and abroad. Of those whom they do educate, they have a right to demand the possession of certain qualities,

adapted to the object for which they are designed, and the acquisition of such a degree and such a kind of knowledge, as they judge to be necessary or important, in order to attain this object in the best manner. These principles are so perfectly plain, in regard to matter of *right*, that I deem it unnecessary to do any thing more than to state them.

In demanding, however, that all the young men under their care shall obtain a *classical*, liberal education, I do not understand the Society as at all expressing the opinion, that *all* who preach the gospel, must necessarily be educated in this manner. Certainly they do not intend to be so understood, any more than the Founders of our Seminary designed to be understood as expressing the opinion, that *all* who study theology, should first obtain a *collegiate* education, and then go through with a three years' course of study, such as our laws prescribe. The directors of your Society mean to say, and mean *merely* to say, that the bounty of the Society is to be given to a particular class of young men, who pursue a widely extended course of study, that will occupy some 7 or 8 years, at least, including academic and professional study. They say, "We will assist young men of this class, because the nature of the course in which they are engaged makes it very expensive; and because we believe, that those who are qualified by such an extensive course, will be more useful to the church and to the world, than they otherwise would be."

Can there be any question whether they have a *right* to act in accordance with this?

In respect to others, who enter the ministry, after a short and more limited course of study, I do not understand the directors of your Society as frowning upon them. One and all wish to see the number of faithful ministers greatly increased. And if your Society design not only to make faithful, but also *able* ministers of the gospel, surely the object which they



have in view, must be approved, by every sober and considerate man.

For my own part, I hope to see the day, when a thousand will be employed in teaching the principles of the Christian religion, where one is now employed. I have no apprehension that instruction of this nature is to be confined solely to those who are learned in the classics; or even to those who are liberally educated, in the higher sense of this expression. I do hope, most fervently hope, that the day is coming, when Christians of every rank in life, who understand the plain and essential principles of the gospel, will, one and all, feel their obligation to urge them upon others around them. So did the primitive Christians. They that were scattered abroad, on the occasion of the persecution which followed the death of the martyr Stephen, went every where preaching, [i. e. inculcating, teaching] the word, Acts 8: 1, 4. These were not the apostles, Acts 8: 1; but other Christians belonging to the church at Jerusalem. And the same spirit, if it now existed among Christians, would lead to the same consequences. All who had any proper conception of the importance of divine truth, would not cease to speak of it, and to urge it upon others. The blessed institution of Sabbath Schools is beginning to shew the importance and the practicability of this great principle of Christian action to the church, at the present time. After slumbering for ages over her duty, the church, (I mean the private members of it), are beginning to learn, that they have something to do, by their own *personal* efforts for him who redeemed them; and that *they* are to be active in his service, as well as the more formally consecrated ministers of his word.

All I would say on this subject is, *Let every Christian teach, so far as he has opportunity, what he understands himself; and undertake no more than this.* A regard to this simple maxim would effectually prevent all such lay-preaching as would be likely to

do injury to the church. The *official*, formal duties of the ministry, I would be one of the last to assign to private individuals, not consecrated to the sacred office. But, while the whole system of teaching should be under the guidance and control of the minister, let him bring into the service of God and the church every aid within his power. It is in this way, that a new day is to dawn on the church. Sabbath Schools and Bible Classes are the harbingers of that day. They shew the correctness of the principles which I have now been advocating; and shew, too, how imaginary are the fears of those, who are accustomed to declaim with so much vehemence against lay-teaching. Where is the minister, that has done his duty in regard to these modes of instruction, who has not found *lay-teachers* (such as I have described), a powerful auxiliary in the great business of his vocation?

I have now explained myself, as I would hope, in such a manner as to prevent being misunderstood, in regard to teachers who may be employed in the church. The church needs teachers of all sorts; teachers for high and low, for rich and poor, for learned and unlearned, for children and for adults. Why should she not have them? If it be granted that she ought to have them, then I ask, Is it not proper to aim at multiplying the number of *able* and *learned* teachers, as well as others, and thus aim at accomplishing the most extensive good in the power of those, who are endeavouring to raise up advocates for the cause of religion? And who shall do this, or how shall this be accomplished, if such means as your Society possesses, be not employed for this purpose?

But I shall be told here, perhaps, that such as differ in opinion from your Directors, in regard to the subject of *classical* education, do not contend for an *uneducated* ministry. They wish to have preachers well educated; but they believe that a knowledge of the classics is not important,

much less indispensable, for this purpose.

Here then comes the question, for the discussion of which all I have yet said is designed to be only preparatory. *Is the study of the Latin and Greek classics important to those who are educated for the ministry? And on what grounds, does an affirmative answer to this question rest?*

It were easy to write a volume here, but I must content myself with presenting a mere synopsis of contents which might be expanded into one. This I shall do, with as much brevity as possible; appealing to those who may read this communication, with a request that they would supply the thoughts to which the hints that I shall give may lead; and then weigh the whole maturely, before they pass sentence upon the doings of the Ed. Soc.

The study of the Greek and Roman classics, as now arranged in our country, usually occupies a good portion of the time that elapses, between the ages of 9 and 14 or 15 years, i. e. it occupies some 5 or 6 years, for boys; but much less than this, for young men who come to it at a more advanced age. But whether more or less time be devoted to it, between the ages of 7 and 25, it will be allowed by all, that the time is precious; for this is the golden age of life, in regard to the means which it professes of laying the foundations of future acquisition and usefulness broad and deep. Is the pursuit of classical literature worth the time expended upon it? In particular is it important enough for one who designs to become a minister of the gospel, to justify the expending of so much time and money upon it?

Without hesitation, and from the deepest and fullest conviction of my heart, I answer, Yes. I would I could answer so loud, as to be heard in every part of my country, and that even the recesses of the wilderness might listen, and consider well the subject.

My reasons for such an answer shall be now stated.

(1) It will not be denied, that *the study of any foreign language improves the faculty of memory in youth*. Certainly, then, the study of Latin and Greek will aid in such improvement. Nay, it will do this in a manner that is peculiar, on account of the deep interests which are connected with the knowledge of them, and which make them an object of desire to every youth, who wishes to become eminent in usefulness. The memory, like every other faculty of body and mind, is directly improved by exercise; exercise habitual and often repeated. And as language is a gift which distinguishes man from all the creation around him, and the acquisition of it a thing consonant with our nature and adapted to our faculties; so the exercises necessary to acquire it, are peculiarly suited to the powers of which we are possessed. They improve and strengthen them.

These considerations are so obvious, that I need not dwell upon them. Equally so is the

(2d) Consideration, which I shall now suggest; viz. *that the faculty of making nice distinctions between things that differ, is greatly improved by the study of the Classics*. No one, at all acquainted with any foreign language, can be ignorant of the fact, that there are, in such a language, a multitude of words of almost all sorts, which can never be exactly translated by any words in our own tongue, that directly and fully correspond to them. The obvious reason of this is, that every nation has more or less of habits, manners, customs, laws, modes of thinking and reasoning, natural objects, climate, soil, productions, government, foreign relations, &c. that are *peculiar* to itself. Now as all the language which is current among any people, arises from the necessity of communicating their thoughts, feelings, and desires to each other; and as these are most intimately connected with, and dependent upon, the *peculiar* objects, &c. existing among them; so it follows, of course, that the lan-



guage of each nation will have more or less in it, which cannot be translated literally and verbatim into the language of any foreign nation, because this language has not been modified by the peculiarities which have operated on the language of another nation. One single example will shew what I mean. Let any one translate into English, the Roman *tribunus, consul, praetor, aedilis*, etc.; and on the other hand let him translate into Latin, *the brig was hulled by a broad-side from a man of war*. A very few experiments of this nature, will throw full light on what I have just affirmed, and will serve to satisfy any reflecting mind, that great care, and great power of making nice distinctions, must be requisite, in order to translate out of one language into another, especially when the second is very different in its character, and remote as to time and place, from the first.

All must admit, now, that the power of making nice distinctions, of separating things which to the ignorant and inexperienced appear to be alike, but which are truly diverse, is one of the most important powers ever acquired and exercised by the human mind. I must believe, that linguistic study, directed as it should be, viz. to acquire a knowledge of *things* that are designated by the words of a foreign language, is one of the most important means of improving and strengthening the faculty of nice discernment, that is within the reach of any young man. If I might be permitted to add my own personal testimony on this point, I would say, that I owe more to it, as to what little of acquisition I have made in this way, than to all my other studies. In early life, I was enamoured with mathematics, and pursued them with great delight, and (unless my instructors flattered me) with some success. Afterwards I engaged in the study of law, and read with deep interest and unabated ardour, among other books, Fearne on *Contingent Remainders*; a book which is

yet, I believe, without a parallel in its department for acuteness, profoundness, and nicety of distinctions. I derived sensible benefit from this study. It created a thirst for works of a solid nature, in which discussion and reasoning were employed. I have read also, with much pleasure and improvement, Brown's philosophical works, which have lately been spread over our country. But after all, I must say, from the fullest conviction, that the modicum of improvement which I have made, is to be principally attributed to the study of sacred classics, and in connection with these, the classics of Greece and Rome. It is not so much the *information*, that I obtain from the Latin and Greek classics, which I prize, as it is the stimulus to the mind which the study of them affords, and the discipline in making nice distinctions, in matters of taste, and language, and thought, which this demands. It is not all the arguments, nor all the confident assertions, nor all the authority of men in any station or credit on earth, that can alter my conviction on this subject. What I feel and am conscious of, I cannot be led to deny by any assertions, however confident. What I know from experience, I cannot renounce, out of complaisance to theory. I can only add, here, that I am utterly astonished to see and hear those, who have professedly devoted themselves to the study of the classics, come forward and avow that it is comparatively worthless. I can only say, that as they have studied them, this may be true, for aught that I know; but a mistaken and empty pursuit of classical knowledge can never prove, that one well directed may not produce a harvest truly fruitful.

But I am dwelling too long on this topic, which I touch with a trembling hand, lest I may seem to say something that delicacy would forbid me to say. I return to the assigning of reasons, why candidates for the sacred office should be accomplished for higher usefulness in their depart-

ment, by the pursuit of linguistic study.

(3) *The study of the Classics greatly improves the ability to command words adapted exactly to express the shades of ideas, which one wishes to communicate.* The difficulties of translating rightly, that have been suggested under my second head, afford a ready solution of this problem. How can one transfer ideas from a foreign language to his own, to which there are no words in his own that exactly correspond? He cannot, without periphrasis; and periphrasis, in order to be accurate, requires the greatest nicety of attention. He will ordinarily make a great number of trials, in translating a very difficult word or phrase, before he succeeds to his satisfaction. This very trial, often repeated, is that discipline above all others, which leads him to a nice and exact choice of language, in order to communicate ideas; and this is one of the most important acquisitions made by education, either for a speaker or a writer.

I have never yet engaged in any exercise, which afforded more salutary discipline of this sort, than that of translating difficult passages from a foreign language. I have sometimes spent whole hours, on even a preposition or an adverb; but I am very certain, that few of my hours have been spent to better purpose, in their influence over the habits of the mind.

(4) *The study of the classics, is one of the best means of improving the taste for good writing and speaking, and thus of promoting an important purpose in respect to improvement in eloquence.* Who would not send a young man, entering upon the business of a painter, to study the works of Raphael, of Michael Angelo, of Correggio, and others of a similar character? Who would not send a young statuary to study the models of the Grecian artists? I hold it to be useless to bring forward arguments, after the lapse of so many centuries, during which all men have been agreed, to shew that some of the finest and most perfect models of style and eloquence,

are found in the Greek and Roman classics. I may take this for granted.

The same common sense, then, that would send a young painter to study the works of Raphael, would send a youth who is aspiring to be a public speaker and writer, to study the Greek and Roman Classics. We are creatures of imitation. We need excitement, powerful excitement, in order to develop the talents which we have. Both of these principles act upon a young man, who engages in a proper manner in the study of the Classics. How can the influence of such exquisite models upon a susceptible youth, be otherwise than beneficial in regard to style? It cannot. This influence may be lost by studies ill directed. It may fail in some cases, where it finds no adequate understanding and native taste, on which it can operate. But this is no argument against the nature and beneficial effects of the thing itself. If it be said, now, that the study of modern European languages may answer the same purposes, which I have enumerated under my first, second, and third heads; yet here is a distinction, under my fourth head, which separates the Roman and Greek classics widely from most modern languages. The German, the French, the Italian, the Spanish, though all abounding in works worthy of perusal, do not afford, in point of taste and eloquence, any thing that will compare with the finest Greek and Roman models. I know some will dissent from this opinion; but I believe those who have studied both the ancient and the modern, will in general agree with me.

(5) *The study of Latin and Greek authors is necessary to a good knowledge of the nature and structure of our own language.* Our language is confessedly made up, in a great proportion, of Latin and Greek words, i. e. of words derived from those languages. I venture on the assertion, therefore, that our language cannot be *radically* understood, as to its grammar and etymology, without a knowledge of those lan-



guages. Nay, I challenge all those who disapprove of classical study, to point out one good grammarian or lexicographer, in the English language, who was, or is, ignorant of the Classics. I call on them to shew the possibility of acquiring and sustaining this character, without such a knowledge.

(6) *Our own English classics cannot be read, and thoroughly understood, without the knowledge in question.* Nothing is more certain, than that all the best writers and speakers in our language, have been, and are, classical scholars. Shall I name Milton, Pope, Dryden, Cowper, Addison, Steele, Johnson, Gray, Goldsmith, Hume, Gibbon, Robertson, and others of the present time, standing with or near them? Shall I go into the departments of theology, of law, or of medical science, and name standard authors? And need I say, that not one of these can be found, who was destitute of the knowledge in question? How then are their works to be understood, I mean *radically and fully* comprehended, without a knowledge similar to theirs? Where is there (I had almost said) a single page in the whole, which does not contain some implied or express reference, in some shape or other, to the classics, or which has not received some modification from this source? Can any man understand the *Paradise Lost*, for example, who is not read in the classics? The thing is impossible. And it is as really true, of a great part of the highest and best models, in English literature. An entire comprehension of them is out of question, to a man not furnished with a store of classical knowledge.

I am aware that I shall be told here, that such knowledge may be acquired by reading *translations* of the classics, without spending one's time to acquire a knowledge of the *originals*. Of this I shall take notice in the sequel, under another division of my subject.

(7) *The study of Latin and Greek is important to the young theologian,*

*because they are the key necessary to unlock the stores of theological learning.*

Of the Greek this is plainly true; because the New Testament was written in Greek, and one of the most interesting and important of all the versions of the Old Testament, is in Greek. Of Latin it is true, because a great part of all the theological learning in the world is in that language; and in books, too, which never have been, and probably never will be translated. Besides this, nearly all the most important Lexicons, Grammars, and Commentaries, that have respect to the original languages of the Bible, have been, and still are, composed in Latin. Unless then the student in theology is to renounce forever all hopes of access to these rich, boundless, and overflowing sources, he must acquire a knowledge of Latin.

What student in theology, too, who has it in his power, will neglect to acquire the ability to peruse the Greek and Latin fathers, those burning and shining lights of the ancient Christian world, a great part of whose works never have been, and never will be translated? Who that has opportunity can neglect this, without subjecting himself to the condemnation of the slothful servant in the parable?

Then as to a knowledge of the Hebrew, it is next to impossible to get even a smattering of it, without some good knowledge of Latin and Greek, particularly of Latin. Almost all the best helps, as has just been stated, are in Latin. They will long be so, if not always. And besides this, the discipline which results from the study of the Greek and Roman Classics, is altogether necessary in order to make a due proficiency in the Hebrew.

Here now is so plain a case of the absolute necessity of Latin and Greek studies, that I should be willing to rest the whole cause upon it, in respect to vindicating the measures of the Education Society. The

common allegation, that we may read classical authors in good translations, will not apply here. Translations do not exist, of a great part of the books which a student must peruse, who pursues the study of the original languages of the Scriptures. Plainly, then, he must either dispense wholly with this study, and content himself with such translations of the Bible as he can get, or he must be acquainted with classical languages in order to pursue the study of the originals for himself.

We come, then, by such a course of reasoning, directly to the question, *Whether the young men, patronized by the Education Society, should be expected and required to make themselves acquainted with the original Hebrew and Greek Scriptures.*

Into this question my limits forbid me to go at large. A few hints only, and I pass on to other topics.

In the first place, then, I ask every man who has read Homer and Virgil, whether any *translation* of them in our language furnishes him with a complete likeness of the originals? There never has been but one answer to this question; and there never can be but one, unless it be made out under the influence of feelings excited by dispute, and a determination at all adventures to carry a point. Pope's Homer is *Pope's*; and Dryden's Virgil is *Dryden's*. The Greek and the Latin author are both invested with modern costume, and drawn in the colouring of the present day. Even Cowper has not given us the *old* Homer, but a kind of *new* one. And surely, if the talents and enthusiasm of such translators, and the extraordinary powers which they had as to command of language, and the deep acquaintance which they had with the classics, and with the true nature and spirit of poetry; if all these combined were not adequate to give us a true portrait of Homer or Virgil; then what must be said of the many inferior translators, who have laboured to present us with a correct view of the other classics?

What is true here, is true of all the translations of the Scriptures, which have yet appeared in our language. I am not speaking now, of the *sentiments* which the Bible contains—of its precepts and its penalties—which are so plain, that even the worst translation that ever was made of the Scriptures has not rendered them, for the most part, either obscure or dubious; and certainly, our venerable and excellent English translation has made them very plain. What men could do, in their age and with their means, our English translators did accomplish. Their work remains, to the present hour, one of the noblest in its kind which has yet been accomplished. But all the divine features of the original, no translator has ever conveyed; perhaps, nay probably, none ever will be able to convey them. There are ten thousand thousand tints of light and shade, in the original picture, drawn by a hand that was guided by the power above, which no copyist has yet possessed ability to transfer to his imitation.

I advance a step farther. I aver, that there are some passages in our English Version of the Scriptures, which are dark; nay, some absolutely without meaning, to a mere English reader. For example; what will such a reader understand by this expression, "For this cause ought a woman to have power on her head, because of the angels? 1 Cor. 11: 10." I might easily swell the list of passages dark like this, and then ask, How is a minister of the Gospel, unacquainted with the original Scriptures, to solve such difficulties? I shall be answered probably by the declaration, that he may consult Commentators, in case of difficulties like these. But this is not a satisfactory answer. Those Commentators, who give an *adequate* explanation of obscure phraseology, give one grounded in *philology*, and intelligible only through the medium of philology. He may consult, then, in vain. He cannot understand either what they



speak, nor whereof they affirm. And even if he could, without a knowledge of his own, how can he judge whether the explanation given is probable, or improbable? It is impossible; and all his inquiries, therefore, must end in disappointment, or be almost altogether nugatory.

Nothing can be plainer, than that any one unskilled in the original Scriptures must cast himself, almost if not quite implicitly, upon the credit of those whom he consults, for the meaning of the word of God. If an enemy of evangelical truth avers, when a passage is cited from our Version in defence of such truth, that the original does not mean so or so, according to the interpretation given by the advocate for evangelical sentiment, how is the latter to contradict this? Shall he apply to Commentators? He may; but then they give reasons which he does not understand; or they may be controverted by critical reasons, of which he is altogether unable to form a correct judgment. Shall the young men preparing for the ministry, aim at freeing themselves from such a state of dependence, from such a bondage, as this?

I answer, YES. If I had a hundred voices, I would answer *Yes* with them all. If I were a Roman Catholic, I could then take the exposition which an *infallible* church or Pope has given, of any and every part of Scripture. I should never need any other argument in favour of my interpretation, excepting evidence that an *infallible* expositor had decided in favour of it. But being a Protestant, and having as yet never been able to find an infallible expositor, since the days of inspiration have passed away, I value the privilege of examining opinions advanced upon the meaning of the Scriptures, more than all the treasures of earth. I do most ardently desire that every minister of the divine word should enjoy the like privilege, who can by any means attain it.

"But if the English Translation of the Bible be obscure in many places,

how are the common people to understand it? And how can they be said to have any Bible?" Questions often put, in order to silence such reasoning as I have been advancing; but which do not at all embarrass my own mind. My answer is, that the common people are to understand the difficult passages of the Bible, by having them explained by their ministers; and that their ministers will be able to *explain* them, only when they study and *understand* them. So the great head of the Church designed it should be; for he instituted the ministry for this very purpose.

I shall be asked again, "If no translation of the Scriptures can be made, which will give an adequate view of the Original, then what good purpose will the study of that Original answer, since you yourself aver, that it can never be fully represented by any Version?"

An answer is not difficult. A proper view of the original will inspire feelings and views, which will give birth to many thoughts and reflections leading the reader himself to new and better apprehensions of the meaning of the sacred word, and enabling him to communicate them in a manner at once more interesting and intelligible. I will communicate my ideas of this important part of our subject, by an appeal to other things, which will be intelligible to all your readers.

Suppose a person is to lecture on the art of painting; and in particular, on the works of the great masters of this art. Shall he prepare himself, by the study of mere *copies* of Raphael, Michael Angelo, and Correggio's works; or shall he go at once to the originals in all their exquisite beauty and perfection; with all their light and shade, with all their finished touches and graces that cannot be copied? The whole world can give but one answer.

Again; I want to describe the beauties of nature—the glories of the visible creation around me—the heavens decked with shining worlds

—the earth covered with fruits and flowers, adorned with copse and field, variegated with hills and mountains, intersected by rivulets and majestic streams; shall I go now to the celestial globe for the one; and to the landscapes of even Reubens and Van Dyke for the other? The merest child, who gazes on the azure vault of heaven with rapture, and ranges with delight the fields, and flowery beds, and hills, and dales, of the natural world, will answer this question as correctly as the astronomer, the botanist, and the geologist.

Apply these principles to the case before us. I want to make a copy of sketches drawn in the book of God. Shall I go, now, to the Original, drawn by hands guided by skill divine, painted in colours of heavenly origin, and finished with all the exquisite light, and shade, and symmetry, which the pencil of an Omniscient Artist has given; shall I gaze on this, until my whole soul is stirred within me, and I am rapt into admiration, and wonder, and love, and my feelings catch something of the enthusiasm which the original author felt; and in this frame make an effort to draw a sketch for others; Or shall I limit myself to an imperfect, a more or less untrue, copy of a divine Original, and sit down contented with the belief, that I have a competent view of the Original itself? I need not, and will not answer this question; because I know there can be but one opinion respecting it.

In a word, (for I must cut short this topic), who will communicate the most intelligible and impressive view of what the Scriptures contain, to the people who are to be instructed; he who has surveyed, with his own eyes, all the beauty and glory of the original; or he who has seen them only in an imperfect copy?—Who will defend the meaning of the Scriptures in the best manner; he who can appeal to the Original, and make others to feel the weight of his appeal; or he who is obliged to take things at second hand, and to cast

himself on the assertions and the belief of others?

If the answer to such questions is plain, then it is equally plain, that *classical* study must be required of young men, designed for the ministry; for without this, to attain to proper and adequate knowledge of the original Scriptures is really out of question, if respect be had to the apparatus for study which has as yet been furnished.

But I am going on to make a book. I will stop short, then, and leave the thousand interesting topics connected with what is here briefly hinted, in order to proceed in my task. I observe then,

(7) That as the young men, who enter upon the ministry, at the present time, are considered as volunteers to go where the interests of the church require them to go, and consequently to embark in missionary enterprises to foreign countries and nations, *a knowledge of the Original Scriptures, and consequently of the Classics, is absolutely essential to them.*

When converts are made among the heathen, the Scriptures must be translated for them. How? Shall they be translated from our English Version? The very idea is absurd, to a man versed in the nature of this business. All translations made in this way, will speedily go into desuetude; and at most, can never be considered as any thing more than a preparation for a Version of the Originals. But shall not our Missionaries translate the Scriptures? Yes, they may; they must. Then they must prepare for this, by a previous course of discipline in linguistic study; i. e. they should study the Classics.

(8) *The very nature of the Christian religion, and the duties of a Christian minister, demand of him that he should be as enlightened and learned as his opportunities will enable him to be.*

If he is “to call no man *Master*, on earth,” he must at least become, in some good measure independent of human *authority*, as to matters of faith. He should himself be qualified



to examine, and to judge. No greater evil can befall the church, than an ignorant ministry, who can be swayed by the cunning and craft of designing men. From this very source, the dark ages of Romish superstition flowed. May God defend his Church from the return of times like those! An ignorant Clergy must always be exposed to superstition, and misrepresentation of the Scriptures. A learned and pious ministry, is the most effectual of all human barriers against these evils.

It is the duty of Christian ministers, to strive after all the *moral* (not political) influence which they can attain to, in behalf of the cause of their divine Master. If they sustain a good character for piety, classical knowledge will greatly increase this influence. Say what we will, KNOWLEDGE IS POWER. And the belief among a people, that their minister understands the classics, sacred and profane, must always increase the respect which they will pay to his opinions and views of the doctrines of religion.

(9) *Who are to be the instructors and guardians of youth? Who are to be principal actors in our Schools and Colleges?* Ministers of the gospel. They always have been so; I trust they always will be, in every Christian land. But how is an unlearned ministry to teach? Some one may say, perhaps, "The study of the Classics is to be given up, and then this knowledge will not be needed." But this I will not, cannot, believe. So long as there is taste in the world, and a proper sense of the most successful discipline of the human mind, it will not be given up. It will no doubt, be extended. *Classics* will not, I trust, at some future day, mean merely *heathen* authors. It will comprise the SACRED BOOKS; It will embrace more or less of the Latin and Greek *Fathers*. It is indeed a singular thing that Christians should talk of a *truly* liberal education in the languages, which overlooks these most important of all Classics. But better days

are coming upon the church, and new views on this great subject, I think, must ultimately prevail among all reflecting Christian men. The time will come, when Moses, and David, and Isaiah, and Paul, and John, will be regarded as worthy of as much attention in colleges, as Horace, and Virgil, and Pindar, and Homer; nay, when the immortal Christian worthies, Origen and Chrysostom, and Basil, and Gregory Nazianzen, and Eusebius, and Cyprian, and Lactantius and Jerome, will enforce their claims on the attention of the young men in our colleges, who are desirous to make heathenism a *subordinate*, and not an exclusive study.

Should this happy day speedily dawn, the rising ministry ought to prepare for it. They are not to give up one of the most important of all influences which they have, that of instructors, for want of a little effort, and a little expense.

I know that those who decry the study of the languages, aver that they do not mean to have all candidates for the ministry abandon it; they would have some critics and commentators, and defenders of the church educated on an extensive plan. But how is this to be accomplished if our public Institutions cease to pursue classical studies, and they become unpopular. It is idle to think of this, for it would be impossible, in a little time, to procure the necessary means for the higher education in question; and if they could be procured, what inducement would there be to become critics and commentators, when no readers of such authors could be found?

It were easy to proffer additional reasons; but want of time and of room prevent. I cannot close, however, without making some remarks of a miscellaneous nature, on the subject which has been discussed.

My first remark is, that the same kind of reasoning, in most respects, which I have employed above, may be very justly employed with regard to the professions of Law and Medi-

cine. Thousands of valuable books, in both of these professions, are in Latin; and some, in Greek. An *original* investigator, then, can no man ever be in either of these sciences, who is destitute of a classical education. He must always be dependent on his interpreters, and always be exposed, of course, to feel and to have others feel, that his intelligence is, in many important respects, merely *second-handed*. If the interpretation of a Latin or Greek source is called in question, he can never offer any philological reasons of his own, to shew that there is no good ground to call it in question.

I know it is said, here, that after all, the student in the classics is dependent for his knowledge, on his lexicons, and grammars, and commentaries, and virtually relies, at last, upon the opinions of others. But this is not the true state of the case. The child and the youth of tender years, does indeed rely on his nurses, and on his vocabularies, for the meaning of words in his own vernacular tongue. But when he has grown up, and has thoroughly studied his mother-tongue, he needs not Dr. Johnson's Dictionary to tell him what the words mean, to which he is accustomed. And even if that Dictionary should give a wrong account of the meaning of a word, he will not feel bound by it, but be able to correct the error, from the sources of his own knowledge.

So will it be, in regard to those who study thoroughly the Classics, either profane or sacred. In due time they will be able to correct lexicographers and commentators, where they are erroneous. They will become fitted to make lexicons themselves; and therefore will only be *aided*, not *guided*, by those of others.

My second remark is, that all young men, who aspire to the office of the ministry, and neglect classical studies, do, by that very neglect, exclude themselves, through life, from being radical and profound investigators, in respect to any topic of theology or of exegesis.

This lies upon the face of what has been said above. Without such knowledge, they can never examine for themselves a great proportion of original sources. Nor is there one chance in a thousand, that they will ever acquire this knowledge, unless they do it before they commence preaching; as experience abundantly shews. The question, then, whether the American Education Society shall demand of the young men under its care the attainment of *classical* knowledge, is the question, whether their young men shall be fitted to investigate the original sources of theological knowledge, or be trained up for a more limited sphere of action and usefulness.

On this question, I do hope, I hope in God, they will never doubt or hesitate. Why should they content themselves with sending labourers into the vineyard fitted to cultivate a small field, when they may send those who can cultivate a large one? They have the means, certainly they *may* have them, of imparting the qualifications necessary for more extended action, and more important and widely diffused influence. The judicious and reflecting laymen of our country are even in advance of the clergy, in their views on this subject; and when their charity is asked, with a view to accomplish this end, experience has proved that they will not refuse it. Hold fast then, my dear Sir, the position which you and your benevolent coadjutors have taken; and never doubt that the good sense of an enlightened community will support you in it.

I am fully aware, that some excellent men among us, have strong objections against studying the heathen authors with long continued diligence, from considerations of a *moral* nature. I respect their motives. There is no little reason to fear, that, as classical study is now arranged and pursued, the effects may, in some cases, have an unpropitious moral influence. But the fault lies in the *manner*, not in the *thing*. Until sacred classics, and



religious patristical classics, shall claim a part of the attention of our youth at the colleges and schools, there will be ground for such objections. May the time soon arrive, when Christians shall think, that they are in duty bound to give their children at least as much knowledge of the true God and Saviour, as of Jupiter and his associates! There is too much good sense, and illumination, and piety, among the teachers and guardians of our Colleges, not to give this subject, sooner or later, a more thorough consideration than it has yet received.

I am aware, also, that the question is often asked, Have there not been many useful and eminent ministers, without a *classical* education? Without hesitation, I answer in the affirmative. But then, I may be indulged in asking another question, in my turn. This is, Would they not have been still more useful and eminent, with a more finished and thorough education? Deny it no one can, who concedes that knowledge is power.

In conclusion, I repeat it, that the Education Society have a right to appropriate their funds, in the manner in which they have done. It is my most sincere, my unalterable conviction, that it is their duty so to do. If ever a country needed a learned and powerful ministry, ours is the one. Our population is extending with a rapidity hitherto unexampled in the history of man. It is a population which needs the guidance of men thoroughly enlightened and substantially educated. We are forming our character for ages to come. Say not, then, that "a half-educated man will do for the West—for the new settlements." Nay, better keep such an one in the old settlements, where the habits are already established, than to send him into the new, where a world is to be formed out of the elements of chaos. Say not that a half-educated man will do for the heathen; for there chaos and eternal night hold their united reign, and a mighty power is needed to

cause light and order to spring up. Who shall translate the Bible there? Who shall expel the demons of superstition? Can this be done without using the wand of prophets and apostles?

Hold fast, then, I would say with all my heart and soul, the vantage ground you have obtained, and get all in addition that you can by any future opportunities.

With much respect and affection,  
Your friend and brother,  
M. STUART.

*Theol. Sem. Andover,*  
July 16, 1828.



#### CONNECTICUT BRANCH OF THE EDUCATION SOCIETY.

We like the spirit of the following remarks, which we quote from a communication in a late number of the New Haven Religious Intelligencer. There not only OUGHT to be, but there CAN be one hundred beneficiaries in Yale College. The young men can be found. The churches, which God has so signally blessed with the effusions of his Holy Spirit, can furnish two hundred, we doubt not; and the means are entirely at their command. The churches, which could, year after year, contribute their six, eight, and ten thousand dollars annually to send the missionary of the cross to the destitute West, can now, with their augmented means, and cheered by sympathy and co-operation from every quarter, contribute at least half as much, to qualify their indigent sons to preach the everlasting gospel to a wretched and dying world.

Speaking of Yale College, the writer says, "Ought not that venerable Institution, with its noble advantages, to be instructing within its walls at least one hundred of those sons of the church whom the hand of public charity is to train up for the salvation of our country, and the conversion of the world? It has already trained for usefulness more than *four thousand* alumni, of whom one thousand have been ministers. It is the *Alma Mater* of such men as Edwards and Bellamy and Hopkins, and Smalley and Strong and Dwight, and which now numbers among its two thousand living alumni, nearly five hundred ministers of the gospel."

The writer closes by suggesting several ways, in which the proposed measure could be accomplished. 1. Yale College might be endowed with ample charity funds. 2. Individuals might be found who would promise to pay the tuition of one beneficiary, which is thirty three dollars per annum. 3. Or associations of several individuals might be formed for the same object. 4. Churches might be induced to engage to pay the tuition of some given number. 5. Auxiliaries might be formed to the Connecticut Branch of the American Education Society, which would appropriate one third, or one half, or a greater proportion of their contributions to this specific object—the payment of tuition.



#### ACCUMULATING PROPERTY FOR CHILDREN.

Perhaps the rich man has a favorite or an only son, for whom he destines, with the rest of his treasure, that portion which God is demanding. In due time that son will be put in possession by his father's death, and will be so much the richer for that portion. That this wealth will remain long in his hands, a prosperous and undiminished possession, is not, perhaps, very probable. But let us suppose, that it will, and suppose too, that this son will be a man of sensibility and deep reflection. Then, his property will often remind him of his departed father. And with what emotions? This, he will say to himself, was my father's god. He did, indeed, think much of me, and of securing for me an advantageous condition in life; and I am not ungrateful for his cares. He professed, also, not to be unconcerned for the interests of his own soul, and the cause of the Saviour of the world. But alas! it presses on me with irresistible evidence, that the love of money had a power in his heart predominant over all other interests. It cannot be effaced from my memory, that I have often observed the strong marks of repugnance and impatience, an ingenuity of evasion, an acuteness to discover or invent objections to the matter proposed to him, however high its claims, if those claims sought to touch his money, which he contemplated and guarded and augmented, with a devotedness of soul quite religious. But whither can a soul be gone, which had such a religion? Would he that acquired, and guarded even against the demands of God, these possessions for me, and who is thinking of them now, as certainly as I am thinking of them, oh would he, if he could speak to me while I

am pleasing myself that these are mine, tell me that they are the price of my father's soul?  
*John Foster.*

#### A SERIOUS QUESTION.

Will not every Christian ask within himself, Is there not in that system of iniquity, which has, for so many ages existed in the world, some small part, some poisonous atom, some serpent vehicle of an evil principle, which I may be the means of destroying? Though no apparent effect should result, except in the sight of Him, who discriminates all things, still am I not bound in mere proof of my fidelity to my Master, to give some demonstration of hatred, to fling some practical salutation of war, against an infernal system of idolatry, which, in character of a constellation of gods, arrogates the worship of a large portion of the human race, and repays it with perdition? Can I hope to go, without some haunting sense of dishonor, to that superior empire of the Almighty, where every possible feeling goes forth in devotion, from a region where I have been nearly at peace with such an odious usurpation?  
*John Foster.*

#### *Extract of a letter from a former beneficiary of the Education Society.*

How can I forget the kind and blessed agency employed by the Great Head of the Church in putting me into the ministry? I love to take a retrospective view of the Providence by which I was conducted forward to the work in which I am engaged. But for the beloved, and lamented Parsons, I might have never commenced a course of study preparatory to this holy work. He found me in obscurity, a poor farmer's boy. By means of that sainted Missionary I was made acquainted with the American Education Society, and while I live, and I hope in eternity, I shall remember, with the liveliest gratitude to God, the assistance, which I have received from it.

In the midst of trials, I have all along had encouragements. I taught school, one winter, in a place destitute of preaching. An interesting revival commenced in the school, which extended into other districts, and resulted in the hopeful conversion of more than fifty. One of the number is now employed as an assistant Missionary among the Indians; and one or two others are preparing for the ministry. In the town where I am now settled, there has been an interesting revival within the last two years. Two of the young men, subjects of the work, have begun to prepare for college, with a view to the ministry.



## FACTS.

The American Bible Society issued, during the year ending in May last, 134,604 copies of Bibles and Testaments, being an increase over the issues of the preceding year of 62,946 copies. When the arrangements, which are now making are completed, the Society will employ twenty hand presses, and eight presses to be worked by steam; equal in all to forty presses worked by the hand. The Society will then print at the rate of 300,000 copies per annum.

The American Board of Foreign Missions received, in the year ending in October last, more than \$96,000. From May 16th to June 20th 1828, they received \$16,842 79. Of this the Boston Foreign Mission Society contributed about \$8,000.

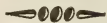
The American Tract Society printed, during the past year, more than fifty three millions of pages of tracts. The Branch Society at Boston remitted more than seven thousand dollars to its treasury.

The Missionaries of the American Home Missionary Society performed during the last year, an amount of labor equal to one hundred and thirty three years' labor of an individual. Through the direct instrumentality of these Missionaries, not less than *thirteen hundred* souls were made the subjects of renewing grace.

The American Education Society, in six months past, has received not far from *seventy* new beneficiaries.

The receipts of the American Colonization Society during the last year were \$14,541 82. The colony at Liberia increased from seven hundred souls to more than twelve hundred. Fifteen hundred individuals applied for a passage, to whom it could not be granted.

The whole receipts of the most important benevolent Societies in the United States, during the year, was more than \$50,000 beyond those of the preceding year.



*A suggestion to a particular class of  
Young Men.*

There is a large class of pious young men in our country, from the age of sixteen to twenty one, who have the means

of acquiring a liberal education, with the prospect of usefulness, but who, for various reasons, choose to engage in some other-occupation. It may be that they are just commencing some lucrative worldly business which they are unwilling to abandon. It may be that they shrink from the toil, and labor, and self denial, which are inseparable from the life of a faithful minister. Or it may be that they are not fully acquainted with the moral condition of the human race, and of the urgent need, which exists for a great increase in the number of the preachers of the Gospel.

Now we wish to ask the young man, whom Providence has placed in the circumstances, which we have mentioned, to reflect candidly and seriously upon the following facts. The number of pious young men in all the colleges in the United States, if all should become ministers, would not be enough to supply the vacant churches in the single Presbyterian denomination, and would be deficient by more than five hundred men to supply the destitute Baptist congregations. All the efforts of the American Education Society, on the present scale of operations, are not competent, by any means, to furnish New England with the requisite ministerial labour. If 2,000 young men should immediately enter on a course of preparation for the Christian ministry, by the time that they would be thoroughly prepared for their work, one third of all the clergymen now alive will be in their graves. Who will supply their places? The population of this country is increasing at the rate of 1,000 a day. In ten years, there will be required for the 17,000,000 of inhabitants in the United States 17,000 Ministers.

Think, moreover, of your obligations to the Saviour. Once, you were in darkness, in the horrible pit, an enemy to your Maker. The Holy Spirit opened your eyes. You felt like an outcast from the presence of God, and as if nothing in heaven or earth could help you. While in this forlorn condition Jesus Christ had pity on you. He placed your feet on the rock of ages. You beheld his glory as the glory of the only begotten Son of God full of grace and truth. In the ardor of grateful

emotion you gave yourself to him, soul and body. Now what does that consecration imply. Plainly that you shall spend your life in that way in which you can do most for Him, who died for you. Is it in seeking your own ease or emolument in some honorable worldly business, or in proclaiming to others that love, which has saved you from eternal perdition?

You may also give a noble testimony to your sense of the value of the Christian religion, by sacrificing for its promotion rich worldly prospects, and by entering on a course of exhausting study, and of self denying labor. It will be seen and felt that you are preparing for the holy work, not for the want of means to qualify yourself for the honorable pursuit of another profession, but from the dictates of conscience and from love to Christ.

Think, furthermore, of that crown of glory, which shall be placed upon the head of every true minister of Christ. He who has turned many souls to righteousness, shall "walk *high* in salvation and the climes of bliss." We do not wish to present one unhallowed motive to induce you to take upon yourself this momentous trust. No, loud, repeated, imploring as the cry of a dying world is for the waters of life, we do not wish to have you engage in this work, "without you are inwardly moved by the Holy Ghost." But if that love which passeth all understanding has been shed abroad in your heart, let it constrain you to think seriously upon this subject. Think of a soul born to enjoy a happiness or suffer a misery intense and interminable. Think of the agonies of the Son of God for its redemption. Six hundred millions know nothing of this redemption.

### PERIODICAL PRESS.

From the Traveller, a periodical just commenced in Philadelphia, we gather the following interesting facts.

The whole number of newspapers, published in the United States, in 1775, was 37; in 1810, 353; in 1828, 827. This estimate is of course imperfect, and falls below the truth. The whole number is probably nearly 1,000.

In Maine there are 29; in Massachusetts 78; in New Hampshire 17; in Vermont 21; Rhode Island 11; Connecticut 26; New York 161; New Jersey 22; Pennsylvania 185; Delaware 4; Maryland 32; District of Columbia 9; Virginia 34; North Carolina 15; South Carolina 16; Georgia 13; Florida 2; Alabama 10; Mississippi 6; Louisiana 9; Tennessee 8; Kentucky 23; Ohio 66; Indiana 17; Michigan 2; Illinois 4; Missouri 5; Arkansas 1; Cherokee nation 1.

In Boston 5 daily papers are published; in New York 11; in Albany 3; in Rochester 1; in Philadelphia 8; in Baltimore 4; in Alexandria 1; in Washington 3; in Richmond 1; in Norfolk 1; in Charleston 4; in Savannah 2; in New Orleans 2; in Cincinnati 1.—Total 47. In Pennsylvania 22 papers are published in the German language. One paper in New York is printed in the French language, and one in the Spanish. One in New Orleans in French.

Of the monthly Periodicals, we believe the Missionary Herald circulates the greatest number of copies; and of the weekly, the New York Ch. Advocate (18,000.) The value of the press as an auxiliary in the cause of benevolence, is strikingly exhibited in the following estimate. The press which works off the London Times newspaper, is moved by steam, and prints at the rate of 4,000 an hour, or 70 in a minute. It is computed that it would require 48,000 persons to write out the 8,000 papers which are circulated daily, and if the press was kept going for 24 hours it would require *two millions two hundred and four thousand* scribes to write over what *three* men can now do.

### The Bible.

So deep was the veneration of Henry Martyn for the word of God, that when a suspicion arose in his mind, that any other book he might be studying was about to gain an undue influence over his affections, he *instantly* laid it aside.

*Memoir.*

We may judge by our regard for the Sabbath, whether eternity will be forced upon us.

*Adams.*



## RELIGIOUS DENOMINATIONS.

[Concluded from the January No.—page 50.]

## SWEDENBORGIANS.

From the journal of the proceedings of the General Convention of Swedenborgians, which met at Baltimore in June 1827, we have derived the following facts. There are in Massachusetts four Societies of Swedenborgians; in New York four; in Pennsylvania four; in Maryland one; in Virginia two; in Ohio two. In addition, fifty four towns are mentioned where there are receivers of these doctrines. The number of ordaining ministers is six; the number of teaching ministers is eight; the number of licentiates ten. Benedict says that the population comprised within the limits of the denomination is 100,000. Probably a nearer estimate is 130,000.

## SHAKERS, OR THE MILLENNIAL CHURCH.

There are Societies of Shakers at the following places, Alfred, and New Gloucester, Me. Canterbury, and Enfield, N. H. Shirley, Harvard, Tyringham, and Hancock, Ms. Enfield, Conn. Watervleit, and New Lebanon, N. Y. Union Village, and Watervleit, Ohio. Pleasant Hill, and South Union, Ky. West Union, Va. The number of Societies is 16; number of preachers about 45; members gathered into their Societies about 4,500; those not included about 900; making in all a population of 5,400.

The above facts are derived from documents published under the sanction of the Society.

## GERMAN REFORMED CHURCH.

The No. of classes is 7. East Pennsylvania, West Pennsylvania, Lebanon, Susquehanna, Zion, Maryland, Virginia. The number of organized churches is 400. The number of ministers 90. The number of communicants 30,000. The different classes meet annually. A General Synod of representatives from all the classes, annually. This denomination have lately established a Theol. Seminary, a Missionary Society, and several Education Societies. There are 3 ind. Synods in addition.

## REFORMED DUTCH CHURCH.

Two Synods, New York, and Albany. Sixteen classes, New York and South New York, New Brunswick, Bergen, Paramus, Long Island, Philadelphia, Poughkeepsie, Albany, Rensselaer, Alster, Cayuga, Schoharie, Schenectady, Montgomery, and Washington. The number of churches is about 150. The number of

ministers about the same. The number of members is 14,000.

## FREE WILL BAPTISTS.

In Maine, there are 7 Quarterly Meetings, in New Hampshire 3, in Rhode Island 1, in Vermont 3, in New York 6, in Ohio 3, in Pennsylvania 1.—Total 24. The whole number of ordained preachers belonging to these meetings is 222. The number of churches 315. In North Carolina, it is stated, that there are about 20 ordained ministers, and 20 churches, making in the whole 242 ministers, and 335 churches. In addition there are about 30 licensed ministers. There are not far from 12,000 communicants.

## GENERAL SUMMARY

## OF THE RELIGIOUS DENOMINATIONS.

*Presbyterian Church.* Synods 16. Presbyteries 90. Ministers 1,214. Licentiates 218. Candidates 229. Churches 1,880. Churches vacant 679. Communicants 136,479. *Congregationalists.* Associations 62. Ministers 720. Churches 960. Churches vacant 240. In addition there are from 100 to 150 Unitarian Churches. *Baptists.* Associations 190. Churches 3,723. Ministers 2,577. Baptisms 238,654. *Prot. Episcopal.* Clergymen 486. Churches 598. Communicants 24,075. *Meth. Episcopal.* Districts 83. Circuits 890. Preachers 1,465, besides a large number of Local Preachers. Number of members 381,997. *Free Will Baptists.* Ministers 242. Churches 335. Licentiates 30. Communicants 12,000. *German Reformed.* Churches 400. Ministers 90. Communicants 30,000. *Reformed Dutch.* Synods 2. Classes 16. Churches 150. Ministers about the same. Communicants 14,000. *Evangelical Lutheran.* Ministers 200. Congregations 800. *Roman Catholics,* 600,000. *Quakers or Friends.* Whole population 750,000. *Universalists.* Societies 250. Ministers 140. *Swedenborgians.* Societies 12. Ministers 50. Whole Population 100,000. *Shakers.* Societies 16. Preachers 40. Population 5,400. *Cumberland Presbyterians.* Congregations 60. Ministers 60. *Christians.* Ministers 250. Churches 250. Communicants 20,000. *Seventh Day Baptists.* Churches 18. Ministers 29. Communicants 2,862. *Six Principle Baptists.* Churches 15. Ministers 20. Communicants 1,500. *Tunkers.* Churches 33. Ministers 30. Communicants 3,000. *Mennonites.* Churches 235. Ministers 200. Communicants 20,000. *Free Communion Baptists.* Churches 32. Ministers 23. Communicants 1,284. *Several small sects of Methodists* not included in the preceding List. Ministers 255. Members 11,214.

Whole No. of Denominations mentioned 22. Whole No. of Ministers in 20 Denominations (exclusive of Roman Catholics, Quakers, and Local Methodist Preachers) 8,196.

Note. Entire accuracy in our Statistical Tables is not pretended, and is indeed impossible. The Statistical Documents published by the respective Denominations are in most cases extremely imperfect. We shall pursue this subject in the course of a few months, and shall endeavor to make our statements as full and as accurate as may be. The Documents from which we have derived most of our facts, in regard to the religious Denominations, were published in 1827—a small part in 1823. In reference to the smaller sects, we are indebted to "Benedict's View of All Religions," a valuable work published in 1824.

## STATISTICS OF THE COLLEGES IN THE UNITED STATES,

OBTAINED BY SPECIAL CORRESPONDENCE, BY THE SECRETARY OF THE AMERICAN EDUCATION SOCIETY.

TABLE I. (CONCLUDED.)

Containing the proper title of each College; the place of its location; when founded; by whom founded; the name of the President; the number of academic Instructors; the whole number of alumni; the number of alumni living; the number of alumni who have become ministers; the number of the same, living; the number of graduates at the last commencement; the present number of undergraduates in the respective classes; the number of professors of religion in each college; the number of indigent students assisted; the number of volumes in the college library, and in the social libraries of the students.—In some cases the spaces are left blank for want of information.

NAME.	LOCATION.	When founded.	By whom founded.	PRESIDENT OR PROVOST.	No. active Inst.	Whole no. Alumni.	No. living.	No. alumni, mins.	No. min. liv.	Grad. in 1827.	Undergrad. 1827-8.					Stud. Prof. relig.	Indig. Stud. assist.	Vol. Coll. Lib.	Vol. Stud. Libs.
Univ. of Vermont	Burlington Vt.	1791	The State	Rev. James Marsh	4	158	907	174	162	13	4	10	11	15	40	20	4	3750	8400
Union College	Schenectady N.Y.	1794	Individuals	Rev. Eliphalet Notch D. D.	10	983	907	162	68	63	67	31	24	205	60	38			
Hamilton Col.	Clinton N. Y.	1812	The State	Rev. Henry Davis D. D.	7	150	145	17	16	25	29	22	14	90	45				
Columbia Col.	New York city	1754	Royal Chart	Rev. William Harris D. D.	8	871													
Rutgers College	N. Brunswick N.J.	1770	Individuals	Rev. Philip Milledoler D. D.	5	1859	1192	387	5	20	22	17	12	71	9	11	8000	4000	
Nassau Hall	Princeton N. J.	1746	Individuals	Rev. James Carnahan D. D.					28	26	29	15	9	79	20	11	8000	1000	
Univ. of Penn.	Philadelphia Pa.	1755	Individuals	Rev. Frederic Beady D. D.	5				15										
Columbian Col.	Washington D. C.	1821	Individuals	Rev. Stephen Chapin D. D.	6														
St. Mary's Col.	Baltimore Md.	1805	Individuals	Rev. E. Dampoux D. D.	13														
Univ. of Virginia	Charlottesville	1814	The State	Hon. James Madison, Rector.	8	538												10000	
Univ. of N. Car.	Chapel Hill	1791	The State	Rev. J. Caldwell D. D.	9	421	390	11	10	32	13	18	27	19	131	3	2	8000	
Univ. of S. Car.	Columbia Col.	1802	The State	Thomas Cooper M. D.															
Charleston Col.	Charleston S. C.	1785	The State	Rev. Jasper Adams															
Transylvania	Lexington Ky.		The State	Rev. Alva Woods	4	10		2	2	1	4	2	6	6	18	1	2		

## GRAND TOTAL.—Colleges

No. academic Instructors, 32 coll.	36	Ministers living of 19 coll.	1,901	Stud. Prof. Religion in 28 coll.	684
Whole No. Alumni in 28 coll.	29,252	Graduates in 26 coll. in 1827	594	Indigent stud. assist. in 23 coll.	282
Alumni living of 21 coll.	11,009	Undergrad. in 31 coll. 1827-8	2,590	Volumes 21 Coll. Libraries	111,300
Alumni Ministers of 20 coll.	4,016	Seniors 658. Juniors 670.		Volumes 18 student's Libries	56,000
		Soph. 665. Freshmen 590.			



be felt by the public. "Est modus in rebus." A great concern like this should not be transacted by an appeal to popular feeling; above all, by an appeal which has its basis in a view of facts altogether imperfect, and in many respects entirely erroneous. As a friend of the American Education Society, as a disinterested friend, I feel that this Society has reason to complain of such a proceeding; and, if I may judge of the sympathies of others who have read the Reviewer's remarks, I believe its friends will complain aloud, and far and wide too, that justice has not been done the Society, and that it is not guilty of the mistakes laid to its charge, nor any more exposed to future dangers, than every Society and Seminary in the country, and throughout the world.

The Reviewer will, I trust, forgive the plainness of these remarks, after the plainness with which he has expressed his own views. That they are published to the world, is the necessary result of his own Strictures having been published.

Whoever he may be, I honour his talents, and the warmth of his heart in the great and good cause, although I differ widely from him as to some facts, and some principles of reasoning. If any thing which I have said bears hardly upon him, it results from

necessity, not from choice. I could not help endeavouring to shew the true result and bearing of his allegations and his reasoning; and if in doing this, there may now and then be something which presses hard, it is not because I wish it, but because the nature of the case demands it.

After all, the American Education Society fear no canvassing, either in public or in private. They exclaim with one voice, if our cause cannot be sustained by appeal to reason and argument, and Christian principle, then let it go down. That it can be sustained, I do most fully believe; and I have here proffered my feeble aid, to assist in this great object. But I am most fully aware, that neither my aid nor that of all its present friends will be adequate to accomplish and to secure all the important objects which it has in view. To God and the Saviour, I would most sincerely, most devoutly commend it; and it is my earnest supplication, that the smiles of Heaven may be continually afforded it; that all its benevolent measures may be blessed; that its friends and its opposers, (if it should have them) may yet be united in rejoicing over it as the happy instrument of turning many to righteousness; and that future generations may rise up and call it blessed.

## MISCELLANY.

### SELF MADE MEN.

No inconsiderable proportion of the men, who have been distinguished blessings to the Church and the world, in every age, are from the number of those, who are expressively termed *self made men*. They have arisen from obscurity to the highest posts of honor and respect by powerful and persevering effort. Such men the church of Christ needs preeminently at the present time. Any system of charitable aid, which should have the tendency to repress a single energy of such minds, we should deprecate as a sore evil.

We have recently met with some conspicuous instances, in the profession of Law, in Great Britain, which are taken from a London paper. They afford very good illustrations of the remarks on this subject in our present number by Prof. Newman.

"Lord Stowell, one of the greatest civilians of the age, supported himself at College as a private tutor. His brother, the late Lord Chancellor, Eldon, was originally bred an attorney, and was prompted by private reasons to enter himself at the bar. The Lord Chief Justice of the King's Bench is the son of a hair-dresser at Canterbury, and was educated at the Grammar School, which is a charitable foundation. The pre-

sent Lord Chancellor is the son of Mr. Cope-ly the painter. The Chief Justice of the Common Pleas is the son of a county attorney. The Solicitor General is also a hair-dresser's son, and was clerk to Mr. Groom, the late Lord Londonderry's Solicitor. His admission to the bar was opposed on that very ground, but granted by the exertions of Mr. Hargrave, who supported it in reference to the talents which the young applicant had displayed in a legal work. Mr. Sergeant Wild was an attorney in the city. Of the King's counsel, Mr. John Williams, is the son of an attorney in Cheshire, and Mr. Frederick Pollock of a saddler at Charing Cross; Mr. Bickersteth was lately a house surgeon in the family of Lord Clifford; Mr. Gurney's Mother kept a bookseller's shop at Holborn. Mr. Campbell was a reporter on a morning paper as was also Mr. Sergeant Spankie before he went to India; and Mr. Stephen, the Master in Chancery, said he could not have gone to the bar, had he not supported himself as a reporter. Five Colonial Judges have been Reporters, and some of the most rising barristers at the present time were engaged in the same occupation.

"These are living instances; there are numerous examples among the departed.—Lord Kenyon was an attorney's Clerk; Lord Hardwick, first a peasant, afterwards an attorney's writer and office boy; Lord Thurlow used to boast of his own self elevation. Chief Justice Saunders, famous for his Reports, was actually a beggar boy, and was taken from charity into an attorney's office; Lord Gifford was the son of a grocer at Bristol, and owed his rise entirely to his having attracted the attention of Sir Vicary Gibbs, who used to lodge at his father's house. Lord Erskine was a half-pay officer, without a shilling of property when he came to the bar. Curran owned truly, at the Prince of Wales's table, that he had been raised from the condition of a peasant only by the bar. Sir James Mackintosh and Sir Samuel Romily commenced their professional career with no fortune."

To these illustrious examples we subjoin a few from American history.—Benjamin Franklin was the son of a tallow-chandler and soap-boiler in Boston. After engaging for a time in the same business, he was bound to his brother, who was a printer. Afterwards at Philadelphia and London he worked at the same trade. He filled some of the most important offices, in the gift of his country, and was one of the most distinguished Philosophers of any country.

Roger Sherman of Connecticut was the son of poor parents, and was employed in his early life as a shoe-maker. He became

a distinguished lawyer, and a member of Congress. In that illustrious body, he had hardly his superior. Jefferson declared of him *'that he never said a foolish thing in his life.'*

Nathaniel Smith of Woodbury, Conn. was destitute of the means of an early education, and without the advantages of a liberal course of study, became, by the force of his own exertions, an eminent jurist and lawyer. He was many years a member of the General Assembly of Connecticut, four years a representative in Congress, and for thirteen years a judge of the Supreme Court of the State.

Charles Chauncey, LL.D. of New Haven, Conn. was a striking instance of the self made men. His native powers were such, that without the advantages of a public education, he soon came forward to a commanding eminence in his profession. In 1776, he was appointed Attorney for the State of Connecticut, and in 1789, a Judge of the Supreme Court.

Eli P. Ashmun of Northampton, Ms. an eminent Lawyer and Senator in Congress never enjoyed the benefits of a liberal education.

John Sullivan, a Major General in the Revolutionary army, was the son of an Irish schoolmaster of Berwick, Me. He possessed talents, which, united with uncommon industry, enabled him to emerge from his obscure condition, and without the benefits of a college education, to enjoy the highest honors in the gift of his country. He was President of the first Council of New Hampshire, and member of the first Congress.

Samuel Huntington, of Connecticut, one of the Signers of the Declaration of Independence, was a mere ploughman, till his 22d year. He was an eminent lawyer, President of Congress, Governor, and Chief Justice of Connecticut.

George Walton, also one of the Signers, was, in early life, an apprentice to a carpenter. He was afterwards Chief Justice of the Supreme Court of Georgia, Governor of the State, and Senator in Congress.

William Whipple of New Hampshire, an officer in the Revolutionary army, and one of the Signers of the Declaration of Independence, was, in early life, a cabin-boy



## STATISTICS OF THE THEOLOGICAL SEMINARIES.

TABLE V.

Comprising the place of the location of each Seminary; the religious Denomination to which it is attached; whole number educated; number who finished their course in 1827; present number of students in the different classes; number of indigent students assisted.

Location.	Denomination.	When founded.	No. of Prof.	Wh'le no. Edu.	Fin. in 1827	Present no. students				No. Indig. assist.
						Sen.	Mid.	Jun.	Tot.	
Bangor Me.	Congregational	1816	2	46	7	5		6	11	7
Andover Ms.	Congregational	1808	4	422	32	27	38	40	105	51
Newton Ms.	Baptist	1825	2							
Cambridge Ms.	Unitarian		3		5	9	8	9	26	
New Haven Ct.	Congregational		3			14	16	15	45	9
Hamilton N. Y.	Baptist									
Auburn N. Y.	Presbyterian		3			19	29	25	73	
Gen. Theol. Sem. N. York City	Prot. Episcopal		5		6				21	
New Brunswick	Dutch Reformed		3			4	3	7	14	
Princeton N. J.	Presbyterian	1812	3	375	14	33	34	41	108	55
Carlisle Pa.	German Reformed		1							
Alexandria Va.	Prot. Episcopal	1823	2	60	8		4	10	14	8
Gettysburg Pa.	Evan. Lutheran	1825	1	3	3	1	9	11	21	2
Union, Prince Edward Va.	Presbyterian	1823	2	7	3	4	11	8	23	12
Maryville E. Tenn.	Presbyterian	1819	3	20					9	
			37	933	78	115	154	171	440	114

## NOTES.

## NOTES ON TABLE I.

*Vermont University.*—This institution was chartered in 1791, but not organized till 1800; and was again disorganized from 1813 to 1816. Large additions are to be made to the Libraries the present year.

*Harvard University.*—The College Library including the Boylston Medical Library contains about 30,000 volumes. Among the students there are five literary associations, each of which has a valuable library; the No. of books in all amount to 4,600 vols. These are added to our sum total. About 40 students receive pecuniary assistance at this institution.

*North Carolina.*—There is no college in operation in this State except the very flourishing one at Chapel Hill. There is an institution chartered in the Western part of the State. There is no medical school.

*South Carolina.*—Besides the Colleges at Columbia and Charleston, there are two chartered Colleges at Beaufort and at Winnsboro'. Very respectable schools are maintained at both these places, but they are not yet in operation as Colleges.

*Kenyon College, Ohio.*—Through the indefatigable exertions of Bishop Chase this College has the prospect of soon going into operation with very favorable auspices. A building was commenced last year intended to be 458 feet in length, four stories in height, and to accommodate 600 or 700 students: 110 feet of which is now nearly completed in two stories of massive stone. Towards the establishment, and endowment of this institution \$30,000 have been contributed in Great Britain, and \$25,000

in this country. In consequence of an unsuccessful application to Congress for a grant of public lands, this institution is now suffering serious embarrassments. It is intended to bring all the expenses of education within the sum of \$70 per annum. Gambier is in Knox County, near the centre of the State, and in a very eligible location.

*St. Mary's College, Baltimore Md.*—This is a Roman Catholic College, and is stated in Walsh's National Gazette to be in a very flourishing condition. The plan of studies, commencing with the elements of the learned languages, embraces seven years. The annual expenses for board and tuition are about \$200.

## NOTES ON TABLE II.

1. Wa. C. Waterville College. B. C. Bowdoin. D. C. Dartmouth. U. Vt. University of Vermont. M. C. Middlebury. W. C. Williams. A. C. Amherst. H. U. Harvard. B. U. Brown. W. C. Ct. Washington, Ct. Y. C. Yale. U. C. Union. H. C. Hamilton. G. C. Geneva. R. C. Rutgers. P. C. Princeton. W. C. Washington, Pa. Dic. C. Dickinson. J. C. Jefferson. W. M. William and Mary. W. C. Washington, Va. U. Va. University of Virginia. U. N. University of North Carolina. U. S. University of South Carolina. U. Ga. University of Georgia. U. N. University of Nashville. U. O. Univ. of Ohio.

2. Estimating the present population of Maine at 371,671, one College student is furnished for every 3,260 inhabitants. The population of New Hampshire at 268,536,

one student for every 2,114 inhabitants; of Vermont at 253,411, one for 1,891; of Massachusetts at 571,602, one for 1,103; of Rhode Island at 89,703, one for 2,636; of Connecticut at 286,258, one for 1,244.

3. The number of college students in the six Eastern states with a population of 1,800,000, is 1,154; in the four Middle States with a population of 3,500,000 is 821; of the six southern States, Dist. Col. and Florida with a population of 3,600,000 is 733; of the eight Western States and two territories with a population of 3,700,000, is about 400.

4. Estimating the whole population of the United States at 12,665,362, there is one college student for every 3,817 inhabitants.

5. Massachusetts furnishes about 100 students more than any other State. New York is the second, Pennsylvania probably the third, Virginia the fourth, Connecticut the fifth. Did the whole United States furnish as many as Massachusetts there would be 10,327 students.

Connecticut furnishes a larger number of students, in proportion to her population than any other State.

6. At Harvard College there are 226 students. Of these 78 belong to Boston, 17 to Salem, 15 to Cambridge—total 110. At Williams College there are 86 students. Of these 27 belong to the County in which the College is located, and 13 to Williamstown.

At Amherst College there are 209 students. Of these 61 belong to Old Hampshire county, 21 to Worcester county, and 11 to the town of Amherst. At Yale College there are 335 students. Of these 14 belong to New Haven, and 7 to Hartford.

Of the 34 Presidents of colleges named in the preceding list, 31 are clergymen, and 3 are laymen. Of the Clergymen, 19 are Presbyterians or Congregationalists, 4 are Baptists, 5 are Episcopalians, 1 is a Methodist, 1 belongs to the Dutch Reformed, and 1 is a Roman Catholic.

## NOTES

### *On the Statistics of the Theological Seminaries.*

1. *Bangor*.—In consequence of a recent arrangement, no class will be graduated in this Seminary in 1829.

2. *Andover*.—The Library in this Seminary amounts to 6,000 volumes. Mr. Edward Robinson, who is now in Germany, is authorised to purchase 1,000 volumes for this Library.

3. *Newton*.—The number of students is not far from twenty.

4. *Hamilton*.—We have not been able to learn any facts in regard to this institution.

5. *Princeton*.—The Library contains 6,000 volumes.

6. The students in various Theological Seminaries in the United States received their education at the following Colleges. At *Andover* are seven students from Harvard, 10 from Yale, 3 from Brown, 21 from Dartmouth, 2 from Burlington, 5 from Williams, 5 from Union, 10 from Bowdoin, 11 from Middlebury, 3 from Hamilton, 22 from Amherst, 1 from Ohio University. At *Cambridge*, 20 from Harvard College, 2 from Brown, 1 from Bowdoin, 1 from Columbian. At *New Haven*, 35 from Yale, 1 from Bowdoin, 1 from Amherst, 3 from Princeton, 1 from Washington, Pa. At *Auburn*, 7 from Yale, 19 from Williams, 9 from Union, 4 from Middlebury, 9 from Hamilton, 10 from Amherst, 1 from Ohio University. At *Princeton*, 18 from Jefferson, 12 from Union, 10 from Dickinson, 9 from Hamilton, 9 from Williams, 6 from Nassau Hall, 4 from Yale, 19 from other Colleges. At *Gettysburg*, 1 from Princeton, 4 from Jefferson, 4 from Dickinson. At *Alexandria*, Va. 2 from Yale, 2 from Brown, 4 from Middlebury, 1 from the Columbian College. At the *Union Prince Edward*, Va. 1 from Burlington, 9 from Hampden Sidney, 2 from S. C. University, 1 from Athens, Ga. 2 from Lexington, Ky. 1 from N. C. University, 1 from Athens, Ohio, 1 from Edinburgh, Scotland. At *Maryville*, Tenn. 1 from Hamilton. At *Bangor*, 1 from Bowdoin. Without College education, 10 at Bangor, 5 at Andover, 2 at Cambridge, 4 at New Haven, 13 at Auburn, 10 at Princeton, 8 at Maryville. TOTAL from Cambridge College 27; from Yale 58; from Brown 7; from Dartmouth 21; from Burlington 2; from Williams 33; from Union 26; from Bowdoin 13; from Middlebury 19; from Hamilton 21; from Amherst 33; from Princeton 10; from Jefferson 22; from Dickinson 10; from other Colleges 30; without College education 52.

7. *Residences of the Students*.—At Bangor, 2 from Me. 2 from Ms. 4 from Vermont, 3 from Connecticut. At Andover, 7 from Me. 41 from Ms. 12 from Connecticut, 14 from N. H. 18 from Vt. 6 from N. Y. 1 from Penn. 6 from other states and countries. At Auburn, 18 from Ms. 4 from Vt. 7 from Conn. 4 from N. H. 32 from N. Y. 7 from other states. At Princeton, 4 from Ms. 4 from Vt. 1 from N. H. 6 from Conn. 28 from N. Y. 3 from N. J. 2 from Del. 38 from Penn. 24 from other states and countries. At Gettysburg, 15 from Penn. 4 from Md. 2 from other states. At Alexandria, Va. 3 from Vt. 2 from Conn. 3 from Penn. 4 from other states. TOTAL, at the above Theol. Seminaries from Me. are 9 students, from Ms. 65, from Vt. 33, from N. H. 19, from Conn. 30, from N. Y. 66, from N. J. 3, from Penn. 57, from Md. 4, from other states 43.



## QUARTERLY LIST

## OF ORDINATIONS AND INSTALLATIONS.

Rev. THOMAS AYER, ord. pastor, Albany, Maine. March 26, 1828.  
 Rev. DANIEL DANA TAPPAN, inst. pastor, Cong. Alfred, Me. April 23.  
 Rev. CHRISTOPHER MARSH, inst. pastor, Cong. Biddeford, Me. May 7.  
 Rev. PHILIP BUNNELL, ord. pastor, Cong. New-Portland, Me. June 4.  
 Rev. JAMES GILLPATRICK, ord. evang. Machias-Port, Me. June 11.  
 Rev. WILLIAM WYMAN, ord. evang. Bridgton, Me. June 18.  
 Rev. JOHN CROSBY, ord. pastor, Cong. Castine, Me. June 25.  
 Rev. CALVIN CUTLER, inst. pastor, Presb. Windham, N. H. April 9.  
 Rev. OTIS C. WHITON, inst. pastor, Cong. Westmoreland, N. H. May 21.  
 Rev. MOSES GEROULD, ord. pastor, Cong. Alstead, N. H. May 22.  
 Rev. DAVID SANFORD, ord. pastor, Cong. New-Market, N. H. May 22.  
 Rev. ASA P. TENNEY, ord. pastor, Cong. Hebron and Groton, N. H. June 18.  
 Rev. SAMUEL DELANO, ord. pastor, Cong. Hartland, Vt. March 19.  
 Rev. MARTIN TUPPER, ord. pastor, Cong. Hardwick, Vt. April 16.  
 Rev. CLARK PERRY, ord. pastor, Cong. Newbury, Vt. June 4.  
 Rev. A. C. WASHBURN, inst. pastor, Cong. Roy-alton, Vt. June 11.  
 Rev. THOMAS H. SKINNER, D. D. inst. pastor, Cong. Boston, Ms. April 10.  
 Rev. JOSEPH SEARLE, inst. pastor, Cong. Stoneham, Ms. May 1.  
 Mr. JAMES EVERETT, ord. deacon, Episc. Boston, Ms. May 11.  
 Rev. MELLISH J. MOTTE, inst. pastor, Uni. Boston, Ms. May 21.  
 Rev. E. W. FREEMAN, inst. pastor, Baptist, Lowell, Ms. June 4.  
 Rev. DANIEL AUSTIN, ord. pastor, Uni. Brighton, Ms. June 4.  
 Rev. SYLVESTER G. PIERCE, ord. evang. Cong. Dracut, Ms. June 11.  
 Rev. EDWARD TURNER, inst. pastor, Uni. Charl-ton, Ms. June 18.  
 Rev. DAVID DAMON, inst. pastor, Uni. Amesbury, Ms. June 25.  
 Rev. JOSHUA P. PAYSON, ord. evang. Cong. Fal-mouth, Ms. June 26.  
 Rev. NICHOLAS G. POTTER, ord. evang. Providence, R. I. May 4.  
 Rev. FARNAM KNOWLTON, ord. pastor, Baptist, Stamford, Conn. April 4.  
 Rev. SAMUEL WHELPLEY, inst. pastor, Cong. East-Windsor, Conn. April 17.  
 Rev. CHARLES FITCH, ord. pastor, Cong. Abing-ton, Conn. April 30.  
 Rev. DENNIS PLATT, ord. evang. Cong. North Coventry, Conn. April 30.  
 Rev. WILLIAM CLARK, ord. evang. Cong. North Coventry, Conn. April 30.  
 Rev. JOSEPH P. TYLER, ord. evang. Cong. West Stafford, Conn. June 3.  
 Rev. TIMOTHY STONE, inst. pastor, Cong. East-Hampton, Conn. June 4.  
 Rev. W. F. CURRY, inst. pastor, Presb. Lockport, N. Y. February 13.  
 Rev. JOHN G. YARBELL, ord. pastor, Reformed Dutch, Stone House Plain, N. Y. Feb. 17.  
 Rev. HENRY WHITE, ord. evang. Presb. N. Y. Feb. 16.  
 Rev. MARTIN COLEMAN, ord. pastor, Baptist, Byron, Genessee Co. N. Y. March 19.  
 Rev. EBENEZER CHEEVER, inst. pastor, Presb. Waterford, N. Y. April 9.

Rev. CALVIN DURFY, ord. pastor, Presb. Hunter, N. Y. April 23.  
 Rev. SILAS C. BROWN, ord. pastor, Presb. West Bloomfield, N. Y. April 23.  
 Rev. WILLIAM CAHOONE, ord. evang. Presb. New York City, May 10.  
 Rev. JAMES OTTERSON, inst. pastor, Reformed Dutch, N. Hampstead, L. Island, N. Y. May 18.  
 Rev. HERMAN B. STRYKER, inst. pastor, Re-formed Dutch, Albany Bush, N. Y. May 14.  
 Mr. JOHN R. GOODMAN, ord. deacon, Episc. Phil-lipstown, N. Y. May 25.  
 Rev. URBANA B. MILLER, ord. evang. Baptist, Virgil, N. Y. May 28.  
 Rev. EPAPHRAS THOMPSON, ord. pastor, Bap-tist, Poultney, Steuben Co. N. Y. May 21.  
 Rev. EDWARDS A. BEACH, ord. pastor, Presb. Stephentown, N. Y. June 11.  
 Rev. WILLIAM P. LUNT, ord. pastor, Uni. New York City, June 19.  
 Rev. JACOB T. FIELD, inst. pastor, Reformed Dutch, Patterson, N. J. May 25.  
 Rev. BENJAMIN HUTCHINGS, ord. priest, Episc. Philadelphia, Pa. June 25.  
 Rev. JOHN A. HICKS, ord. priest, Episc. Philadel-phia, Pa. June 25.  
 Rev. ALEXANDER G. MORRISON, ord. pastor, Presb. Doe Run, Del. April 23.  
 Rev. WILLIAM F. HOUSTON, ord. evang. Presb. Doe Run, Del. April 23.  
 Rev. GEORGE W. BURNAP, ord. pastor, Uni. Bal-timore, Md. April 23.  
 Most Rev. JAMES WHITEFIELD, consecrat. Abp. Rom. Cath. Baltimore, Md. June 1.  
 Rev. ROBERT HALL, ord. evang. Presb. Winches-ter, Va. May 19.  
 Rev. WILLIAM SICKELS, ord. evang. Presb. Win-chester, Va. May 19.  
 Rev. JOSEPH NIMMO, ord. evang. Presb. Ports-mouth, Va. May 31.  
 Rev. JOHN JORDAN, ord. evang. Ballard's Bridge, N. C. May 14.  
 Rev. JOSHUA HILLMAN, ord. pastor, Baptist, Warren County, Ga. Feb. 21.  
 Rev. ZEBULON BUTLER, ord. pastor, Presb. Port Gibson, Miss. April 3.  
 Rev. SAMUEL BISSEL, ord. pastor, Presb. T'wins-burg, Ohio, April 29.  
 Rev. HARVEY LYON, ord. pastor, Presb. Vermil-lion, Ohio, May 21.  
 Rev. JOHN MOORE, ord. pastor, Presb. Cranberry Plains, Ohio, June 18.

Whole number in the above list, 65.

## SUMMARY.

		DATES.	
Consecrations . . .	1	1828 February . . .	4
Ordinations . . .	46	March . . .	3
Installations . . .	18	April . . .	17
	—	May . . .	20
	65	June . . .	21

## OFFICES.

		STATES.	
Pastors . . . . .	44	Maine . . . . .	7
Evangelists . . . .	16	New Hampshire . .	5
Archbishop . . . .	1	Vermont . . . . .	4
Priests . . . . .	2	Massachusetts . . .	10
Deacons . . . . .	2	Rhode Island . . .	1
		Connecticut . . . .	7

## DENOMINATIONS.

Congregational . .	22	New York . . . . .	15
Presbyterian . . .	17	New Jersey . . . .	1
Baptist . . . . .	6	Pennsylvania . . . .	2
Episcopal . . . . .	4	Delaware . . . . .	2
Dutch Reformed . .	4	Maryland . . . . .	2
Unitarian . . . . .	6	Virginia . . . . .	3
Roman Catholic . .	1	North Carolina . .	1
Not designated . .	5	Georgia . . . . .	1
		Mississippi . . . . .	1
		Ohio . . . . .	3

## GENERAL SUMMARY.

The whole number of Consecrations, Ordinations, and Installations, noticed in the Journal for the year ending with July 1828, amounts to 241. Of these 142 were ordained Pastors, 63 Evangelists, and 6 Missionaries: 140 of the whole were set apart to their work in New England; and about 80 are of the Congregational denomination. The largest number of ordinations and installations took place in October and November. The lists which have been prepared for each quarter have been made out with much care and labor from a large number of periodical Journals and Newspapers published in different parts of the United States, and belonging to different denominations. But the accounts are often incomplete, and the record, though the best which our means of information have enabled us to make, is doubtless deficient in regard to some denominations.

## QUARTERLY LIST

OF

## DEATHS

*of Clergymen and Students in Theology.*

- Rev. ZEPHANIAH LATHE, æt. 73, Hanover, N. H. April 29.  
 Rev. ELIJAH LYMAN, æt. 64, Cong. Brookfield, Vt. April 12. Pastor forty years.  
 Rev. ABIEL ABBOT, D. D. æt. 60, Cong. [on board the ship Othello at the N. Y. Quarantine] Beverly, Ms. June 7.  
 Rev. AMOS BASSETT, D. D. æt. 64, Cong. Monroe, Ct. April 3.  
 Rev. WILLIAM LOCKWOOD, æt. 75, Cong. Glas-tenbury, Ct. June 23.  
 Rev. SEYMOUR P. FUNCK, æt. 42, Meth. N. York City, April 23.  
 Rev. ELEAZAR LAZEL, Meth. Prattsburg, N. Y. March 10.  
 Rev. CALEB ALEXANDER, æt. 72, Presb. Onon-daga Hollow, N. Y. April 12.  
 Rev. STEPHEN RANDALL, æt. 65, Meth. Sweden, Monroe Co. N. Y. April 17.  
 Rev. JOHN EUSTACE, æt. 61, Meth. Pa. March 25.  
 Rev. THOMAS FLEESON, æt. 80, Meth. Roxbor-ough township, Phil. Co. Pa. April 20.  
 Rev. THOMAS L. BIRCH, æt. 77, Meth. Pa. April 12.  
 Rev. JACOB MOORE, Meth. Dover, Del. April 12.  
 Rev. JOHN CAMPBELL, Baptist, Milton, Va. May 19.  
 Rev. ELIJAH BRAINERD, æt. 70, Baptist, War-renton, N. C. May 23.  
 Rev. JESSE LEGETT, æt. 55, Meth. Marion Dis-tract, S. C. June 10.  
 Rev. JOHN SIMMONS, æt. 33, Meth. Near Sparta, Ga. June 19.  
 Rev. C. CRAWFORD, Meth. Shelbyville, Ky. May.

*Whole number in the above list, 18.*

## STUDENTS IN THEOLOGY.

- Mr. TOBIAS EPSTEIN, Æt. 22, A member of the Junior class, Princeton Theol. Sem. May 30.  
 Mr. WILLIAM MORTON, Æt. 21, Winthrop, Me. —A beneficiary of the Am. Ed. Society, June 5.

## SUMMARY.

AGES.		STATES.	
From 30 to 40	1	New Hampshire	1
40 50	1	Vermont	1
50 60	1	Massachusetts	1
60 70	5	Connecticut	2
70 80	5	New York	4
80	1	Pennsylvania	3
Not specified	4	Delaware	1
Sum of all the ag- es specified	891	Virginia	1
Average age	64	North Carolina	1
		South Carolina	1
		Georgia	1
		Kentucky	1

## DENOMINATIONS.

Congregational	3	DATES.	
Presbyterian	1		
Baptist	1		1828 March . . . 2
Methodist	5		April . . . 9
Not specified	8		May . . . 3
			June . . . 4

## GENERAL SUMMARY.

Clergymen.—Whole number of deaths during the year ending July, 1828, 121.

AGES.		STATES.	
From 20 to 30	5	Maine	4
30 40	11	New Hampshire	4
40 50	12	Vermont	8
50 60	16	Massachusetts	11
60 70	16	Rhode Island	
70 80	21	Connecticut	7
80 90	8	New York	20
Not specified	32	New Jersey	5
Sum of all the ag- es specified	5269	Delaware	1
Average age	59	Pennsylvania	13
		Maryland	6
		Dist. Columbia	2
		Virginia	5
		North Carolina	7
		South Carolina	4
		Georgia	7
		Tennessee	2
		Louisiana	2
		Missouri	1
		Illinois	1
		Indiana	2
		Mississippi	1
		Kentucky	5
		Ohio	3

## DENOMINATIONS.

Congregational	17
Presbyterian	12
Baptists	17
Methodist	20
Episcopal	8
Dutch Reformed	2
Evangelical Lutheran	2
Roman Catholic	4
Unitarian	2
Not specified	37

Students in Theology, 8.

## QUARTERLY VIEW OF THE STATE OF RELIGION IN THE COLLEGES.

No intelligence of special interest has been received from the Colleges during the last quarter.—In a late communication from Yale College, it is remarked, that the effects of the revival, of the last term, though limited, are manifest and happy. There is in the church a greater degree of the spirit of prayer, and of Christian feeling.—In Amherst College, it is believed that not far from fifteen individuals were made the subjects of renewing grace, during the last weeks of the spring term.



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### INTELLIGENCE.

#### QUARTERLY MEETING OF THE BOARD OF DIRECTORS OF THE AM. ED. SOC.

The Board of Directors of the American Education Society held their regular quarterly meeting on the 9th inst. The usual appropriations were made, and thirty new beneficiaries were received on trial by the Parent Society and its Branches, making the whole number thus received, within a year, over one hundred.

The funds of the Society, after all the exertions which have been made, are still inadequate to meet the widely extended and rapidly increasing calls which are made for aid, and the friends of the cause will bear with us, if we once more ask them, with deep solicitude, to come forward, without waiting to be visited by public agents, and to do what they can in behalf of the common object. Let all to whom God has given the means of advancing his kingdom upon earth reflect that 75 dollars a year contributed, for seven years, to the funds of this Society or of its Branches, will probably add to the number of laborers who are now in the field, *one* pious and educated minister of the Gospel, by whose efforts a thousand immortal souls may be instructed in the way to heaven, and decide whether he is willing to die, without contributing that sum or seeing that it is contributed by others. How many parents there are, fathers, and mothers, who would gladly give *thrice* that sum if it would be the means of educating one of their own sons for the ministry; why then will they not take a son whom the Lord hath sanctified and sealed as *his* child, and with so much less an amount, furnish him for this holy service? How many churches and associations are there who could easily bestow this blessing

upon the world; how many who could do far more. Why then this painful, this ruinous delay? Every hour of waiting will probably cost some poor soul an eternity of suffering.

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### TWELFTH ANNIVERSARY

#### OF THE AMERICAN EDUCATION SOCIETY.

The twelfth anniversary of the American Education Society was held in the City of New York on the 8th of May. The Society met for business at 4 o'clock, at which time the Report of the Treasurer was read and accepted, and the officers were chosen for the ensuing year. A statement was made by the Board of Directors of the increasing cares and labors of the Secretary, and upon their recommendation, Mr. Bela B. Edwards, late tutor in Amherst College, was chosen Assistant Secretary. A public meeting was held in the evening at the Brick Presbyterian church, the annual report was read, and addresses were made by Rev. Mr. Hewitt of Conn., Rev. Mr. Mason of N. Y., Rev. Mr. Green of Vermont, Rev. Mr. Halsey of New Jersey, Rev. Mr. Tappan of Maine, Rev. Dr. Humphrey and Rev. Dr. Beecher of Massachusetts.

The occasion was one of deep and auspicious interest. An impulse was given to the cause in which the Society is engaged, which has already produced important results, and is daily leading to more and more decisive measures for increasing the number of pious and well educated ministers. The conviction is becoming general and permanent, that more must be done in behalf of this object, or the enterprises which Christian benevolence has undertaken for the conversion of the world must fail. The following extracts from the Report, the extensive circulation of which renders any farther notice in this place unnecessary, will afford some idea of the spirit with which the Directors are desirous of seeing this great work prosecuted.

"The Directors having thus laid before the Society, as succinctly as possible, a view of their operations the past year, and of the principles by which they have been governed, cannot close this report without expressing their full conviction, that the

society has reached in its progress, a point of higher and more solemn interest than any on which it has ever before stood. A voice is heard from the four winds of Heaven, saying Onward, onward. We have talked, and written, and reasoned, and hesitated, and wept, and groaned, long enough. Blessed be God, the day has at last come for ACTION. The first great direction to be given now, in every good work, is, Do it; and the second is, Do it; and the third is, Do it. *Deeds* are the arguments by which the timid are made bold, the feeble strong, and the doubting convinced;—the heavy artillery by which the walls of Satan's empire are broken down, and the enemy is put to flight. These, then, are the arguments and these the weapons, by which we hope in God, to be able to carry forward the cause of this Society. If any still doubt, we have no time to stop and convince them. We see our fellow men sinking on every side into a bottomless abyss to rise no more. The practicability of their salvation we choose to prove by our efforts to save them. If others prefer to stand still and do nothing, let them, at least throw no obstacles in the way of those who are trying to rescue the miserable beings that are still clinging to the wreck. The widow's mite is worth more in such a cause, than millions of empty words or of unsubstantiated good wishes."

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*Presbyterian Branch of the American Education Society.*

The tenth annual meeting of this Society was held at the Rooms of the American Tract Society in New York on the 8th of May. The public celebration of the anniversary was dispensed with, on account of the meeting of the Parent Society occurring at the same time. The usual officers were elected for the ensuing year, among whom are the following—Mr. Arthur Tappan, President, Rev. Henry White, Corresponding Secretary, Horace Holden, Esq. Recording Secretary, and Mr. Peter Ludlow, No. 50, Franklin Street N. Y., Treasurer. The office of the Society is at No 34, Beekman Street.

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*Western Education Society, auxiliary to the Presbyterian Branch of the American Education Society.*

In our last number we noticed the fact that this Society was about to be re-organized, and to enter upon the rich field of labor which is spread out before it, with new energy. A meeting of the Society was held for the above purpose at Utica, on the last Wednesday in April, at which the

Secretary of the American Education Society was present. A constitution previously recommended by the Convention which met at Auburn, was discussed and adopted with but few amendments. A union with the American Education Society, upon the principles and with the system of operations recommended by that Society, has been formed; and while the Western Education Society will retain its former relation of an auxiliary to the Presbyterian Branch of the American Society, it will, by mutual arrangement and consent, conduct its operations as a Branch Society. A disposition prevails extensively throughout the flourishing region in which the Society is located, to make vigorous exertions to promote its interests. The spirit of God has been largely poured out upon the youth, and many promising young men are anxious to obtain an education for the ministry. In a letter from the Rev. James Eells, Corresponding Secretary of the Society, dated the 9th inst., he says, "*I have now about 80 young men on my catalogue that have applied, or have been mentioned to me as persons of suitable character, to receive aid from the Education Society, and who would probably apply for assistance.*" This catalogue has been made out since February last, and almost all these young men are in the middle, northern and western parts of this state; none of them have yet entered college, and a few only have been received as beneficiaries." Measures are soon to be taken for laying the claims of the Society before the churches in that section of the country, in which labor the Secretary of the Parent Society is expected for a short time to co-operate, and every thing indicates that a kind and generous reception will be given to the object. As the seat of operations of the Society will hereafter be at Auburn, and its anniversaries are to be held at the same time with the anniversary of the Theological Institution, the annual meeting for the present year is deferred to the 3d Wednesday in August, the week in which the annual examination of the seminary will take place. Donations to this Society should be forwarded to James S. Seymour, Treasurer at Auburn—and all communications relative to the general objects of the Society to Rev. James Eells, Cor. Secretary, Westmoreland, Oneida Co. N. Y.

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*Connecticut Branch of the American Education Society.*

The second anniversary of this Society was held in New Haven during the late session of the General Association of the State. As we have received no official account of the meeting, we are unable to present any to our readers. The former



Secretary it is understood resigned his office, and Professor Olmsted of Yale College was appointed in his place.

#### *Maine Branch of the American Education Society.*

This Society held its annual meeting in Gorham, on Wednesday the 25th of June, during the Session of the General Conference of Maine. The Annual Report was read by the Rev. Benjamin Tappan, Sec'y of the Society, and an appropriate sermon was preached by the Rev. Mr. Peters, Secretary of the American Home Missionary Society, from the passage Acts ix. 6. *Lord, what wilt thou have me to do?*

#### *Middlesex Auxiliary Education Society*

held its twelfth anniversary in Framingham on the 11th of June. The Rev. Sewall Harding of Waltham, delivered an appropriate sermon. The Reports of the Secretary and Treasurer were read and adopted. —Total amount of Receipts the past year, including the balance in the Treasury at the close of the preceding year is \$540 35. The Annual Report exhibits a spirit of earnestness in the good cause which will, we trust, impart a new impulse to this auxiliary, which is one of the oldest in connection with the Parent Society. Officers. Isaac Warren, Esq. President. Rev. Samuel Stearns of Bedford, Secretary. Mr. Lemuel Shattuck of Concord, Treasurer. 1 v. Pres. 2 assistant Treas. 4 Directors.

#### *Norfolk Auxiliary Education Society*

celebrated its twelfth anniversary in Sharon on the 11th of June. Sermon by the Rev. Mr. Hitchcock. This Society has from its foundation been one of the most efficient auxiliaries of the Parent Society, a perennial stream which has never failed to replenish its treasury at the appointed season. Officers—Rev. S. Gile, Secretary. Rev. John Codman, D. D. Treasurer.

#### *Board of Education of the Dutch Reformed Church.*

At a meeting of clergymen and laymen, belonging to this large and respectable church, held in the city of New York, on the 8th of May last, an Education Society was formed under favorable auspices. Its object is to aid indigent pious young men, who are preparing for the gospel ministry, to be educated in the Theol. Seminary at New Brunswick, N. J. A spirited address has been circulated, commending the object

to the attention of all the churches in the connection, and embodying a variety of interesting facts. Col. Henry Rutgers, President. Rev. William McMurray, D. D. Corresponding Sec'y, John D. Keese, Esq. Treasurer.

#### EDUCATION AMONG THE METHODISTS.

We find the following interesting facts from a report made to the General Conference of the Methodist Episcopal Church at their late meeting in Pittsburg, Pa.

The Maine Wesleyan Seminary, under the care of the General Conference of Maine, numbers about 140 scholars. The Seminary at Wilbraham, Ms. has funds to the amount of \$25,000, and more than 100 students. It has been incorporated by the Legislature of Massachusetts, and a grant made to it of a tract of land. It is under the direction of the Rev. Wilbur Fiske. In the state of New York there are three academies; one in the city, with 80 or 90 students; another at the White Plains; and a third at Cazenovia, with funds to the amount of 15 or 20,000 dollars. At Mt. Airy, S. C. there is an incorporated academy respectfully endowed with four teachers, and 140 scholars. A sum amounting to \$6,000 has been raised in Virginia for the establishment of a College. At Union Town, Fayette Co. Pa. there is an institution, called Madison College, which is under the care of the Pittsburg Conference. It was chartered in 1827, and received a grant from the State of \$5,000. It has five professors, and 107 students, 45 of whom are in the college classes. At Augusta, in Kentucky, on the Ohio river, there is a chartered college, with funds to the amount of \$30,000, besides a valuable library. It has about 140 students, including those in the preparatory school. In Illinois are two literary Institutions. At Tuscaloosa, Alabama, there is a female academy, and another at Washington in Mississippi. The General Conference have it in contemplation to establish at some future time, a University for the whole connection. We rejoice at the increasing attention paid to education by this large and respectable church. It augurs well for its prosperity and usefulness.

#### *American Home Missionary and Pastor's Journal.*

Three numbers of this periodical have been issued. It is edited by the Rev. Mr. Peters, Sec'y of the Am. Home Missionary Society. The object of the "Missionary" is to present the claims of the great cause of Home Missions to the attention of the Christian public. The "Pastor's

Journal" is a record of interesting facts, which occur in the experience of ministers and which may be very properly reported for the instruction of all. This gives the publication a new and distinctive character. We hope it will be sustained with that energy with which it is commenced.

### GENEROUS PROPOSAL.

*To the benevolent of all denominations in the State of Connecticut.*

A person residing in the county of Litchfield, in said state, makes the following propositions.

1st. If ten, or more persons, living in the state of Connecticut, will engage to pay five hundred dollars each, for the benefit of the American Board of Commissioners for Foreign Missions, within one year from this date, or in five equal annual instalments of one hundred dollars each, as the Donors may prefer, then will I engage to pay the like sum of five hundred dollars for the same object. Notice must be given of such intention to the Treasurer of said Society, on or before the first day of March next, whose certificate of such engagement, forwarded to me by the first day of April next, shall bind me to the payment of five hundred dollars, in whole, or by instalments as is above specified.

2d. The same proposition is made, by the same person, in favor of the American Bible Society.

3d. So also is the same proposition made, by the same person, in favor of the American Tract Society at New York.

4th. And lastly, the same person makes the same proposition, in favor of the American Education Society.

That there may be no misapprehension of the foregoing proposals, the author of them re-states that if either of them should be complied with, and filled within the limited period, then will he hold himself bound to pay the sum by him proposed. And if all of them should be filled up then will he in like manner pay the sums proposed on all.

The name and address of the person making these proposals, will be left with the officers of each institution interested in the result.

CONNECTICUTENSIS.

*Litchfield County, Conn.  
July 19th, 1828.*

### NEW YORK SUBSCRIPTION.

Obtained during a late agency, by the Secretary of the American Education Society.

"The subscribers, impressed with the conviction that pious and well educated ministers of the Gospel are needed to promote the cause of religion and of general benevolence in our land and in other parts of the world, and believing it to be the design of Providence that many such ministers should be raised up from among the indigent youth of promise in Christian Churches, agree to give the sums annexed to their names respectively, and in the manner specified, to enable the American Education Society or its Branches to assist young men of the proper character in acquiring a competent and thorough education for the ministry.—That the object may be more effectually secured the following arrangements are adopted.

1. The subscriptions shall be considered as continuing for the term of seven years, the period during which young men need assistance in their collegiate and theological studies; except that in case of the death of the donor, or of notice being given in writing of a wish to discontinue his or her subscription, it shall be considered as no longer binding.

2. For every sum of seventy five dollars which may be subscribed in the above form, the Society will aim to educate one young man for the ministry, and every such subscription shall be considered as a *temporary scholarship*. For any larger sum subscribed the Society will aim to bring forward young men in the same proportion.

3. The money raised on this subscription shall become due, at the times, and in the manner specified by the donors, respectively, and shall be paid over to the Treasurer of the Presbyterian Branch of the American Education Society, in the City of New York, to be used according to the rules adopted by the General Society and its Branches.

4. Donors wishing to perpetuate their benefactions by giving permanent scholarships, will adopt such measures for this purpose as their own judgment may hereafter dictate.

5. No subscription will be binding unless enough shall be raised within one year in the city of New York and its vicinity to carry forward at least One Hundred young men in their preparatory course for the ministry."

BRICK PRESBYTERIAN CHURCH.

At a meeting of the Church, held on the evening of the 21st of May, 1828.—It was unanimously voted, in



pursuance of the above plan, to carry forward into the Christian Ministry, *Thirty* young men.

*Committee.*—FISHER HOW, *Chairman & Sec'y.*  
JOHN C. HALSEY.  
B. J. SEWARD.

The following Subscriptions and Donations were obtained in aid of the resolution of the Church, and provision was made for raising the additional sum required by collections and subscriptions.

## SUBSCRIPTIONS.

<i>Names.</i>	<i>No.</i>	<i>Sums</i>	<i>Times of paym't.</i>
	<i>Schol.</i>	<i>pr. yr.</i>	
Moses Allen, Two & 2-3	\$200 00		June 1, Sep. 1, Dec. 1, and March 1.
Gardiner Spring	One	75 00	Nov. 1 and May 1.
Silas Holmes	One	75 00	January 1.
Fisher How	One & 1-3	100 00	Sept. 1, March 1.
George Douglass	One	75 00	September 1.
James McCall	One	75 00	May 19, pd. for '28.
M. & H. Murray	One	75 00	June 1.
John C. Halsey	One	75 00	Sept. 1, March 1.
John M'Comb	One	75 00	May \$40, bal. Dec. 1.
John D. Holbrook	One	75 00	June 1, Dec. 1.
Alfred De Forest	Two	150 00	On demand.
Bouquet Ivers	One	75 00	September 1.
Horace Holden		37 50	June 1, Dec. 1.
Abijah Fisher		37 50	June 30, Dec. 31.
George Hannah		25 00	July & January.
Lockwood De Forest		25 00	Annually Sept. 1.
Mrs. Grace Patton		20 00	Do. Do.
Josiah A. Lane		5 00	Ann. May 1, pd '28
William Whitlock		37 50	Highly July, Jan.
E. S. Sturdevant		37 50	
Job Chandler		37 50	
Micah Baldwin		37 50	Ann. December.

## DONATIONS.

H. M. Leeds	25 00	Samuel Brown	5 00
Cash	10 00	H. H. Schieffelin	5 00
Cash	5 00	John Budd	5 00
Daniel Oakley	10 00	Mrs. Ackerly	2 00

## PRESBYTERIAN CHURCH IN LAIGHT ST.

At a meeting of gentlemen, held on the evening of the 26th of May, 1828,—it was voted, to carry forward *Thirty* young men, in their studies for the Christian Ministry, at the rate of \$75 per year, each.

*Committee.*—ARTHUR TAPPAN, *Chairman.*  
CORNELIUS BAKER, *Sec'y.*  
JAMES R. GIBSON.  
R. REED.  
R. CURTIS.  
JOHN RANKIN.

## SUBSCRIPTIONS.

<i>Names.</i>	<i>No.</i>	<i>Sums</i>	<i>Times of paym't.</i>
	<i>Schol.</i>	<i>pr. yr.</i>	
Arthur Tappan	Ten	\$750 00	June, Sep. Dec. Ma.
F. Tappan	One	75 00	Ann. Dec. 1.
Cornelius Baker	One	75 00	Ann. March 1.
John Rankin	One	75 00	
Eleazar Lord	One	75 00	
I. Sayes & S. Hyde	One	75 00	
R. Curtis, L. Holbrook	One	75 00	
James Brown	One	75 00	Annually June 1.
Arch. Falconer	One	75 00	Annually Sept. 1.
John Borland	One	75 00	Do. Do.
G. S. Schermerhorn	Half	37 50	
Roe Lockwood	Half	37 50	
Charles Starr	One	75 00	
Eli Wainwright	Half	37 50	
John Runtun		20 00	Quarterly.
Reiah Palmer		20 00	Quarterly.
Thomas L. Jackson		10 00	
R. Reed		10 00	
George Betts		5 00	
David Stevens		5 00	
James Baker		5 00	
Moses Moore		10 00	
A. S. Roe		10 00	
William A. Tomlinson		5 00	
Ladies' Society	Three	225 00	
DONATION.—Cash		1 00	

## CEDAR STREET CHURCH.

At a meeting of members of Cedar Street Church and Congregation, held on the evening of the 9th of June, 1828,—it was voted unanimously, to open a subscription to aid the foregoing object.

*Committee.*—WM. C. MULLIGAN, *Chairman.*  
PELETIAH PERIT.  
WM. W. CHESTER.  
SILAS BROWN.  
JEREMIAH WILBUR.  
WM. M. HALSTED, *Sec'y.*

## SUBSCRIPTIONS.

<i>Names.</i>	<i>No.</i>	<i>Sums</i>	<i>Times of paym't.</i>
	<i>Schol.</i>	<i>pr. yr.</i>	
Peletiah Perit	One	\$75 00	Annually, Feb.
Wm. M. Halsted	Two	150 00	Semian. Sept. Mar.
John W. Leavitt	One	75 00	Annually, Sept.
Silas Brown	One	75 00	Do. Do.
Rufus L. Nevens	One	75 00	Semian. Sept. Mar.
Wm. W. Chester	Three	225 00	Do. Do.
John C. Johnson	One	75 00	Do. Do.
Dennis Devenport	One	75 00	Do. Do.
Henry Young	One	75 00	
Field & Walker	One	75 00	Do. Do.
C. O. Halsted	One	75 00	Do. Do.
Wm. W. Edwards	One	75 00	Semian. Oct. May.
Joel Post	Two	150 00	Do. Feb. Aug.
John Wheelwright		37 50	September.
Jonathan Leavitt		25 00	September.

## DONATIONS.

Guerdon Buck	50 00	Cash	25 00
Najor Taylor	50 00	U. R. Scribner	25 00
R. Buloid	50 00	Wm. P. Stuart	20 00
N. L. & G. Griswold	150 00	Lebbeus Loomis	20 00
Stephen Whitney	100 00	Cash	10 00
Richard Varick	200 00	Cash	6 00
Cash	30 00	Cash	5 00

## RUTGERS STREET CHURCH.

At a meeting of the members of Rutgers Street Church and Congregation, held on the evening of the 8th of July, 1828,—it was voted unanimously, to open a subscription, to aid the same object.

*Committee.*—JAMES BRINSMADE, *Chairman.*  
SAMUEL G. WHEELER.  
GAUIS FENN.  
S. C. LYNES.  
OBADIAH PECK.  
ELI BENEDICT.  
JAMES M. TUTTLE, *Sec'y.*

## SUBSCRIPTIONS.

<i>Names.</i>	<i>No.</i>	<i>Sums</i>	<i>Times of paym't.</i>
	<i>Schol.</i>	<i>pr. yr.</i>	
Timothy Hedges	Five	\$375 00	
Male Teachers of } Sun. Sch. No. 19, {	One	75 00	
Samuel G. Wheeler		25 00	Annually, Decem.
Obadiah Peck		25 00	Do. Do.
Gaus Fenn		25 00	Do. Do.
William Hall		25 00	Do. Sept.
Thompson Price		25 00	Do. Do.
H. A. Riley		20 00	Do. Dec.
S. C. Lynes		15 00	Do. Do.
Henry Reimsen		15 00	Do. Do.
Jeremiah Vanderbelt		10 00	Do. Do.
L. Hallock		10 00	Do. Sept.
E. Benedict		10 00	Ann. p'd July 8th.
Leander Mead		5 00	Annually, Dec.

## DONATIONS.

William Seaman	10 00	Henry W. Bool	2 00
Cash	1 00		

## BLEECKER STREET CHURCH.

## SUBSCRIPTIONS.

<i>Names.</i>	<i>No.</i>	<i>Sums</i>	<i>Times of paym't.</i>
	<i>Schol.</i>	<i>pr. yr.</i>	
Joseph Brewster	Two	\$150 00	
M. Bruen	One	75 00	June 1829.
Ladies' Society	One	75 00	
Marcus Wilbur		37 50	Sept. 1828.
Gerard Hallock		37 50	June 1829.

## CENTRAL PRESBYTERIAN CHURCH

in Broome Street.

At a meeting of the members of the Central Presbyterian Church in the City of New York, Wednesday evening, June 4, 1828,—It was resolved,—That we will endeavour to raise funds, annually, to carry forward *Ten* young men in their preparatory studies for the Gospel Ministry, under the patronage of the American Education Society, or of its Branches, at the rate of \$75 for each man.

*Resolved*,—That the money raised for the above purpose be paid to the Treasurer of the Presbyterian Branch of the Am. Ed. Soc. in New York, on or before the first day of May annually, to be applied in accordance with the system of rules adopted by said Society and its Branches. R. O. DWIGHT.

Clerk of the Session.

## SUBSCRIPTIONS.

<i>Names.</i>	<i>No.</i>	<i>Sums</i>	<i>Schol. pr. yr.</i>	<i>Times of paym't.</i>
Alfred Edwards	One	\$75 00	Ann. July, & Jan.	
Male Teachers of } Sab. Sch. No. 26, }	One	75 00		

Other funds are to be raised by collections and by small Societies.

**DONATION.**—George Gallagher, Murray street Church, \$100.

*Newark* and other subscriptions in the next Number.

*Receipts into the Treasury of the American Education Society from April 1, to June 30, 1828.*

## DONATIONS.

<i>Boston</i> , Fem. Aux. Ed. Soc. of Boston and Vicinity	51 00
<i>Berkshire</i> Aux. Ed. Soc. by J. W. Robbins, Treas.	34 00
<i>Braintree</i> , from Levi Wild	5 00
<i>Barnet</i> , Vt. Female Cent Society	4 00
<i>Boxford</i> , Female Society	5 50
<i>Conway</i> , N. H. From L, through the N. H. Chr. Depository	20 00
<i>Charleston</i> , S. C. From Rev. J. Dickson	10 00
<i>Gloucester</i> , Female Benev. Society	27 00
<i>Holliston</i> , Fr. 2 ladies, by C. Fitch	1 50
<i>Kennebunk</i> , Me. From Abig. Garland	1 00
<i>Milford</i> , N. H. From Individuals, by Rev. N. Moore	12 23
<i>Norfolk</i> Aux. Ed. Soc. by Rev. John Codman, D. D. Treas.	500 84
<i>Needham</i> , From Rev. Mr. Noyes, contents of a charity Box	80
<i>Newburyport</i> , Fem. Miss. & Ed. Soc.	23 00
Associate Circle of Industry	22 00
<i>Roxbury</i> , N. H. From R. S. H.	1 00
<i>Rowley</i> , Fem. Aux. Ed. Soc. 1st par.	11 54
<i>Royalton</i> , Vt. Gen. John Francis, by Rev. J. Clement	10 00
<i>Templeton</i> , Mrs. Naomi Sparhawk	20 00
Do. by Rev. J. Chickering	6 00
<i>Uxbridge</i> , From Individuals	4 00
<i>Weston</i> , from Joel Bliss	1 75
<i>Warwick</i> , collected at monthly conc.	5 00
<i>Wrentham</i> , avails of a Potatoe Field	4 00
<i>Wilmington</i> , Del. Aux. Ed. Soc. in part of an Annual Subscription	30 00
<i>Worthington</i> , From E. Starkweather thro' N. H. Christian Depository	5 00
From a Friend thro' the Post Office	20 00—\$36 16

## ANNUAL SUBSCRIPTIONS.

<i>Charleston</i> , S. C. Mrs. John Gadsden	5 00
— Barksdale	5 00
— Keith	5 00
Miss Hucksham	5 00
<i>South Reading</i> , Adam Fox	5 00—25 00

## INCOME FROM SCHOLARSHIPS.

Richard Cobb 12 months interest	60 00
Edward H. Cobb Do.	60 00
E. Parker Do.	60 00
J. Hubbard 12 m. on balance due	48 00
Martyn, of J. Means, 12 m. on his half	30 00
John C. Proctor, 12 mos. interest	60 00
Josiah Wheelwright Do.	60 00
Edward A. Newton Do.	60 00
Bartlett Judson Do.	60 00—498 00

## INCOME FROM OTHER FUNDS.

Dividend on Bank Stock	125 00
Interest on money loaned	308 98
A Note ch'd'd to suspended account	50 00
Of Rev. S. Kingsbury 1 yrs. subscription to Quarterly Journal	50—484 48

## REFUNDED.

By four Beneficiaries part amount granted	277 50
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## LEGACIES.

<i>Hanover</i> , N. H. by Miss B. Kimball	25 00
<i>Townsend</i> , by Daniel Adams, Esq.	100 00—125 00

## LIFE SUBSCRIPTIONS.

<i>Lowell</i> , Rev. G. C. BECKWITH, by Fem. Char. Soc. in part of \$40	30 00
<i>Walpole</i> , N. H. Rev. PLINY DICKINSON, by Fem. Cent Soc. in addition to \$30 in July 1827	5 00—35 00

Received for immediate use \$2281 14

## PRINCIPAL RECEIVED ON SCHOLARSHIPS.

Augusta Scholarship, 2 pay'ts of \$200 each	400 00
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Whole amount rec'd into Gen. Treas. \$2681 14

A bundle of Clothing received without any mark or memorandum, consisting of 3 shirts, 12 pillow cases, and 2 pr. woollen socks.

## NEW HAMPSHIRE BRANCH.

Contributed by ladies in their respective churches and societies, to constitute the following persons Life Members, viz.

<i>Bedford</i> , Rev. THOMAS SAVAGE	30 00
<i>New Ipswich</i> , Rev. C. WALKER	30 25
<i>Alstead</i> , Rev. SETH S. ARNOLD	30 00
<i>Hampton</i> , Rev. JOSIAH WEBSTER	30 00
<i>Salisbury</i> , Rev. A. CROSS, in part	13 38—163 63
<i>Keene</i> , Ed. Soc. by John W. Briggs, Treas.	50 00
<i>Dover</i> , Cent Soc. at Upper Factory, by Mrs. Susan M. Paul, Treas.	11 00
	\$224 63

## MAINE BRANCH.

<i>Saco</i> , From Ladies	48 00
<i>Topsham</i> , From Gent. by N. Green, Esq.	17 00
Dividend on Shares in Portland Bank	32 00
Interest on Ellingwood Scholarship	32 10
Rec'd on Ellingwood Scholarship, in part	195 00
	\$324 10

## CONNECTICUT BRANCH.

Interest on Money loaned	14 40
Interest on Dudley Cooke Scholarship	43 50
<i>Lebanon</i> , South Soc. from Ladies, to constitute the Rev. EDWARD BULL a Life Mem. by S. T. Williams	30 00
Donation from E. S. R. by Charles Hosmer, for immediate use	1 92
<i>Berlin</i> , (New Britain So.) Ladies \$24, Gent. \$39, by Dea. David Whittlesey	63 00
Legacy of Ebenezer Couch, dec'd, (New Britain Society), his <i>all of this world's goods</i> , his dying request and prayer was, that it might be employed in the best way in promoting the cause of Christ,—by Dea. David Whittlesey, Ex.	40 00
Yale Coll. Schol. in part, by Prof. Kingsley	50 00



Interest on Yale College Schol. (in part) by	
Prof. Silliman	3 00
Do. Pres. Day	1 50
Chaplin, Mon. Conc. by Rev. S. Andrus	15 00
Stafford, Fem. Pr. Cir. by A. S. Smith, Sec'y	5 00
<i>New Canaan</i> , Lydia Soc. 1st pay't towards	
ann. pay't of \$72 for 7 yrs. for the support	
of a Beneficiary in Yale Coll under	
the care of the Conn. Branch, by Rev.	
E. H. Hooker, Agent	51 00

\$318 32

## PRESBYTERIAN BRANCH.

Young Men's Education Soc. by the Treas.	131 00
G. Gallagher, 1st year's subsc. towards the	
education of a young man, to labour in	
Virginia, to be selected by Dr. Spring,	
3 years	50 00
Collection of Ann. Subs. old list, now done	
away	45 70
Fem. Ed. Soc. of Brick Church, for the yr's	
subsc. ending 31 Dec. 1827	38 00
Fem. Ed. So. South Hampton, for year end-	
ing Nov. 1827, 23, and a Life Mem. 5	28 00
The Misses Murray, their annual subsc. for	
supporting one beneficiary, Brick Ch.	75 00
James M Call, his ann. subs. for 1 Benefic.	75 00
From a Minister's widow	6 00
From Two Friends, 10 and 5	15 00
Mr. J. A. Lane	5 00
John M'Comb, Esq. in part of ann. subsc.	
for 1 Beneficiary, Brick Church	40 00

\$508 70

Total in the above lists \$4056,89.

## CONCISE VIEW OF

## THE AMERICAN EDUCATION SOCIETY.

OBJECT.—To educate indigent young men, of suitable character, for the Christian ministry.

HISTORY AND ORGANIZATION.—The Society was formed in 1815, and incorporated by the Legislature of Massachusetts, with ample privileges in 1816. The members amount to 400, reside in 20 different states, and belong to five denominations of Christians. The executive business of the Society is committed to a board of 13 Directors, chosen annually, who meet regularly on the 2d Wednesday of Jan. April, July, and Oct. and oftener if necessary. Branch Societies are established in different portions of the country, whose Boards of Directors have a local jurisdiction, and administer the concerns of the General Society in conformity with the principles of its constitution, and with the Rules of its Board of Directors.

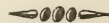
GENERAL PRINCIPLES.—The following positions are received as axioms:—That the good which the Society is to accomplish must depend, under God, upon the character of the men whom it patronises; that the enterprise should be conducted with reference to the entire wants of our country, and of the world; and that the foundations of the Institution should be laid as broad and permanent as possible. These general principles make it necessary that care be taken in the selection of beneficiaries; that the education required be thorough; that aid be afforded in such a manner, and to such an extent, as to prevent serious embarrassment, and at the same time to excite to effort and economy, and to promote strength and energy of character, which object it is found, on experience, is better obtained by a system of advantageous loans than by a simple charity;—the same leading principles suggest the importance of a faithful and affectionate pastoral supervision over all who are patronised, through the different stages of their education, and the necessity of a regular and permanent income, in order that this great object may be effectually secured; and they require that an enlarged policy should be pursued, in appropriating aid to young men of piety and promise, of different denominations.

QUALIFICATIONS OF CANDIDATES FOR PATRONAGE.—Unequivocal testimonials must be

produced from serious and respectable persons, of hopeful piety, promising talents, and real indigence; the applicant must make a declaration, that it is his serious purpose to devote his life to the Gospel ministry; he must be in a way to pursue a thorough course of study; and he must exhibit satisfactory evidence, in every stage of his subsequent progress, of diligence, literary progress, morals, and piety. When an applicant is furnished with these testimonials, which should be sealed papers, he should make application himself, or by means of his friends, to the Secretary of the General Society, or to the Secretary of some Branch Society in his vicinity, if he prefers, who will immediately inform him what steps he is to take in order to obtain aid from the funds.

AMOUNT APPROPRIATED.—Besides occasional gratuities, in clothing, books, &c. \$48 per year are appropriated to young men in academies, called the first stage; \$72 to those in college, or the 2d stage; and \$80 per year to those in theological seminaries, which is the third stage of education. The appropriations are made quarterly, unless for special reasons a longer period is requested.

NUMBER OF YOUNG MEN WHOM THE SOCIETY WILL PATRONISE.—All of proper qualifications, who apply and conform to the Rules. On this point, the Directors have but one answer to give. They never have, and trusting to the liberality of the Christian community for the necessary resources, they never will turn away any applicant, who, in the best judgment which they can form of his character, possesses the qualifications required in the constitution.



Rev. E. CORNELIUS, Sec'y of the General Society, Andover, Mass.

Mr. BELA B. EDWARDS, Assistant Secretary.

WILLIAM ROPES, Esq. Treas. of Do. Boston—Donations to be left, for the present, at No. 45 Central Wharf; or if left by ladies, they may be deposited with Mr. Aaron Russell, at the Tract Depository in Hanover Church, who is authorised to receive them.

Rev. BENJAMIN TAPPAN, Sec'y of the Maine Branch, Augusta, Me.

Rev. SAMUEL P. NEWMAN, Treasurer of Do. Brunswick, Me.

Rev. CHARLES B. HADDUCK, Sec'y of the N. H. Branch, Hanover, N. H.

SAMUEL FLETCHER, Esq. Treasurer of Do. Concord, N. H.

Rev. CHARLES WALKER, Sec'y of the North Western Branch, Rutland, Vt.

IRA STEWART, Esq. Treasurer of Do. Middlebury, Vt.

Prof. DENISON OLMSTED, Secretary of Conn. Branch, New Haven, Ct.

ELIPHALET TERRY, Esq. Treasurer of Do. Hartford, Ct.

Rev. HENRY WHITE, Sec'y of the Presbyterian Branch, No. 34, Beekman-st. New York.

PETER LUDLOW, Esq. Treasurer of Do. No. 50 Franklin street, New York.

Rev. JAMES EELLS, Westmoreland, Oneida co. N. Y. Sec'y Western Education Society, Aux. to the Presb. Branch of A. E. S.

JAMES S. SEYMOUR, Esq. Treas. of Do.

CORRECTION.—In the notes to the table of Colleges it is stated that of the Presidents of Colleges enumerated, one belongs to the Methodist denomination. This has been ascertained since the sheet was struck off to be a mistake;—the gentleman referred to being a member of the Presbyterian Church. The number of Presidents of the colleges on the list, belonging to Congregational and Presbyterian churches should be therefore 20. It should also be stated that there are from 8 to 10 other colleges incorporated in the United States, a few of which are in operation; but concerning which we have not been able to obtain information.

THE  
**QUARTERLY JOURNAL**  
OF THE  
**AMERICAN EDUCATION SOCIETY.**

VOL. I.

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**THE EARLY HISTORY OF THE BENEVOLENT  
EFFORTS OF THE PRESENT DAY.**

THE early years in the history of the benevolent enterprises of the present age, contain, if we mistake not, an unusually instructive leaf in the great volume of God's providence. To vindicate to himself that honor which is his own, God has frequently come out in seeming visitations of wrath. He has shown to his servants most distinctly that they must experience severe trials, and a sort of probationary discipline, no less when associated for a benevolent purpose, than as individual Christians. He has taught them that the foundation of every thing great and good in our world must be laid on the ruins of baffled projects and disappointed hopes.

By these means he has exhibited, for the benefit of his church, examples of invincible energy and strength of character. The few men, who originated these plans and carried them through their incipient difficulties, were compelled to manifest an inflexibility of purpose, a directness of aim, and a faith in the promises of God, such as the records of the Christian church have rarely disclosed. The difficulties which they encountered were of no trifling nature. Many intelligent men, professed believers in revelation as well as others, regarded their efforts with indifference, with skepticism, or with any thing but feelings of sympathy or generosity.

Let any one read the history of the British and Foreign Bible Society, and he will find many cases in point. The condition of the political world also, at the time of the origin of these benevolent enterprises, held out little of promise and hope to the servants of Jesus. Through all the departments of life, and among every class of men, one topic, the movements of one individual, were the theme of singular and overwhelming interest; and in proportion to the excitement on this one subject, was the apathy, in regard to the claims of benevolence, which reigned, deep and unbroken, through all the divisions of the church.—But this was the period which God chose for the introduction of a better day—an era at which there should be some new developments of Christian character, and the exhibition of some very striking phenomena in his providence. The rise of these Benevolent Institutions is indeed an illustrious *fact* in the progress of human events, a strongly illuminated point in the records of man's existence on earth. There is a new and hitherto unknown combination of moral influence, linking together, not the tribes of a single empire, but the hearts of multitudes over all the earth. Its object is, not to unroll the records of a nation's literature however tasteful and imposing, but to send abroad all that is valuable in the accumulated stores of all past generations. Its object is to pu-



rify thoroughly the great mass of human sentiment, and universally assimilate the law of nations to the law of conscience and of God. This great process, now in the course of successful experiment, will throw over the beginning of the nineteenth century no common illumination. The benevolent men, who, twenty years ago, planted these Institutions, in doubt and with many tears, must be filled with joy and gratitude at the thoughts which now come in upon their minds. That same Bible Institution, in Britain, which, at its commencement, was every where spoken against, is now hailed as the friend of the human race. By its means, more than four millions of copies of the Scriptures have been circulated, in one hundred and fifty languages, pouring the light of eternal truth upon more than twenty millions of minds. In 1810, the General Association of Massachusetts, at their meeting in Bradford, voted to institute a Board of Commissioners to devise and prosecute measures for the spread of the gospel in heathen lands. There, was sown in tears and in weakness what is rising in power and in joyful hope. That Society, which in 1811, actually received from British Christians a few hundred dollars to assist one of their Agents, have at the present time, missionaries in all the quarters of the globe, and receive an annual income little short of one hundred thousand dollars. Who has not traced, with deep emotion, the frail and feeble beginning of that Heavenly Charity, which is now blessing the children of Africa, and whose future prospects are so full of promise.

The AMERICAN EDUCATION SOCIETY, like its sister Institutions, has had its days of perilous infancy. Frequently have its prospects been shrouded in the deepest gloom. It has been called to meet with difficulties of a peculiar and very trying nature. It has been compelled to steer its

course alone. At the time of its establishment, no similar institution existed in any part of the world.\* Of course, it has had to depend, under God, almost entirely upon the lessons of its own experience. In some future Numbers of our Journal, we propose to give a brief history of its progress thus far. It will, we doubt not, excite, in the hearts of all its friends, gratitude to God for his loving kindness, and lead them to cherish a firmer faith in his promises and in the rectitude of his dispensations.



#### THEOLOGICAL SEMINARIES IN THE UNITED STATES.

In our last Number we furnished some statistical facts in regard to the Theological Seminaries in this country. We now present a mass of additional information, particularly in reference to the Institutions recently established.

*Andover.* This Institution was established in 1807, in Andover, Essex County, Massachusetts. It is endowed by the donations of John Norris, and his widow, of Salem; of widow Phebe Phillips, John Phillips, and Samuel Abbot, of Andover; and of Moses Brown, and William Bartlet, of Newburyport. It has a President, and four Professorships. The President is at the present time, and is ordinarily to be, according to the statutes, a Professor in the Seminary. The course of study embraces three years; the first is devoted to Sacred Literature; the second to Christian Theology; and the third to Sacred Rhetoric.

The Seminary buildings are three in number, built of brick, on an elevated site, and commanding an extensive prospect. The central edifice contains the Chapel, three Lecture rooms, and the Library; the others furnish accommodations for one hundred and twenty students. In addition, there are houses for the President, Professors, and Steward,

\* One or two local societies excepted.

and also a building recently erected for a work shop.

The whole number of students educated at this Seminary is four hundred and twenty-two. Of this number, four are Presidents of Colleges; twelve Professors in Theological Institutions or Colleges, and fifty-three Domestic or Foreign Missionaries.

*Princeton Theological Seminary.*

This Seminary is located at Princeton, New Jersey, and is under the care of the Presbyterian Church. The number of Professorships is three; one of Didactic and Polemic Theology, one of Ecclesiastical History and Church Government, and one of Oriental and Biblical Literature. The highest number of students during the last year was one hundred and ten. The number now in connexion with it is ninety-nine. The number of scholarships is eighteen.

*Bangor Theological Seminary.*

This Institution is located at Bangor, Penobscot County, Maine. For about ten years after its establishment, the course of study adopted in the Institution was both Collegiate and Theological. In August, 1827, a regular three years' course of theological study was adopted, so that its form now corresponds to that of other Theological Seminaries in our country. There are two Professorships, one of Systematic Theology and Pastoral Duties, the other of Biblical Literature and Sacred Rhetoric. In consequence of recent arrangements, no class will be graduated in the Seminary in 1829. A Literary Department is connected with the Seminary.

*Theological School at Cambridge, Ms.*

For a number of years theological instruction has been communicated to students who were preparing for the ministry at Cambridge in connexion with the Unitarian Church. In 1816, some definite measures were taken for the more systematic ac-

complishment of this object by the formation of a Society. In 1826, a building was finished, which was named Divinity Hall. It is in a retired and pleasant situation, at a little distance from the Colleges. The cost of the building was about \$25,000. It contains the Chapel, Library, and rooms for forty-two students, each occupying a separate apartment. Instruction is communicated by a Professor of Sacred Literature, a Professor of Divinity, a Professor of Hebrew, and an Instructor in the German. Provision is made for scholarships. Two thousand dollars is the requisite sum. The annual Examination is in April; and there is an exhibition in July.

*Western Theological Seminary of the Presbyterian Church.*

This Seminary is located in Alleghany-town near Pittsburg, Pennsylvania. A building was commenced in April last, to be formed of cut stone, one hundred and fifty feet long, forty-five feet broad, and three stories high with a basement, and which will cost about \$17,000. Its site affords a prospect unusually picturesque and imposing. It stands on a hill, which overlooks the Ohio and Alleghany rivers for some miles, the city of Pittsburg, the town of Alleghany, with a wide range of surrounding country, interspersed with hills and valleys. The Rev. Dr. Janeway, of Philadelphia, has been appointed Professor of Didactic and Polemic Theology, and in August last entered upon the duties of his appointment. The first session commenced in November, 1827. Four persons were admitted as members, and prosecuted their studies under the direction of one or two temporary Instructors. This Institution is located at one of the great central places of influence and power in our country. If wisely managed and vigorously supported, it will exert an immeasurable influence upon the best interests of the church in all the western country.



*Episcopal Theol. Sem. in Virginia.*

For several years past, a Society, composed principally of members of the Protestant Episcopal Church in Maryland and Virginia, furnished support to a number of young men, in a course of preparation for the Christian ministry. A Theological School was at first established in connexion with William and Mary College, Va.; it was afterwards removed to Alexandria, D. C. and subsequently located again at Williamsburg, Va. In May, 1827, the Episcopal Convention of Virginia fixed upon a permanent site for the Institution in Fairfax County, Virginia. The situation is healthful and airy, and the prospect one of the most delightful in the country. It is three miles from Alexandria, and six from Washington. A farm of sixty acres was purchased, which, with the valuable improvements upon it, cost \$5,000. The seminary building is of brick, three stories in height, forty-two feet in length, and thirty in breadth. Its cost was about \$3,000 and it will accommodate twenty-four students. During the first year, which closed in July last, fourteen students were connected with the seminary. The influence of the students in the surrounding country, in establishing Sunday schools, and in conducting religious meetings, has been most salutary. The instruction and government of the seminary is in the hands of two Professors, Rev. Reuel Keith, D. D. and the Rev. Edward R. Lippitt, assisted as occasion may offer, by the Rev. William Jackson of Alexandria. The annual term commences on the 15th of October, and terminates on the 15th of July, with a recess of one week, immediately preceding Easter. The whole expense, with the exception of fuel, is seventy-five dollars for the term, and twenty-five, additional, for those who remain during the vacation. The Education Society, before mentioned, furnish assistance, of the nature of loans, to such as need it. This Society publish the Theological Repertory,

a monthly magazine, issued at Washington.

*Theological Seminary of the Dutch Reformed Church.*

This Institution is located in the city of New Brunswick, New Jersey, and was established in 1810, by the General Synod of the Church. This Synod has paramount authority over the Theological School, its officers, laws, and instructions. The immediate direction of the Seminary is lodged with a Board of Superintendents, with whom is vested the power of admitting students into the school, the superintendence of the annual examinations, the inspection of the doctrines taught by the Professors, etc. The course of study embraces three years. The system is substantially the same with that at other Theological Seminaries. In the last Report of the superintendents, the school is represented to be in a very flourishing state. The number of Professors is three. Each is supported by a fund of \$25,000, or \$75,000 in all. The number of students during the last year was fourteen, four in the senior class, three in the middle, and seven in the junior.

*Theological Seminaries of the Evangelical Lutheran Church.**Hartwick, N. Y.*

This Seminary was established in 1815. In the twelve years ending Oct., 1827, eleven young men had received their Theological Education in this Seminary, ten of whom are actively engaged in the Ministry. The Professors are the Rev. Ernest Hazelius, D. D. and the Rev. George Miller. Many destitute churches, of the Lutheran connexion, in the State of New York, are earnestly looking to this Seminary for a supply of faithful laborers.

*Gettysburg, Pennsylvania.*

This Institution was established early in 1826, in a place remarkably central to the great body of the Lutheran Church in the United States.

On the 5th of September, 1826, Rev. S. S. Schmucker was inaugurated Professor in the Seminary, after which the operations of the Institution immediately commenced. The same preparatory attainments are required as in the other similar Institutions in our country. But in order to accommodate those whose individual means will not sustain them through a College course, or whose advanced age renders it inexpedient, a Classical School has been established in Gettysburg, intended, among other objects, to prepare young gentlemen for the Seminary. The funds of the Institution are yet in a comparatively feeble state, though a considerable amount has been subscribed. One individual in North Carolina, the Rev. Mr. Shober, has given to it about 2,500 acres of land; Prof. Schmucker, \$1,000, to assist in the education of indigent young men in the Seminary; and the Rev. Benjamin Kurtz, in a very successful agency in Europe, collected about \$12,000, with valuable donations in books. The Library, part of which is yet in Germany, consists of between six and seven thousand volumes. Suitable buildings for the accommodation of the Seminary are very much needed, and also funds for a foundation for a second Professorship. In regard to the spiritual prosperity of the Seminary, the Directors state, in their last Report, that they have the most satisfactory evidence that ardent piety and enlightened zeal for the Redeemer's kingdom are habitually and successfully inculcated, and that this school of the prophets will prove an eminent blessing to the church of God.

*Theological Seminary of the German Reformed Church.*

This Institution was established in 1824, at Carlisle, Pennsylvania, under the direction of the Synod of the German Reformed Church. In the spring of 1825, the Rev. Lewis Mayer was inaugurated Professor.

For the sake of enjoying the advantages of the Institution, the Trustees of Dickinson College, at Carlisle, have furnished to the Seminary the use of the College Library, a Lecture room, a house for the Professor, and other valuable aid. The Seminary is, however, laboring under very serious embarrassments for want of funds. Its friends have recently sent forth to the four hundred congregations, connected with the German Church, most earnest and affecting appeals for help. They say that the critical time is come, when the Seminary *must* receive prompt and efficient aid, or become extinct. The interest of all the capital on hand cannot exceed \$420 a year, while buildings, library, a foundation for a second Professorship, and funds for indigent students, are most pressingly needed. Since the appeal was made, four laymen have obligated themselves to pay, towards the endowment of a Professorship, \$100 each in four equal annual instalments, provided ninety-six others will do the same before the first of April, 1829. The friends of religion in other denominations, would essentially promote the Christian cause, by extending the liberal hand of charity to this feeble and necessitous Seminary. The best interests of our country, and of the human race, are identified with the prosperity of our Theological Institutions.

*Union Theol. Seminary, Virginia.*

This Seminary is attached to the Presbyterian Church, and is located in Prince Edward County, near Hampden Sidney College. The special design of the Institution is to afford the means of a competent theological education for the benefit of that vast region, which lies south of the Potomac, and east of the mountains. The Seminary is placed in the southern part of the State, about sixty miles below the mountains, and about seventy above the



head of tide water, in a *primitive* region, and, therefore, so healthy that a native of the mountains need not fear a *summer's* residence at the place, and yet well suited to the inhabitants of the lower country. The plan of this Seminary is, in all important respects, like that of Princeton and Andover. It is under the immediate care of the Presbyterian of Hanover, but by the constitution, is bound to report annually to the Synod of Virginia, and to the General Assembly of the Presbyterian church. It commenced its operations in 1824. On the first of January in that year, Rev. John H. Rice, D. D. was inaugurated Professor of Christian Theology. The Rev. Hiram P. Goodrich has been employed, during the past year, in giving instruction in Languages and Sacred Literature. The funds of the Seminary, amounting to about seventy-five thousand dollars, are for the most part secured only by subscription. Individuals in New York city have subscribed a sum sufficient to found a Professorship. During the past year, there have been twenty-one students in the Seminary; three of whom have been recently licensed as ministers. There is a well-selected Library, which is valued at about eight thousand dollars. There is but one building attached to the Institution, which accommodates the Professor and a small number of students. A single fact will give some idea of the importance of the Seminary. There are not probably more than half as many ministers of the Presbyterian denomination, in the States of Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, and Missouri, as there are of Congregational ministers in the State of Massachusetts.

*Southern and Western Theological Seminary.*

This institution was established in Maryville, in East Tenn., in 1819,

by the Presbyterian Synod of Tennessee. The course of instruction commenced in November, 1822. Since that time twenty young men educated at the Seminary have been licensed; sixty-nine have been assisted by charity; and forty-five are now preparing for the ministry. Four valuable lots with three houses in Maryville, have been purchased by the Directors, and about two hundred acres of land, near the village, with a suitable boarding-house. On this farm, indigent and pious young men have an opportunity to labor, and thus support themselves in whole, or in part. Other buildings are to be erected as soon as practicable. The Library amounts to three thousand volumes. During the five years of the operations of the Institution, one of the Professors has given, for the benefit of indigent students, \$2,000 from his own funds; and the other upwards of \$600 in boarding and tuition. The Institution is in debt \$1,000, and has not a cent for the support of a Professor. The Professors rely entirely upon the voluntary contributions of the churches to which they minister. There are now students from ten different States, of whom a large portion are beneficiaries. The sum of \$10,000 will found a Professorship. The Professors are the Rev. Isaac Anderson, D. D. and the Rev. Robert Harden, D. D.

*The Rock Spring Theological School.*

This Institution is in Illinois, seventeen miles east from St. Louis, Missouri, on the principal stage road to Vincennes. It was opened November 1st, 1827. The general plan of study is accommodated to the circumstances of the Preachers of the Gospel, and to the wants of the country. Ministers, who have families, and who are somewhat advanced in life, may attend the Institution as may suit their convenience. It is established on liberal principles, though under the auspices of the Baptist denomination. Rev. John M. Peck is

Professor of Christian Theology. Connected is a High School for boys, and a Female department. In these schools, education, in its most extensive sense, is pursued, embracing a complete system of mental, moral, and physical discipline. A Library of more than one thousand volumes, and some philosophical apparatus, have been collected. Rev. Joshua Bradley is Principal of the Institution, and Professor of Mathematics and Natural Philosophy; John Messenger, Esq. Professor of Surveying and Engineering, and Rev. G. Holmes Tutor. During the last year, the school, in all its Departments, enrolled eighty-six students; a part to remain for a few months, and a part for three or four years.

Note 1. Our authorities for the statements which we have made, in the preceding article, are special correspondence with the Theological Seminaries; the Annual Catalogues; Ecclesiastical Documents of the Denominations to which they are attached; circulars sent out by their direction; or Magazines, published under their superintendence.

Note 2. In the preceding article, we have given some account of *thirteen* Theological Seminaries, in the United States. The remainder we shall notice at some future time. They are, so far as we can ascertain them, *eight* in number;—viz. Newton, Ms. Baptist; New Haven, Ct. Congregational; Auburn, N. Y. Presbyterian; General Theol. Seminary, New York city, Episcopal; Hamilton, N. Y. Baptist; Baltimore, Md. Roman Catholic; Emmitsburg, Md. Roman Catholic; one in South Carolina, place not known, Presbyterian. In addition, there are Theological Professorships at several of the Colleges, of which we may give some account.



#### AN EXPERIMENT IN PROVIDING EXERCISE FOR STUDENTS.

We feel much obliged to the gentleman who has furnished us the following article. It relates to a subject of very great importance. We shall from time to time communicate all the information, in our power, in regard to improvements in Exercise. One or two of our Colleges, we believe, are adopting a plan somewhat similar to the one detailed below.

It has long been an interesting and a difficult problem to find the mode

of exercise most convenient and most beneficial to students in Literary Institutions. Diseases induced by inaction, and premature deaths among students, are always pressing urgently for its speedy solution. As almost every valuable invention is made altogether, or is completed, by pursuing a train of experiments; so in this case, experiment has been often consulted, but, hitherto with only partial success. Systems of exercise, technically called gymnastic, have been tried and found greatly useful. But, being unattended with any benefit except that of athletic action, their nature is little suited to the constant and daily pursuit of men. Walking, is liable to irregularities, deficient in the degree of exertion required, and unequal in meeting the wants of the whole body. Agriculture in this climate must unavoidably be subject to long interruptions from changes of weather and revolutions of the seasons. But there is another mode of exercise, of which some account has been published in a former number of the "Quarterly Journal." Of this, which at present appears to combine more advantages, and to involve fewer defects, than any other, some more particular account may be interesting and useful.

In the summer of 1827, a number of students in Andover Theological Seminary formed themselves into a Society; and, with the advice of two or three gentlemen, deeply interested in the cause of education, applied to some of the citizens of Boston for aid to procure a few sets of planes, and a little supply of other most necessary joiners' tools. The sum of nearly two hundred dollars was obtained—sufficient to furnish a shop for the accommodation of thirteen or fourteen persons at once. By organizing so that two could work at the same bench, succeeding each other, we were able to enlarge the society to the number of twenty-eight. The time, which our constitution requires us to labor, and which the society



almost unanimously considers *as none too long*, is one hour and a half each day. This time has usually, but not invariably, been divided into three periods, one before each meal.

By the experience of utility from this regular exercise, and by the advice of the gentlemen who have so kindly aided us by their counsel and influence, we were encouraged to address to the Board of Trustees of the Seminary a request, that they would erect for our use a building large enough to admit a greater number of members. They immediately, with generous liberality, ordered the appropriation of two thousand dollars to this object. This sum has been expended under the superintendence of S. Farrar, Esq. in the erection of a stone building, 60 feet by 35, and three stories high. The lowest floor is appropriated to the storage of boards and timber, and the use of turning lathes. The second and third floors are occupied by work benches, of which there are enough for more than fifty workmen at one time. The number of members in the society is limited by the number of benches; so that each has the sole use of a bench, or a side of a bench, *a set of tools*, and a drawer for their keeping. Thus he is furnished with the most effectual motives to have his tools always in good repair, and is charged with a wholesome degree of responsibility for their safe preservation. That we are able to represent so good a supply of furniture for the shop, is due to the generous charity of the most distinguished patron of our Seminary.\* Besides the rooms already mentioned, one next to the roof is a spacious depository of the products of our work. The principal of these are boxes, (for wholesale dealers in various kinds of merchandize, such as candles, soap, hardware, &c.) bedsteads, and hay-rakes. It may be mentioned farther, that, for the

stability of the system, we have placed our constitution so far under the control of the Trustees of the Seminary, that no article of it can be altered, nor any added, without their consent.

Thus furnished and organized, we hope, by the continued approbation and bounty of men, friendly to our object, and with the favor of Providence, to introduce among the other improvements of these times, an important improvement in the mode of preserving life, and health, and vigor among those, who have been so much exposed, and so often victims, to the destroyer of them all.

The advantages, peculiar to this kind of exercise, are unfailing interest in something useful to be accomplished, sufficiently active exertion, and a regularity perfectly secure from interruptions. Whoever can compute the value of these advantages, can understand the importance of providing the means necessary for mechanical exercise in a Literary Institution.

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#### NOTICES OF PUBLICATIONS.

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*The wisdom of God in the selection of his Ministers. A Sermon delivered at Sharon, Ms. June 11, 1828, before the Norfolk County Education Society. By Rev. C. Hitchcock, of Randolph.*—Boston, Crocker & Brewster.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world, to confound the mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." 1 Corinthians, i. 26—30.

The preacher considers the text as referring to the character of Christian Ministers, and as teaching this principle, *that God, ordinarily, selects his ministers from the common rather than the elevated ranks of society.* In illustration of this principle, Mr. H. makes some remarks, 1. On the peculiar nature of the field opened in this country for ministerial labor and effort, and

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\* This gentleman gave for the object the sum of \$500.

2d the specific character requisite in those who shall occupy it.

In our country, a grand experiment is making on the subject of civil liberty, whether the people can be safely trusted with power, whether the great political doctrine is true, that the people have a right to govern themselves, and can do it. In our country also the fundamental principle of religious liberty, that man is accountable for his religious belief and practice to God only, is in the process of an experiment, and upon the issue of which momentous results are depending. The boundless resources and extent of this country, holding out attractive invitations to industry and enterprise have also rendered this land a most interesting sphere for ministerial labor, and have developed a striking characteristic of human nature,—an impatience of restraint—a restless desire for change. Not a small portion of the genius and hardihood of the older States have rushed into the forest, and a new empire is fast rising beyond the Alleghany, evidently destined, in the providence of God, to exert a controlling influence over this whole country.

After this sketch of the field of ministerial effort and labor in our country, Mr. H. goes on to remark upon the specific character of the Ministry which is needed to occupy it. Men of *talents* are wanted; of *learning*; and of *devoted piety*. Very important qualifications in addition are, *vigorous health, a habit of great self denial, personal courage, invincible resolution, a deep sense of responsibility, perseverance, and humility*.

Mr. H. then returns to the question, "from what class of society can such men be raised up in the greatest number, and with the greatest facility?—evidently, from the *common* ranks of society." Here are the men of firm nerve, and of untiring perseverance, and of strong native sense, and of elevated aim, and of vigorous piety. Such men are found in the other classes of society, but they are comparatively rare. Hence is seen the great wisdom of the fundamental principle of the American Education Society in limiting its aid to young men of piety and talents, who are in indigent circumstances.

We make one or two extracts from this sermon.

*"Vigorous health.*—This is a grand requisite in all who engage in a service so laborious, so anxious, and so wearing. But in the present state of our country this is peculiarly necessary. The scattered population of our land cannot be supplied with the word of life, and our country saved, without a vast amount of hardship, and toil, and suffering on the part of her preachers. The church must send forth men who can endure hardness, and necessities, and distresses, and labors, and watchings, and fastings; not afraid of hunger and cold, and rain, and nakedness.

"In the next place may be mentioned, as highly important, *great self-denial*.—This is necessary in all ministers, at all times—but especially so, in our country at the present day. The church is called to put forth her energies in something more important, than the multiplying of preachers to hover around our cities, and large towns, delighted with elegant society, and waiting to occupy a post of honor. The soldier of Jesus Christ, whose character is best suited to this day, and the state of this country, must hold himself ready to be placed as a sentinel on any of the out posts of Zion, yea to be sent out as a spy among the sons of Anak, or to go alone and lift up the standard of the cross in the very seat of Satan's empire, not counting his own life dear unto him.

"We may mention as another important requisite, *great personal courage*.—God is calling his ministers of the present generation, to a work not less important, and honorable, and scarcely less difficult and arduous, than that which was assigned to the apostles. They were to establish the Gospel and convert the world. We are called to convert the world and introduce the millennium. But before this can be done, there are many strong holds of the adversary to be pulled down. The enemy is too strongly intrenched to be taken by stratagem. It is too late to awe men into repentance by the sound of the title 'Reverend,' or by the goodly badges of office.

'Gowns at length are found mere masquerade,  
And the spruce band a jest.'

Nothing will do the work but the naked sword of the Spirit, skilfully aimed at the sinner's heart. We must go forth to the good fight of faith, prepared to be repulsed again and again. But though repulsed an hundred times, we must rally again to the charge, resolved to die with our arms in our hands, or enjoy the triumph of victory. Every minister should be so filled with holy courage, that the word *obstacle* will excite in his mind no other idea than that of *overcoming*."

"This is a cause in which any man may



be excused for feeling a deep interest. I am persuaded it will cost us much less to defend our liberties and rights by means like this, than to risque the consequences of leaving the land destitute of religious and moral instruction. How much better is it, as a pecuniary measure, to supply the land with a preached Gospel, than to raise an army to wrest our liberties from the iron grasp of despotism; or to settle the question where the line shall run, which shall divide one part of the Republic from another. I consider this Society as one of the great Saving Banks of the nation. She shall save to ourselves and our children, twice, if not ten times, the amount of our donations.

"And shall I be excused for saying, that I know too well the heart of a poor young man, struggling forward to the work of the ministry against forbidding discouragements, not to feel, on the present occasion, a deep personal interest. When I think of my poor brethren who are toiling up 'the hill difficulty,' that they may be better able to preach a dying Saviour to a lost world, my heart glows toward them with the sympathies of an elder brother. I would bring them before this Society and Congregation, and say, here are my poor brethren, what will you do from your abundance, for their relief?"

Appended to the sermon are notices of the two last Annual Meetings; the Reports of the Treasurer; Lists of Life Members, and members by Annual subscription. Much of the aid, which this efficient Auxiliary has rendered, is undoubtedly owing to the thorough and business-like manner in which their operations are conducted. The amount of income during the last year, was \$629 65; being an increase over that of the preceding year, of \$66 10. The next annual meeting is to be at the Union Society of Braintree and Weymouth. Rev. Dr. Park of Stoughton is appointed preacher.



#### REPORT ON THE COURSE OF STUDY TO BE PURSUED IN THE UNION THEOLOGICAL SEMINARY, PRINCE EDWARD, VA.

This Report comes from the Board of Directors of this Institution, and contains a detailed plan of the course of study, with some general principles on which it is founded. Its appearance is one, among many other evidences, that the public mind is becoming more and more interested in the great subject of elevating the character of Christian ministers. It comes too from a comparatively infant Seminary, located in

a very important section of the country, and destined, by Providence, we doubt not, to become to the garden of the Lord, like a place of broad rivers and streams. We make one or two extracts.

"All observation and history show, that the education and morals of the great body of the people, depend almost entirely on their religious instructors. They communicate that impulse to the mind, which wakens up the spirit of improvement; they teach the lessons of morality, which fix the standard of right and duty; they obtain a hold on the affection and confidence of their flocks, which gives an influence of great extent and mighty power. So true is this, that an intelligent observer can easily determine the general character of a neighborhood, by knowing that of the minister of religion."

"Every citizen ought to wish that his religious teachers should be men of delicate and refined feelings, of great prudence and circumspection, of enlarged and liberal views, of unsuspected and unimpeachable virtue, of genuine and fervent piety."

"It is entirely unnecessary to spend time in proving, what all admit, the *indispensable necessity of true piety*. But it ought to be 'written with the point of a diamond,' that it is by no means sufficient for a minister of the gospel to be *barely pious*—HE MUST BE VERY HOLY: he must have the entire spirit of the Lord Jesus—be unreservedly devoted to the service and glory of God; prepared to practice self-denial; to exhibit at all times a meek and quiet spirit; to deal gently with gainsayers and opposers; and render good for evil, blessing for cursing. But such a state and temper of mind is not attained, without submission to a wise course of discipline; without much suitable instruction, applied to the conscience by much earnest prayer.

"It is not sufficient, however, that the preacher should know, and be able to state what religion is. He must *also be able to prove it*.—But this he cannot do, by retailing his own experience. The true religion was revealed from heaven—God originally taught it; and the only way in which the minister of Christ can prove that he teaches God's religion, is, that of stating and *proving* the true meaning of the Bible.

He who is best able to do this, and most clearly to present scriptural truth to the understanding and the conscience, is the best preacher."



Sermons by the late Rev. Edward Payson, D. D. Pastor of the second Church in Portland.—1 vol. 8 vo. pp. 503.

We cannot forbear to enrich our pages with two or three extracts from this volume. We select from the twelfth sermon in the series, founded on the text, *He shall see of the travail of his soul and shall be satisfied*. It is conceived throughout in a strain of fervid overflowing eloquence.

"Oh, how will our Redeemer see the effects of his sufferings, when, with benevolent delight, he shall glance his eye over this once ruined, polluted, wretched world, and see all his enemies baffled; ignorance, error, superstition, vice, and misery banished, his religion every where enthroned in the hearts of men, the earth filled with holiness, and happiness, and peace; while from fertile plains, smiling villages, flourishing towns, and populous cities, one universal cloud of incense ascends before God, and the voice of the whole human family, as the voice of one man, pours forth the language of prayer, and praise, and thanksgiving to the Father of all; and the wide open gates of heaven are continually thronged by those, who pour into it from the east and the west, from the north and the south, to swell the number of its happy inhabitants, and add new voices to its everlasting songs!"

But not till the final consummation of all things, will our Redeemer see the complete fulfilment of this prediction.

"He will then see an innumerable multitude of immortal beings, with capacities like those of angels, reflecting in body and mind, his own spotless, glorious image, no less perfectly than the polished mirror reflects the dazzling image of the noon day sun. He will see them all filled to overflowing with unutterable felicity, and glowing, like the seraphs around them, with burning love and melting gratitude to him, who redeemed them by his blood. He will see them casting their eyes downward to contemplate the lake of fire, the

everlasting burnings from which they have been thus redeemed, and then raising them to gaze on their deliverer with emotions, which even the language of heaven cannot express, but which he can read in their swelling, and almost bursting hearts. He will see them, in holy transports of affection and humility, casting themselves and their crowns at his feet; hear them cry, with a voice like that of many waters, and of mighty thunderings, Alleluia, for the Lord God omnipotent reigneth; Blessing, and glory, and honor, and power, be unto him that sitteth on the throne, and to the Lamb forever and ever. Stretching his omniscient eye through eternity, he will see them enjoying all this happiness, and ascribing all this glory to God, during its endless ages; their minds continually expanding, their faculties enlarging, and their souls drinking in more and more of that fulness of the Godhead, the whole of which they can never contain."

Dr. Payson thus expostulates with the slothful Christian.

"When this blessed period has arrived, will it not be in the highest degree painful and mortifying to be constrained to say the long predicted, long expected hour is at length come, but I have done nothing to hasten its arrival. My Savior has gathered in his promised harvest, but none of the seed, which produced it, was sown by my hand, or watered by my tears; if you would not be the subjects of reflections so mortifying, seize the precious opportunity, which is afforded you, of committing your seed to the earth, so that hereafter, when he who soweth, and he who reapeth shall rejoice together, you may participate in the joy of your Lord."

"Not very far distant, probably, is the period, when our Redeemer shall see the promise before us fulfilled in its utmost extent. Already do we witness no equivocal indications, that its complete fulfilment is approaching. Already has the day of millennial glory begun to dawn. Already has the day star been seen from mountains of the East. Already are 'blest voices' heard exclaiming from heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ; and we have no small reason for hoping, that, before the conclusion of the present century, the same blest voices will be heard to cry, Alleluia, the kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."



### MISCELLANEOUS.

#### MEMORANDA IN THE HISTORY OF THE SLAVE-TRADE AND SLAVERY.

*Slavery among the ancients.* Homer often alludes to the custom of kidnapping in small piratical expeditions, and of reducing prisoners of war to the condition of slaves. Athens, on the lowest computation, contained three grown male slaves to one free-man. The treatment, which they received, was comparatively mild. If able to purchase freedom, they might demand it of their masters, at a certain fixed price. Only two inconsiderable insurrections are recorded. At one time they seized upon the castle of Sunium, and committed depredations in the surrounding country. At *Sparta*, the condition of slaves was deplorable in the extreme, and several times, by their means, the Spartan state was threatened with extinction. *Egypt* was early a mart for slaves. Strabo says that at Delos in Cilicia, 10,000 slaves, a day, were sold for the benefit of the Romans. At Sicily there were very frequent insurrections of slaves. Two consular armies were destroyed in one war. Some of the Romans had from six to ten thousand slaves each. A Roman nobleman being assassinated, four hundred slaves were put to death in consequence.

Adrian was the Roman emperor, who deprived the master of a family of the power of life and death over its members. Constantine abolished personal slavery. Slavery, in Europe, in the middle ages was such as now exists in Poland. Marriage among vassals was a religious and solemn rite. They worshipped at the same altar with their lords, &c.

*The Slave trade and Slavery in modern times.* About the year 1500, a few slaves were sent from the Portuguese settlements in Africa into the Spanish colonies in America. In 1511, Ferdinand V. of Spain permitted them to be carried in great numbers. In consequence of the terrible destruction of the Indians in America,\* Bar-

tholomew de las Casas, a benevolent Catholic Bishop, proposed to Cardinal Ximenes, in whose hands the government of Spain was lodged, before the accession of Charles V. to establish a regular system of commerce in African slaves. This proposal was in order to save the Indians from extirpation. Ximenes replied that it would be very inconsistent to free the inhabitants of one continent by enslaving those of another. In 1517, Charles V. permitted one of his Flemish favorites to import 4,000 Africans into America. In 1542, he ordered that all slaves in his American dominions should be set free. Upon the abdication of this monarch, slavery was revived. The first importation of slaves by Englishmen, was in the reign of Elizabeth, in 1562. Louis XIII. of France, would not allow the introduction of slaves in his American Islands, till he was assured that it was the readiest way to convert them to Christianity. The first slaves brought into the United States, were by a Dutch ship, in 1620, which landed at Jamestown in Virginia. The number was 20.

*Abolition of the Slave trade.* In May, 1772, by a decision of the High Court of England, it was declared, that the British Constitution does not recognize a state of slavery. In 1785, the Rev. Dr. Packend, President of Magdalen College, Cambridge, gave out as a theme for a prize Essay, Is it right to make slaves of others against their will? The prize was gained by *Thomas Clarkson*. In May, 1787, a Committee of twelve individuals was formed in London to procure the abolition of slavery. In one visit at the ports of London, Liverpool, and Bristol, Mr. Clarkson ascertained the names of 20,000 English seamen, who had perished in the slave-trade. In February, 1788, by order of the King, a Committee of the Privy Council took into consideration the subject of the African slave-trade. The subject was introduced into Parliament, on the ninth of May 1788, by Wm. Pitt. A bill was passed to limit the number of slaves to a ship. In 1792, a bill passed the Commons for the gradual abolition of the trade 230 to 85. In 1798, a motion to abolish the slave-trade within a limited time was lost 83 to 87; but again in 1804, carried 69 to 36. Janu-

\* In Hispaniola, during the space of fifteen years, after the Spaniards landed, the number of Indians was reduced from one million to sixty thousand.  
Robertson.

ary 4, 1807, a bill was introduced into the House of Lords for its immediate and total abolition, and carried 100 to 36. In the Commons, it was passed almost by acclamation; *two hundred and eighty three* voting in the affirmative, and *sixteen* in the negative. On the 25th of January, 1807, just as the sun reached his meridian, the bill received the royal assent.

*United States.* In 1772, the House of Burgesses of Virginia petitioned the British Government for permission to prohibit the further importation of slaves into that colony. The petition was rejected. All children born of slaves in the State of Pennsylvania after March 1, 1780, were free. In the same month, the constitution of Massachusetts was ratified which interdicted slavery. By the Constitution of New Hampshire, adopted in 1792, no person could be held a slave; by that of Vermont in 1793; by legislative enactment in Rhode Island in 1784; in Connecticut, a law was passed in 1784, declaring that all persons, born after that year should be free, on attaining the age of twenty-five years; in New Jersey, a law was passed in 1804, declaring that every child born of a slave, after July 4th of that year, should be free. In New York, July 4, 1827, slavery totally ceased. The U. S. Congress of 1787, enacted a law, interdicting slavery forever from the country between the Ohio and Mississippi rivers. January 1, 1808, the *slave-trade* ceased by the constitution of the United States. In March, 1820, by act of Congress, all citizens of the United States, who shall be found engaged in the slave-trade, and be convicted of the offence, shall *suffer death*.

*African Colonization.* In June 1787, the English Colony at Sierra Leone was established. This territory lies, 8 degrees 12 minutes north latitude, and about 12 degrees west longitude. In 1794, the settlement was nearly destroyed by a French fleet. In 1807, all the possessions of the Company were surrendered to the British Crown. The colony now contains 18,000 inhabitants; 12,000 of whom are liberated negroes. The freight on the shipments made from the colony in 1824, was nearly £100,000.

The American Colonization Society was formed in December 1816. In 1818, a portion of the African coast was explored by Messrs. Mills and Burgess. In 1820, eighty emigrants were sent out. In December 1821, Cape Montserado was purchased, and soon after a permanent settlement commenced. The population of the colony now exceeds 1,200, of whom 533 were sent out in 1827. Within two years past, about 1,000 slaves have been liberated in the United States, many of whom have been transported to Africa.

*Miscellaneous.* In Austria, it was declared by royal edict in 1826, that every slave from the moment he touches the Austrian soil, or an Austrian ship, is free. In 1825, a decree was passed by the Government of France, declaring that all engaged in the slave trade as proprietors, supercargoes, &c. shall be punished with banishment, and a fine equal to the value of the ship and cargo; officers of the vessels rendered incapable of serving in the French navy; and other individuals punished with imprisonment. In Brazil, it is to be abolished in three years after March 1, 1827.

Six Spanish ships were captured in 1826, which had on board 1,360 slaves; one ship of 69 tons had 221 slaves. In 1827, a Spanish schooner of 60 tons was captured, having in her hold 220 slaves; 30 soon died. It is accounted a good voyage, if not more than 20 in 100 perish. In the month of January, 1828, 2,100 slaves were landed in Bahia, Brazil.

The traveller, Burkhardt, says that the number of slaves in Egypt is 20,000; in a plague recently in Cairo, 8,000 perished. In the kingdom of Darfour, in Eastern Africa, the number of slaves is about 20,000; in Bornou, Bagerme, Haoussa, &c. the slaves are about 10,000 to 100,000 freemen. All the Bedouins are well stocked with slaves. In Syria there are but few slaves. From 6 to 800 annually are bought up by the Turkish officers in Egypt. In the British West Indies, the number of slaves is 800,000. They are constantly decreasing. In the United States, in 1820, there were 1,764,833 slaves, and 233,400 free blacks.



*An Education Society, in 1770.*

As early as the year 1770, a Society was formed in Bristol, England, for the purpose of furnishing candidates for the ministry, of the Baptist Denomination, with a course of instruction in Theology and general literature. An Academy was founded by the Society, and a spacious edifice erected for the accommodation of students. In 1825, the Library contained 7,000 volumes, and it has since been greatly enriched by the donations of the Baptist Foreign Missionaries. Three years since, this Society had educated one hundred and twenty ministers. At one of their annual meetings, the Society was addressed with characteristic originality, by John Foster.

*A Thought from Milton.*

Certainly there is no employment more honorable, more worthy to take up a great spirit, *more requiring a generous and free nurture*, than to be the messenger of heavenly truth from God to man, and by the faithful work of holy doctrine, to pro-create a number of faithful men, making a kind of creation like to God's, by infusing his spirit and likeness into them, to their salvation, as God did into him; arising to what climate soever he turn him, like that Sun of righteousness that sent him, with healing in his wings, and new light to break in upon the chill and gloomy hearts of his hearers, raising out of darksome barrenness, a delicious and fragrant spring of knowledge and good works.

*Obligation of the Christian community in regard to Young Men of talents and piety.*

There are among our religious youth some spirits, we hope not a few, which a process of intellectual discipline would render of great value for the Christian cause. And should not the religious community regard itself as in a measure pledged to God, that those minds should be rendered efficient by being brought out to the best advantage, against that wide and powerful co-operation for maintaining the dominion of

depravity? As individuals, men will, we are admonished, be charged as criminals for burying their talents in the earth; but we would suggest whether the religious community ought not to consider the best endowed minds it contains, as talents belonging and intrusted to it in its collective capacity; and whether it can be altogether acquitted of the same guilt, if it do but little toward rendering these capable minds the most effectual agents that they might be for religion.

John Foster.

*Cultivated Minds.*

It is plain to common sense, that it must be of vast importance to the honor and success of religion, that as many as possible of its public teachers should be men of great mental cultivation,—exercised in regular and even severe labors of thinking,—possessing a free, and yet accurate command of words, on the right choice and disposition of which it depends, whether their thinking shall be worth any thing to other men,—furnished with a considerable store of various knowledge,—and qualified to appear with advantage in society.—*ib.*

*Spirit of Baxter, 1650.*

Besides the duty of private admonition, you must endeavor to help men to profit by the public ordinances. In order to that, endeavor to procure for them faithful ministers, where they are wanting. *How shall they hear without a preacher?* Improve your interest and diligence to this end, till you prevail. Extend your purses to the utmost. How many souls may be saved by the ministry you have procured! It is a higher and nobler charity, than relieving their bodies. What abundance of good might great men do, if they would support in academical education, such youth as they have first carefully chosen for their ingenuity and piety, till they should be fit for the ministry!—And when a faithful ministry is obtained, help poor souls to receive the fruit of it.—Draw them constantly to attend to it.

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**CORRESPONDENCE.**

*From a former Beneficiary of the American Education Society, dated — Conn. Aug. 23, 1828.*

"I have been employed, during the last year, in collecting a congregation and organizing a church in this place. It is a manufacturing village, and must eventually become a place of considerable importance. By the blessing of God on my labors, a church has been formed of about 30 members—a congregation of from 2 to 300 hearers has been collected, and a meeting-house, 38 feet by 50, with a vestry underneath, is nearly completed. I am supported in part by the voluntary contributions of the people, and in part by the Domestic Missionary Society. I shall ever cherish a grateful sense of my obligations to the fostering hand of charity, without which, I should not, probably, have ever entered the ministry."

Under the pressure of our arduous labors, nothing is more cheering, than assurances that the great cause in which we are engaged, is not forgotten in the supplications of the servants of Jesus. If the friends of the Society would unite in fervent and persevering prayer to the God of all grace, his influences would assuredly descend as dew on the mountains of Zion, and *great* would be the company of those who would publish the word.

*From the Secretary of a Female Praying Circle, — N. J. Aug. 5, 1828.*

"Seldom has an event so small in itself given so much real pleasure to my heart, as that of being able to inform you, that we have at last formed a little Society, agreeably to the direction laid down in your previous circular. At five o'clock, this afternoon, we held our first meeting, and felt not a little encouraged, with the cheering reflection, that it was in concert, as we hoped, with a multitude of our brethren and sisters in the Lord, who, we trust, will persevere, and feel an increasing interest in the glorious cause. Pray for us, dear Sir, that our motives may be purified, our hearts sanctified, and that our offering may be rendered acceptable, as the widow's mite, to the great Head of the Church."

*Extract from a letter of a Missionary in Illinois, dated Jacksonville, Morgan Co. August 8, 1828.*

Speaking of several counties on the Illinois river, he remarks, "that the whole population has been doubled within the last three years; such is the astonishing rapidity with which these settlements are increasing. Were you here, however, to witness the richness of the soil, and the beauty of the country, you would cease to wonder. It is a most delightful country, far exceeding any, which I have ever seen before. I believe that it would be the highest wisdom, to employ two missionaries, if they could be obtained, in each of the older counties, so that, between them, they might preach, every Sabbath, at the county seat, and in other important places, to conduct, vigorously, Bible classes, Sabbath schools, weekly lectures, &c. and to itinerate in the new counties, preaching the gospel, and forming churches. In one part of this county, I was entreated, with tears, by a professor of religion, to make an appointment in a place, for she had not had opportunity to hear a sermon, of any kind, for two years. I received a letter by the last mail, from Fulton Co. from which the following is an extract. 'We are still anxious to have you come (I had disappointed twice by sickness) and not only organize a church, but, if it be possible, either stay yourself, or bring some one with you, who will stay, at least three years, if the Lord will.' They have good materials for a church, of about 14 members, but cannot procure a clergyman to organize them into a church.

"The people of Morgan Co. are making a noble effort, in which the church are foremost, to establish a seminary of learning. It is to stand on an eminence, about one mile east of Jacksonville. Eighty acres of land have been purchased. The site is one which meets the public sentiment throughout the State. The subscription is at present between two and three thousand dollars, and will probably rise to three thousand. Considering their circumstances, the people here appear to be doing more than any equal number of people, whom I have known at the East.



## MISCELLANEOUS STATISTICS.

### TABLE I.

Containing the names of the principal periodical Religious Magazines in the United States; the places where they are published; the time when they are published; by whom conducted; the number of pages, with the size, and the price.

NAME.	Where published.	How often.	By whom conducted.	No. of p.	price
Episcopal Register	Middlebury Vt.	Monthly		16, 8vo	\$2.00
Liberal Preacher	Keene N. H.	do.	Rev. T. R. Sullivan		1.00
Journal Am. Ed. Soc.	Andover Ms.	Quarterly	Secretaries A. E. S.	32, 8vo	1.00
Missionary Herald	Boston Ms.	Monthly	Secr's A. B. C. F. M.	32, 8vo	1.50
Spirit of the Pilgrims	do.	do.	Rev. Enoch Pond	56, 8vo	3.00
Christian Examiner	do.	Once in 2 months		96, 8vo	3.00
Baptist Preacher	do.	Monthly	Rev. William Collier		1.00
Baptist Magazine	do.	do.	Sec'y Bap. For. Miss.		
S. S. Treasury	do.	do.	Sec'y Mass. S. S. Un.	12, 12mo	0.25
Hopkinsian Magazine	Providence R. I.	do.	Rev. O. Thompson		1.25
Christian Spectator	New Haven Ct.	do.	John Mitchell	56, 8vo	3.00
Guardian and Monitor	do.	do.	Nathan Whiting	, 12mo	1.00
Am. Tract Magazine	New York	do.	Sec'y A. T. S.	12, 12mo	0.50
Home Missionary	do.	do.	Sec'y A. H. S.	16, 8vo	1.00
National Preacher	do.	do.	Rev. Austin Dickinson	16, 8vo	1.00
Meth. Magazine	do.	do.	N. Bangs, J. Emory	40, 8vo	1.50
Youth's Magazine	do.	do.	Rev. A. Lyman		1.50
Chr. Journ. & Lit. Register	do.	do.		, 8vo	2.00
Lutheran Magazine	Schoharie N. Y.	do.		24, 8vo	1.00
Mag. Ref. Dutch Church	New Brunswick N. J.	do.	W. C. Brownlee D. D.	32, 8vo	1.50
Biblical Repository	Princeton N. J.	Quarterly	Prof. Charles Hodge		4.50
Christian Advocate	Philadelphia Pa.	Monthly	A. Green D. D.	, 8vo	3.00
Am. Sund. S. Magazine	do.	do.	Sec'ries A. S. S. U.	32, 8vo	1.50
Youth's Friend	do.	do.	do.	61, 12mo	0.25
Religious Magazine	do.	do.	E. Littell	96, 8vo	6.00
Un. Breth. Miss. Int.	do.	Quarterly		48, 8vo	1.00
Baptist Tract Mag.	do.	Monthly			
Penn. & Del. Tract Mag.	do.	Sem. Monthly		12, 12mo	0.25
Religious Farmer	Milton Pa.	do.		16, 2vo	
Mag. Ger. Ref. Ch.	Carlisle Pa.	Monthly	Prof. L. Mayer	32, 8vo	1.50
Evan. Luth. Int.	Frederick Md.	do.	Rev. D. Schaeffer	24, 8vo	1.50
Epis. Theol. Repertory	Washington D. C.	do.		48, 8vo	
African Repository	do.	do.	Rev. R. R. Gurley	32, 8vo	2.00
Lit. and Evan. Mag.	Richmond Va.	do.		56, 8vo	3.00
Evan. Museum	Fayetteville N. C.	do.	Rev. C. M'Iver.	48, 8vo	3.00
Presbyterian Preacher	do.	do.	do.	16, 8vo	
Calvinistic Mag.	Rogersville Tenn.	do.	S. D. Mitchell		2.00
West. Rel. Mag.	Zanesville Ohio.	do.	G. C. Sedwick	16, 8vo	1.00

### TABLE II.

Showing the time of the recent Anniversaries in various Theological Seminaries in the United States; the number of graduates in 1828; in 1827; in 1826; in 1825; in 1824; and the total.

Name.	Ann. 1828.	Grad. 1828.	1827	1826	1825	1824	Total.
Bangor	Aug. 5	9	7	9	6	6	37
Andover	Sept. 24	20	32	24	31	32	139
New Haven		14	6				20
Auburn	Aug. 20	9	7	12	6	6	40
Princeton	Sept. 22	15	14	24	6	9	68
Total		67	66	69	49	53	304

TABLE III.

Containing the names of the principal Benevolent Societies in the United States; the date of their organization; names of the Secretaries; the residence of Secretaries; the names of the Treasurers; the amount of funds contributed in 1826—7; in 1827—8; and the difference; and the time of the Annual Meetings.

NAME.	When org.	Secretaries.	Residence of Sec'ries.	Treasurers.	Income 1826 —7.	Income 1827 —8.	Difference.	Annual Meeting.
Am. Board For. Miss.	1810	Jer. Evarts, Esq.	Boston, Ms.	Henry Hill, Esq.	\$92,380.53	102,000.00	\$11,115.80	Early in October.
Am. Bible Society	1816	Rev. J. C. Brigham	New York, N. Y.	John Adams, Esq.	64,764.13	75,879.93	\$11,115.80	2 Thurs. in May.
Am. Ed. Society	1815	Rev. E. Cornelius	Andover, Ms.	Wm. Ropes, <i>Boston</i> .	37,874.00	35,000.00	2,874.00	In May.
Am. Tract Society	1825	Rev. Wm. A. Hallowell	New York, N. Y.	Moses Allen, Esq.	30,413.01	45,134.58	14,731.57	Wed. pre. 2 Thur. May.
Am. Home Miss. Soc.	1826	Rev. A. Peters	New York, N. Y.	Knowles Taylor, Esq.	18,140.76	20,035.78	1,895.02	do.
Am. Sunday School Union	1824	Fred. W. Porter	Philadelphia, Pa.	Paul Beck, jr.	22,973.22	19,458.34	3,524.88	Tues. af. 3 Thurs. May.
Am. Colonization Soc.	1819	Rev. R. R. Gurney	Washington, D. C.	Richard Smith, Esq.	15,963.57	14,541.82	1,422.05	Last Sat. in Dec.
Am. Soc. Prom. Tempe.	1826	Rev. N. Hewit	Fairfield, Conn.	Wm. Ropes, Esq.	14,660.20	14,603.38	56.82	Last Wed. in Ap.
Am. Bap. Bd. For. Miss.	1814	Rev. L. Bolles, D. D.	Boston, Ms.	Heman Lincoln	10,987.31	6,245.37	3,616.07	
Meth. Miss. Society			New York, N. Y.	Thomas Hale	6,812.29	2,444.08	285.90	
Prot. Epis. Miss. Soc.	1825	Rev. G. Weller	Philadelphia, Pa.	Charles Cleveland	2,238.18	390.00	2,145.83	
Prison Discipline Soc.	1827	Rev. Louis Dwight	Boston, Ms.	Solo. Allen, Esq.	10,304.40	12,450.23	1,471.76	First Wk. in June.
Am. Bible Class Soc.	1814	Rev. H. Wilbur	Philadelphia, Pa.	John Tappan, Esq.	3,528.24	5,000.00	1,475.21	2 Wed. in Jan.
Am. Tract Society	1822	Rev. Oman Eastman	Boston, Ms.	Timothy Hutton	6,215.55	4,740.34	449.41	
Dutch Ref. Miss. Soc.	1798	Rev. Thos. De Witt	New York, N. Y.	Andrew Kingsbury	1,266.40	816.99	217.99	May.
Conn. Miss. Society	1820	Rev. Horace Hooker	Hartford, Conn.	Daniel Boardman	1,040.00	1,257.99		week of Gen El. Boston
Am. Jews Society	1816	Sarah Jaquith	New York, N. Y.	Frances Irving	4,363.27			Tues. pre. 2 Thur. May.
Boston Fem. Jews Soc.	1827	Rev. R. S. Storrs	Braintree, Ms.	I. Punchard, <i>Salem</i> .				
Mass. Miss. Soc. (reorg.)	1828	Rev. Noah Davis	New York, N. Y.	Arthur Tappan				
Gen. Un. prom. ob. Sab.			Philadelphia, Pa.					
Baptist Gen. Tract Soc.								



TABLE IV.

Showing the time of the occurrence of the late Commencements at various Colleges; the Number of Degrees conferred in course; and the Number of Honorary Degrees.

College.	Time.	A. B.	M. D.	A. M.	A. M. Hon.	D. D.	LL. D.
Waterville	Aug. 27	12		5	1		
Bowdoin	Sept. 3	20	27	17	1	1	1
Dartmouth	Aug. 20	41	11	16	2	3	1
Burlington	Aug. 6	4	9	3			
Middlebury	Aug. 20	18		10	5		
Williams	Sept. 3	18	14	8	3	1	
Amherst	Aug. 27	41		8	1	1	
Harvard	Aug. 27	52	8	26			
Brown	Sept. 3	25	3	6	6	2	1
Washington, Ct.	Aug. 7	13			2		
Yale	Sept. 10	82	29	48	1	1	1
Columbia	Aug. 5	29		6		4	
Union	July 23	79				4	
Hamilton	Aug. 27	14		7			
Geneva	Aug. 6	3					
Rutgers	July 16	20		10		1	
Princeton	Sept. 24	25		25	2		
Univer. Penn.	July 31	11	4	13			
West. Univ. Penn.	June 30	4				3	
Jefferson, Pa.							
Dickinson, Pa.		20					
Univer. of Georgia	Aug. 6	24		11			
Centre, Danville Ky.	July 14	3				2	
Total 22.		556	105	219	24	23	4

## NOTES ON TABLE I.

1. The number of publications named in the table is thirty-eight. Probably there are ten or twelve more published in the United States, making about fifty in all.

2. The whole number of religious newspapers published in the United States is not far from forty. The whole number of newspapers of all kinds, published in the United States, in 1775, was 37; in 1810, 353; in 1828, not far from 1,000.

3. In London 15 papers are published daily; 4 three times a week; 6 twice a week; and 42 weekly. Of the weekly papers 19 are published on *Sunday*. Of the 150 country papers, published in England and Wales, only two are published as often as twice a week. In Scotland, 35 papers are published; in Ireland, 55,—total, 307. In addition there are about 140 Magazines and Reviews published in Great Britain.

4. In France the number of Journals of all kinds, as it is stated in the *Revue Encyclopedique*, is 490; in Paris, 178. In Europe, 2,142. In Asia, 27. In Africa, 12. In the world, 3,168.

## NOTES ON TABLE II.

1. In several Theological Seminaries, a portion of the students usually leave before

the completion of a regular three years' course, and consequently the table does not exhibit a full enumeration of the number who have been connected with the Institutions named.

2. At New Haven, it is only two years since there has been a distinct division of the Theological Students into classes.

## NOTE ON TABLE IV.

The Honorary Degree of Doctor in Divinity was conferred by Bowdoin on the Rev. Nathan Lord, Amherst, N. H.; by Dartmouth on Prof. John Smith, Bangor, Me. Rev. Warren Fay, Charlestown, Ms. Rev. Noah Porter, Farmington, Conn.; by Williams, on Rev. Wm. R. Weeks, Paris, N. Y.; by Amherst, on Rev. Thos. Snell, North Brookfield, Ms.; by Brown, on Prest. Alva Woods, Lexington, Ky. and Rev. Daniel Sharp, Boston, Ms.; by Yale on Rev. Wm. H. De Lancy, Provost, University, Pennsylvania; by Columbia, on Rev. Asa Eaton, Boston, Ms. Rev. Wm. B. Sprague, West Springfield, Ms.; Rev. Wm. Hendel, Womelsdorff, Pa. Rev. Wm. Berrian, Trinity Church, N. Y.; by Union on Rev. B. B. Wisner, Boston, Ms. Rev. Mr. Lacy, Albany, Rev. C. C. Cuyler, Poughkeepsie, N. Y. Rev. Mr. M'Masters, Duaneburgh, N. Y.; by Rutgers, on Rev. Thos. De Witt, New York; by West-

ern U. Penn. on Rev. Jos. Kerr, Pittsburg, Pa. Rev. Alexander Bullions, Cambridge, N. Y. and Rev. James R. Wilson, Coldenham, N. Y.; by Centre College, on Rev. Jeremiah Chamberlain, Pres. Louisiana Coll. and Prof. Robert Harden, Maryville Theological Seminary, Tenn.

The Hon. Degree of Doctor of Laws was conferred by Dartmouth on Hon. Charles Marsh, Woodstock, Vt.; by Bowdoin, on Hon. Stephen Longfellow, Portland; by Brown on the Rev. Dr. Nott of Union Coll.; by Yale on Samuel M. Hopkins, Esq. Albany.

## QUARTERLY LIST

### OF ORDINATIONS AND INSTALLATIONS.

Rev. DARWIN ADAMS, ord. pastor, Cong. Camden, Me. July 16, 1828.  
 Rev. CHARLES EMERSON, ord. pastor, Baptist, Shapleigh, Me. July 17.  
 Rev. HEZEKIAH HULL, ord. evang. Baptist, Farmington, Me. July 29.  
 Rev. WILLIAM MAY, ord. pastor, Cong. Winslow, Me. August 28.  
 Rev. DAVID TURNER, Jr. ord. pastor, Cong. New Vineyard, Me. Sept. 3.  
 Rev. T. S. W. MOTTE, inst. rector, Episc. Gardiner, Me. Sept. 3.  
 Rev. CHARLES S. ADAMS, ord. pastor, Cong. Newfield, Me. Sept. 17.  
 Rev. BENNET TYLER, D. D. inst. pastor, Cong. Portland, Me. Sept. 17.  
 Rev. MOSES SAWYER, inst. pastor, Cong. Scarborough, Me. Sept. 18.  
 Rev. AMASA A. HAYES, ord. pastor, Presb. Londonderry, New Hampshire, June 26.  
 Rev. GEORGE RICHARDSON, ord. Priest, Episc. Charlestown, N. H. July 26.  
 Rev. SAMUEL NICHOLS, inst. pastor, Cong. Wakefield, N. H.  
 Rev. HARVEY SMITH, inst. pastor, Cong. Jerico, Vermont, July 10.  
 Rev. LYMAN GILBERT, ord. coll. Pastor, Cong. Newton, Massachusetts, July 2.  
 Rev. ENOCH CHASE, ord. pastor, Baptist, Orleans, Ms. Aug. 6.  
 TIMOTHY P. ROPES, ord. evang. Baptist, Amesbury, Ms. Aug. 13.  
 AARON BURBANK, ord. evang. Baptist, Templeton, Ms. Aug. 20.  
 SILAS KENNEY, ord. evang. Baptist, Templeton, Ms. Aug. 20.  
 ORNAN EASTMAN, ord. evang. Cong. Boston, Ms. Aug. 27.  
 Rev. JOHN M. MERRICK, ord. pastor, Unitarian, Hardwick, Ms. Aug. 27.  
 Rev. ICHABOD S. SPENCER, ord. coll. pastor, Cong. Northampton, Ms. Sept. 11.  
 Rev. HENRY K. GREEN, ord. evang. Baptist, Salem, Ms. Sept. 12.  
 Rev. HENRY P. TAPPAN, ord. pastor, Cong. Pittsfield, Ms. Sept. 12.  
 Rev. EBENEZER NELSON, inst. pastor, Baptist, West Cambridge, Ms. Sept. 9.  
 Rev. LEONARD GAGE, ord. pastor, Baptist, Stafford, Conn. May 22.  
 Rev. WILLIAM W. TURNER, ord. evang. Cong. Hartford, Conn. July 1.  
 Rev. HORATIO N. BRINSMADE, ord. evang. Cong. Hartford, Conn. July 1.  
 Rev. RODOLPHUS LANDFEAR, ord. evang. Cong. Hartford, Conn. July 1.  
 Rev. HENRY COWLES, ord. evang. Cong. Hartford, Conn. July 1.  
 Rev. JOEL TALCOTT, ord. evang. Cong. Hartford, July 1.

Rev. CHAUNCEY WILCOX, ord. pastor, Cong. North Greenwich, Conn. July 2.  
 Rev. GEORGE GOODYEAR, ord. evang. Cong. New Haven, Conn. July 22.  
 Rev. HENRY BENEDICT, inst. pastor, Cong. Norwalk, Conn. Sept. 13.  
 DUDLEY LAMB, ord. pastor, Baptist, Springwater, New York, June 18.  
 Mr. JOHN C. PORTER, ord. deacon, Episc. Halletts Cove, Long Island, July 7.  
 Mr. ISAAC PARDEE, ord. deacon, Episc. Halletts Cove, Long Island, New York, July 7.  
 Mr. EPHRAIM PUNDERSON, ord. deacon, Episc. Halletts Cove, L. I. New York, July 7.  
 Rev. SAMUEL SEABURY, ord. priest, Episc. Halletts Cove, Long Island, New York, July 7.  
 Rev. ALEXANDER H. CROSBY, ord. priest, Episc. White Plains, West Chester Co. New York, July 19.  
 Rev. HIRAM JELIFF, ord. priest, Episc. North Salem, New York, July 22.  
 Rev. GURDON HAYES, ord. pastor, Presb. Cambridge, N. Y. July 30.  
 Rev. LUTHER MYRICK, ord. pastor, Presb. Litchfield, N. Y. Aug. 6.  
 ULRIC MAYNARD, ord. evang. Presb. Litchfield, N. Y. Aug. 6.  
 LUKE DE WITT, ord. evang. Episc. Litchfield, New York, Aug. 6.  
 Rev. JOSHUA BOYD, ord. pastor, Presb. Rotterdam, Schenectady Co. New York, Sept. 13.  
 Rev. BENJAMIN C. TAYLOR, inst. pastor, Dutch Reformed, Bergen, N. J. June 24.  
 Rev. GUSTAVUS ABEEL, inst. pastor, Dutch Reformed, Belville, N. J. Aug. 3.  
 Rev. FRANCIS A. B. NEXSEN, ord. pastor, Baptist, Hopewell, S. C. June 29.  
 Rev. JOHN HARRISON, ord. evang. Presb. M'Donough, S. C. Aug. 10.  
 Rev. JAMES C. PATTERSON, ord. evang. Presb. M'Donough, S. C. Aug. 10.  
 Rev. ELIAS BURDICK, ord. evang. — Huntsville, Alabama.  
 Rev. SAMUEL CLELAND, inst. pastor, Presb. Newman's Creek, Ohio, June 26.  
 Rev. ELIPHALET AUSTIN, ord. evang. Presb. by Grand River Presb. Ohio, Aug. 28.

Whole number in the above list, 53.

### SUMMARY.

Ordinations . . . .	43				
Installations . . . .	9				
Institutions . . . .	1	1828	May . . . .	1	
			June . . . .	4	
			July . . . .	21	
			August . . . .	14	
			September . . . .	11	
			Not designated . . . .	2	
<b>OFFICES.</b>					
Pastors . . . . .	25				
Col. Pastors . . . .	2				
Evangelists . . . .	18				
Rectors . . . . .	1				
Priests . . . . .	4				
Deacons . . . . .	3				
<b>DENOMINATIONS.</b>					
Congregational . . . .	20				
Presbyterian . . . .	10				
Baptist . . . . .	11				
Episcopal . . . . .	8				
Dutch Reformed . . . .	2				
Unitarian . . . . .	1				
Not designated . . . .	1				
<b>DATES.</b>					
<b>STATES.</b>					
			Maine . . . . .	9	
			New Hampshire . . . .	3	
			Vermont . . . . .	1	
			Massachusetts . . . .	11	
			Connecticut . . . . .	9	
			New York . . . . .	12	
			New Jersey . . . . .	2	
			South Carolina . . . .	3	
			Alabama . . . . .	1	
			Ohio . . . . .	2	

## QUARTERLY LIST

OF

### DEATHS

of Clergymen and Students in Theology.

Rev. EXPERIENCE PORTER, æt. 46, Cong. Lebanon, N. H. formerly settled in Belchertown, Ms.  
 Rev. ELISHA HUNTINGDON, æt. 63, Baptist, Braintree, Vt. July, 1828.



Mr. JOSEPH ROOT, æt. 33, Northfield, Ms. August 9. A Licentiate, graduate of Dartmouth Coll.  
 Rev. PHILIP SLADE, æt. 68, Baptist, Swanzey, Ms. Sept. 3.  
 Rev. JOSIAH WILLARD, æt. 86, Boxborough, Ms.  
 Rev. STEPHEN GANO, æt. 66, Baptist, Providence, R. I. Aug. 18. Pastor 36 years.  
 Rev. JEHUDI ASHMUN, æt. 34, New Haven, Ct. Aug. 26. Agent for the American Colony at Liberia, Africa.  
 Rev. JACOB OSON, colored man, Episc. New Haven, Ct. Ordained in Feb. last, as a Missionary to Liberia, Africa.  
 Rev. BENJAMIN NILES, æt. 41, Presb. Binghamton, Broome Co. N. Y. July 25. Senior Pastor.  
 Rev. HENRY SMITH, æt. 39, Presb. Camden, Oneida Co. N. Y. July 19.  
 Rev. NATHANIEL COLE, Baptist, Fenner, N. Y. July 4.  
 Rev. ——— TRUMAN, Baptist, Vienna, N. Y.  
 Rev. JOHN COOK, New York city, N. Y. Chaplain U. S. Navy.  
 Rev. HENRY J. FELTUS, D. D. æt. 53, Episc. N. York city. Rector of St. Stephen's Church.  
 Rev. ABRAHAM BEACH, D. D. æt. 88, Episc. New Brunswick, N. J.  
 Rev. ROBERT MINSHALL, æt. 39, Meth. Mercersburg, Franklin Co. Penn. July 15.  
 Rev. JOHN BLACK, Presb. near Philadelphia, Penn.  
 Rev. SAMUEL DOUGHTY, Meth. Wilmington, Del. Sept. 17.  
 Rev. W. B. JONES, Meth. Kent Island, Md. Sept. 6.  
 Rev. WILLIAM CHAPMAN, Meth. ——— Loudon Co. Va. April 24.  
 Rev. SAMUEL BRYSON, æt. 28, Presb. Farmville, Va. Ap. 30. Missionary Agent.  
 Rev. ENOCH GEORGE, æt. 60, Meth. Staunton, Va. Aug. 23. Bishop Meth. Episc. Ch.  
 Rev. SAMUEL M'PHERSON, Meth. Staunton, Va. Aug. 23.  
 Rev. WILLIAM FRISTOE, æt. 80, ——— Shenandoah Co. Va. Pastor 50 years.  
 Rev. HUGH C. BOGGS, Episc. ——— Spottsylvania Co. Va. Sept. 17. A native of Ireland.  
 Rev. JOSHUA WELLMAN, ——— Warren Co. Ga.  
 Rev. JOHN SIMMONDS, æt. 33, Meth. near Sparta, Ga. June 19. A native of England.  
 Rev. JOHN MFARLAND, Presb. Paris, Ky. July 28.  
 Mr. EUSEBIUS LOGAN, Presb. Greenville, N. C. A domestic Missionary. Aug. 14.  
*Whole number in the above list, 29.*

## STUDENTS IN THEOLOGY.

Mr. HENRY P. WATSON, æt. 23, near Charleston, S. C. a member of the Theol. Seminary at Princeton, May 25, 1828.  
 Mr. SOLOMON MAXWELL, æt. 30, Lebanon, Ct. Principal of Amherst Academy.  
 Mr. STEPHEN T. NOTT, æt. 26, Franklin, Ct. son of the Rev. Samuel Nott, D. D. July 23, 1828.  
*Students in Theology, 3.*

## SUMMARY.

AGES.		STATES.	
From 20	30	1	New Hampshire
30	40	5	Vermont
40	50	2	Massachusetts
50	60	1	Rhode Island
60	70	4	Connecticut
70	80		New York
80	90	3	New Jersey
Not specified		12	Pennsylvania
Sum of all the ages specified		857	Delaware
Average age	54		Maryland
			Virginia
			Georgia
			Kentucky

## DENOMINATIONS.

		DATES.	
Congregational	1	1828	April
Presbyterian	5		June
Baptist	5		July
Methodist	7		August
Episcopal	4		September
Not specified	6		Not specified

*Mr. Solomon Maxwell.*

It is our mournful duty to place in our obituary record the name of this beloved man. In the hearts of his friends he has left a memorial, which time will not obliterate. They will fondly cherish the recollection of his amiable disposition, of his discriminating intelligence, of his warm and cultivated piety. Rarely indeed does the grave close over so much worth. The select few, who knew him intimately, as they bow with reverence to the dispensation of Him, who does all things well, cannot help pouring forth the feelings of unaffected sorrow at his premature fall.

Mr. Maxwell was formerly a Beneficiary of the American Education Society, and we cannot forbear to erect in this place, a slight memorial to his virtues. He was born in Lebanon, Conn. in March, 1799. In that town he resided till the period of preparation for college. In 1819, he became the subject of deep religious impressions, which resulted, as there is full reason to believe, in his real conversion to God. From that time forward his course of life was entirely changed. He wished to declare to others, the efficacy of that Gospel which he found to his own soul as an anchor sure and steadfast. In the Autumn of 1821, Mr. Maxwell entered the Sophomore class in Amherst College. His moral and intellectual worth were soon known and appreciated. The opportunity which his character gave him of exerting an extensive and happy influence was not neglected. In his junior year, the Institution was blessed by the reviving influences of God's Holy Spirit. No individual in College, it is safe to say, manifested a sounder judgment, or a more enlightened zeal in the promotion of this interesting work, than Mr. Maxwell. Not long since he informed a friend, that he passed several nights during the progress of that revival entirely sleepless, in sweet contemplations of the goodness of God, and in the assured belief that his great name would be glorified.—As a scholar, Mr. Maxwell was characterized for clear and discriminating sense. The books which he heartily relished were of the elevated, philosophical cast. At the public Commencement of his class he received the second appointment.

The two following years, with a few months interruption, occasioned by the death of his father, he passed at the Theological Seminary, Andover, and engaged with characteristic earnestness, in the Biblical studies which are pursued at this Institution with so much success. He also partook largely of the missionary spirit of the age, and at one time had nearly concluded to engage personally in the foreign service. In the Autumn of 1826, he was induced to engage in the business of instruction in Amherst Academy. In effecting the valuable improvements, which the system of classical education has undergone in that Institution, Mr. Maxwell was largely instrumental. But his severe and pressing labors gradually undermined his constitution, till the result was an entire prostration of strength. During the ravages of the sickness which terminated in his death, he disclosed, at various times, his views of the divine character, his belief that God was doing perfectly right in thus laying upon him the heavy hand of affliction, and his fervent wish that he might be entirely submissive to his will. After various alternations of hope and fear, the dreaded event, at length, was realized. On the morning of the 21st of July, being left alone for a few moments, he was heard to groan.—His room was immediately visited, but he did not speak again; he continued to breathe for a short time, and slept in death.



#### QUARTERLY VIEW OF THE STATE OF RELIGION IN THE COLLEGES.

It is with painful emotions that we are again compelled to say that we have nothing interesting to report on this subject. During the last winter and spring, three or four of our Literary Institutions were favored, in some degree, with the special influences of God's Holy Spirit. With these partial exceptions, no *special* seriousness has been witnessed for eighteen months. To those who know the dangers and temptations of college life, to those who ardently wish to see all our educated men under the control of religious principle, to those who know the wants of a world dying in its sins,

and believe that God assuredly answers the fervent supplications of his servants, the present languishing state of religion in Colleges will be a matter of deep and painful interest. Why should not all the literary talent, in our Seminaries of learning, so promising and vigorous, be devoted to the cause of the Saviour of the world? Why should not the three thousand young men, now in a course of collegiate education, more than two-thirds of whom are confessedly strangers to the hopes of the Gospel, become the obedient servants of Him, who is the source of all mental light, and who has paid the price of their redemption by the offering up of his own Son? Let all Christians in our country ponder this subject, as its importance demands.

### AMERICAN ED. SOCIETY.

#### INTELLIGENCE.

#### *Quarterly Meeting of the Board of Directors.*

The present Quarterly Meeting has been one of special interest. A larger number of young men were received upon the funds than were ever taken in any single year, previous to the last. The following list contains a view of the several *new* applications made, places of Education, and the number of the applicants respectively.

Theological Seminary	Hampden Sidney	3
Do. Do.	Gettysburg Lutheran	3
Do. Do.	Princeton, N. J.	1
Do. Do.	Auburn, N. Y.	1
Do. Do.	Bangor, Me.	8
Centre College	Danville, Ky.	1
Hampden Syd. College	Prince Ed. Co.	2
Columbian College	Dist. Columbia	1
Yale College	New Haven, Ct.	4
Amherst College	Amherst, Mass.	3
Williams College	Williamstown, Ms.	1
Middlebury College	Middlebury, Vt.	4
Dartmouth College	Hanover, N. H.	3
Preparatory School	Hampden Syd. Va.	1
Do.	Gettysburg, Penn.	2
Academy	Bloomfield, N. J.	1
Do.	Homer, N. Y.	1
Oneida Academy	Whitesborough	2
Academy	Steuben	2
Do.	Lowville	1
Do.	Fairfield	3
Do.	Potsdam	7
Do.	Middletown, Ct.	1
Do.	Williamstown, Ms.	2
Do.	Amherst	2
Phillips Academy	Andover	4
Grammar School	Salem	1
Academy	Boscawen, N. H.	1
Do.	Hinesburg, Vt.	1
Do.	St. Albans	1
Do.	Gardiner, Me.	1
Preparatory School	Bangor	1



Of the above applications, it will be seen that 16 are from members of *five* Theological Seminaries, 19 from members of *eight* Colleges, and 35 from *nineteen* Academies. Total, 70, in thirty-two different Institutions, located in ten States. *Five* young men, in addition to the above, were placed upon the funds by transfer from another Society—making a total of 75 young men admitted on trial at this meeting by the Parent Society and its Branches. The largest number ever admitted, in any one year, previous to the last, is 65,—and the largest number in any former quarter, 34. *Eight* other young men who are members of an academy, and under the care of a Branch Society, were entered for the first time, on the records of the Parent Society. The funds have been pledged, therefore, for the assistance of *eighty-three* additional young men—requiring an *additional* income of more than *six thousand* dollars a year. It is gratifying to observe how large a proportion of the applicants are in academies—showing that the Society is awakening a new interest in the community—and that larger numbers of young men are about commencing study. Most of the applicants in Colleges are members of the Sophomore or Freshman classes—and those in Theological Seminaries, are very generally such as would be prevented from taking a full course of Theological study but for aid from our funds.

We wish that we could give as favorable an account of the funds. Our list of donations, it will be seen from the Treasurer's statement—is lean, indeed, compared with our necessities. The subscriptions recently made in New York, have been most seasonable and generous. But after all which has been done, the Treasurer has been compelled to borrow largely to meet the appropriations. The pledge has been given that no applicant of suitable character and qualifications shall be refused—if he conform to our rules. Multitudes have heard of this pledge and are coming forward, to supply ere long the wants of thousands and millions of our destitute fellow men. We put the question to ministers and churches, again, must we wait until agents can be found to go to every State, and town, and

parish—to ask for help—before we can receive it? Are there *none* who will act *spontaneously*, and without such extraordinary efforts? Let it be remembered that *seventy-five* dollars a year is what the Society want to carry forward one young man for the ministry. Who will *send* this to the Lord's Treasury, Who?



If any doubt whether the claims of Education Societies are urgent, and the call to sustain them, one which comes from God, we submit for their consideration, the following authenticated

#### FACTS.

"At this moment there are six hundred and thirty-six vacant churches connected with our ninety presbyteries, which have no ministrations of the Gospel, but from itinerant preachers; and five hundred and two more of our churches have only two hundred and twenty-six pastors, or stated supplies, so that two hundred and seventy-six of the churches said to be supplied, might, with propriety be added to those which are denominated vacant. **NINE HUNDRED AND TWELVE MINISTERS** are *therefore wanting to give each of our Congregations the entire services of a Pastor.*"

Statement of the Clerk of the General Assembly of the Presbyterian Church, 1828.

"We have no hesitation in saying that three or four hundred dollars might be raised upon an average, in each county in this state, (Ohio), and **MORE THAN ONE HUNDRED MINISTERS OF CHRIST** *might be immediately introduced into this highly important field of missionary effort.*"

Report of Messrs. Bingham and Pomeroy to the Ex. Com. of the A. H. M. S.

"In the distance of one hundred and twenty miles from Baton Rouge to New Orleans, the most populous part of the state (though the majority of the inhabitants are French, yet very many of them are Americans) it is believed that the first sermon since the world began, remains yet to be preached *on the Sabbath, in the English language.* In the largest and most flourishing parishes of the State, Ascension, and Ibbervelle (a parish in Louisiana is much the same as a county in the old states) with the exception of one Catholic clergyman

in each, there is not a minister of the Gospel."

Signed by a number of the Inhabitants of the above Districts in a letter to Home Miss. Soc.

BETWEEN TWO HUNDRED and THREE HUNDRED destitute *Congregational* churches are reported in the Minutes of the General Associations of Conn. Mass. and New Hamp.—the General Convention of Vermont, and the General Conference of Maine.

"There is a great call in the German Reformed Church for Gospel ministers. 'The Harvest is truly great, but the laborers are few.' There are about FOUR HUNDRED CONGREGATIONS belonging to the German Reformed Synod, and only about NINETY MINISTERS, and about Ten students in the Seminary."

Rev. Sam'l Helffenstein to the Sec'ry  
A. E. S. Feb. 1828.

A large number of *additional* destitute churches, probably exceeding ONE THOUSAND, are reported in the *minutes and public documents of other denominations*, as may be seen by the abstracts published in the Quar. Jour. of A. E. S. and elsewhere.

"In some of our presbyteries there is a great deficiency of Ministers to cultivate the surrounding fields; and from this deficiency many churches are entirely destitute of the appointed and stated means of salvation.—In the *Presbytery of St. Lawrence*, efforts for supplying the destitute population HAVE BEEN ARRESTED AND BROUGHT TO A STAND, by the melancholy fact, that ministers cannot be obtained to enter on the service.

Narrative of Synod of Albany—October, 1828.

"We have been compelled, in numerous instances, to turn away from the cry of the needy, *because we had no one to go for us*. There was no hesitation felt as to the practicability of obtaining the means to sustain the enterprise, and the field was *white already unto the harvest*, but, THERE WAS NO LABORER TO ENTER IN AND GATHER IT; and we cannot make ministers:—we can make tracts, and multiply Bibles, to the extent of the means which the community may intrust to our disposal; but the Lord of Hosts by his Spirit, and he only, can make Christians, and Christian ministers. '*Pray ye therefore the Lord of the Harvest, that he will send forth laborers into his harvest.*' IT IS ON

THIS ACCOUNT PRINCIPALLY, THAT THE SOCIETY FAILS TO EFFECT ALL THAT IT DESIRES TO ACCOMPLISH FOR THE DESTITUTE IN THE UNITED STATES."

Report of the American Home Missionary Society for 1828.

An active member of the Executive Committee of the above Society, stated to the Secretary of the Am. Ed. Soc. since this extract was written, "That the Committee, would not shrink from the responsibility of engaging and employing immediately, ONE THOUSAND MINISTERS of suitable qualifications, could they only be obtained."

THREE QUARTERS OF THE HUMAN RACE, have never yet heard that Christ came into the world to save sinners.

The number of DEATHS of Ministers in the United States, registered in the Quarterly Journal of the American Education Society, in one year from July 1827—to July 1828 is 121. *The whole number of ministers, of the different denominations, in U. S. who die annually, cannot probably be less than One hundred and Fifty.*

The increase of population in the United States, is in the ratio of *One thousand a day*, or, *Three hundred and sixty thousand, a year*; requiring an annual increase of about *Four hundred ministers*, to keep up with the growth of the country.

The number of students, last year, in *all the Theological Seminaries, and Public Theological Schools*, in the United States was under *Six hundred*; about one-third of whom—or *two hundred*, would finish their course during the year. Whatever may have been the number of *private students* who entered the ministry without having been connected with any public School—*facts* prove that it was not sufficient to vary *materially* the above lists of destitute churches. THAT DESTITUTION REMAINS STILL.

From a correspondence opened in the winter of 1827-8 with the officers of three of the largest, and oldest, Theological Seminaries in the United States,—Andover—Princeton—and Auburn—it appears that of 872 young men who have been connected with these Institutions, since their foundation, 555, a majority of the whole, in-



cluding **THREE-FOURTHS** of those who have gone on *Foreign Missions*, have been *indigent young men*—who needed and actually received, in a greater or less degree, the aid of Christian benevolence in obtaining an education for the ministry.

See Quarterly Journal of A. E. S. for January, 1828. p. 42.

Before the formation of Education Societies, the proportion of graduates in the different colleges, who became ministers, was *one-fifth*; since that time it has steadily increased, until it is now about *one-third*. The number of *pious students in Colleges* has increased in a similar proportion; and as might have been anticipated, *Revivals of religion* have become more frequent, and more extensive in these Institutions.

More than *Two hundred* ministers who have entered on their work, a large part of whom are at this time settled as Pastors, were once beneficiaries of the American Education Society. Six of these mentioned, *incidentally*, in letters to the Secretary of the A. E. S. that 598 individuals had become hopefully pious during their ministry—and 358 within the preceding year. One of these pastors, whose labors have been greatly blessed, speaking of the Society, says,—“*Without its benevolent aid I should have never been placed in the ministry; I never should have been blessed with the privilege of preaching the gospel and persuading men to become reconciled to God.*” Another Pastor, who has been blessed with more than 300 additions to his church, in two years, and who was once a beneficiary of the Society, expressed himself to the Secretary a few months since, in nearly the same language.

Finally; Facts prove that there are now in our country, a large number of indigent young men of good minds and undoubted piety, who might, with the proper encouragement and direction, easily be brought into the ministry, to the eternal benefit of thousands and millions of the human race. The Sabbath schools and Bible classes of the country, are fruitful nurseries, where many a plant is springing up.—Numerous revivals of religion have furnished many pious young men who, though poor, are rich in faith, and who long to be employed as instruments of good to their fellow men. The American Education Society, has aided in a greater

or less degree, more than *seven hundred* young men of this character. At this time, applications for aid are more numerous than they have been at any past period. Hundreds will soon commence their studies under the patronage of the Society, if the requisite funds can be obtained to carry them forward. Those funds are now urgently needed to enable the Society to redeem its pledges—and to urge forward with far greater energy and success, the glorious enterprise in which it is engaged—an enterprise on the speedy accomplishment of which the salvation of multitudes is depending.

Ministers of the gospel!—carry these facts to your pulpits and to your people—Christians! let them follow you to your closets and into your social circles! Conductors of the Religious Press! tell them to the Christian world! till they are known and felt by every friend of God and man.



#### MEETINGS OF BRANCHES AND AUXILIARIES.

##### *New Hampshire Branch.*

This Society held its anniversary at Salisbury, on the third of September, during the session of the General Association of the State. The Report was read by the Secretary, Rev. Prof. Hadduck of Dartmouth College. Some very just remarks were made upon the subject of the unprecedented demand for clergymen, which now exists; the danger that ill qualified candidates will be thrust into the sacred office; and the importance that all the Beneficiaries of the American Education Society should receive a thorough and perfect education. We shall notice this Report more at length in our next number. Addresses were made by the Rev. Mr. Webster of Hampton, and by the Secretary of the Parent Society. Owing to peculiar circumstances, no special efforts have been made, during the past year, to raise funds in this State. The Young Men under patronage have been connected with Dartmouth College, and with several Academies.

##### *North Western Branch.*

A meeting of this Branch was held at

Burlington, Vt. on the tenth of September. Hereafter, the relation which the Branch will hold to the Parent Society, will be that of an Auxiliary for raising funds, chiefly. This mode of organization is found to be most convenient on account of the local position of different parts of the State to each other, which does not admit easily, of concentrating the business of the Society to one place as must be done under the organization of Branch Societies. The same ends will be accomplished upon the present plan, but in a way to bring all parts of the State to act harmoniously and vigorously in support of the common cause. The funds raised will be pledged for the benefit of students within the State, provided there are a sufficient number to need them, and provided the donors themselves do not give them a different direction. At present, there is contributed in the State but little more than \$400 annually, for the use of the Branch, while \$1,500, or even more, is forwarded from year to year, from the Treasury of the Parent Society, to supply deficiencies. The interest manifested at the annual meeting was deep, and such as to afford a solemn pledge that the church of Vermont will hereafter not only furnish *men*, (of which she sends into the field her full proportion every year,) but the means of qualifying them for their labors. Mr. Lyman Matthews, late a member of the Theological Seminary at Andover, has been appointed to an agency in the State, and is about to enter upon his labors. The most ardent wishes follow him, for his success.

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#### *Western Education Society.*

The first Meeting of the Western Education Society since its new organization, was holden at Auburn, on the twenty-first of August, 1828. In the absence of the President, Rev. Henry Dwight of Geneva was called to the chair. The meeting was opened with prayer by the Rev. Mr. Cushman of Manlius. After the Report of the Directors had been read, the following resolutions were adopted.

On motion of Rev. Ora P. Hoyt of Potsdam, seconded by the Rev. John Keep of Homer,

*Resolved*,—That the Report just read be

adopted, printed, and distributed under the direction of the Board.

On motion of Rev. Mr. Cornelius, Sec'y of the Parent Society, seconded by the Rev. M. P. Squier, Agent of the Domestic Missionary Society,

*Resolved*,—That the object adverted to in the Report of the Directors, that every young man of suitable promise, through the middle and western part of this State, shall receive the necessary assistance, through the whole course of his studies, while preparing for the Christian ministry, deserves the united and liberal patronage of this Christian community.—These resolutions were supported by the gentlemen who moved them.

The fourteenth article of the constitution was so altered as to fix the time of the annual meeting of the Society on the third Wednesday of August, at seven o'clock, P. M. in the village of Auburn. The meeting was one of peculiar animation and interest. One sentiment seemed to pervade the minds of all present, that the time had come for a great and systematic effort to strengthen the ranks of the Christian ministry by a large addition of faithful and devoted laborers. At the meeting of the Directors on the thirtieth of September, *sixteen* individuals were received upon the funds—all preparing for College, in addition to seventeen regular Beneficiaries at Auburn. The Officers of the Society are Hon. Nathaniel W. Howell, LL. D. President. There are eighteen Vice Presidents, and thirty-three Directors. Rev. James Eells, Westmoreland, Oneida Co. is Secretary; James S. Seymour, Esq. Auburn, Treasurer.

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#### *Agencies for raising funds.*

Rev. Henry White, Secretary of the Presbyterian Branch of the American Education Society, in connexion with the Rev. Gideon N. Judd of Bloomfield, New Jersey, during the last quarter, performed an agency in Greene Co. N. Y. Ten or twelve temporary scholarships were subscribed. Much valuable information in regard to the principles and objects of the Society was communicated.

In the month of August, the Rev. Dr. Cox of New York, visited Orange County



for the same object. He preached in most of the churches in the County, and was received with uniform cordiality by pastors and people. The hope is entertained that valuable assistance will be furnished.

Rev. William T. Hamilton of Newark, N. J. has spent three months in an agency in Pennsylvania. An official report may be expected in the next number. He has found opportunity to visit all the important towns in the State. In what manner his efforts have been received, the following quotation from the August number of the Magazine of the German Reformed Church, edited by Prof. Mayer of Carlisle, will show.

"The Rev. Mr. Hamilton, of Newark, N. J., the Society's agent, who is now engaged in visiting the principal towns in this State, for the purpose of explaining the object of this Institution and creating an interest in its favor, spent a few days in Carlisle on his way to the west. His able and eloquent exposition of the utility of the Christian ministry, the necessity of an increase of the number of laborers, and the benevolent views and judicious regulations of the Ed. Society, produced a very favorable impression upon the minds of many of his hearers, and was not without its fruits. The ladies of the Presbyterian congregation have resolved to found three temporary scholarships, at 75 dollars each per year, for seven years; and the male members of the same congregation have pledged themselves to add another. In the Reformed congregation, chiefly on account of its pecuniary difficulties, no more was done, than an appointment of a Committee to make an effort to procure subscriptions for the founding of one scholarship."

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### GENERAL INTELLIGENCE.

#### CHRISTIAN LIBERALITY AT THE WEST.

In a communication from the Rev. James K. Burch, Secretary of the Presbyterian Education Society of Kentucky, published in the Western Luminary, of Oct. 1, it is stated that John W. Hundley, Esq. residing near the falls of the Ohio, has obligated himself to pay annually for seven years, the sum of six hundred dollars to the Presbyterian Education Society of Kentucky, for the purpose of affording aid to ten young men in acquiring a classical and theological education for the ministry. The same gentleman recently paid \$1,000 to the same society for founding a Scholarship.

#### *Payment of Tuition at Yale College.*

A benevolent individual has recently offered to pay the tuition, at Yale College, of ONE HUNDRED indigent pious students, who are looking forward to the Christian ministry, and who shall be under the patronage of the American Education Society. The price of tuition being \$33 a year, the offer is equivalent to \$3,300 per annum for four years. The above sum it will be recollected, forms no part of the funds of the American Education Society. It is a special deposit made by an individual, to supply a deficiency already supplied in most colleges.

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#### *Brown University.*

The faculty of this College have recently given notice that provision has been made for defraying the tuition bills, amounting to thirty-six dollars per annum, of between thirty and forty indigent students in that Institution. A part of this provision has been made for beneficiaries preparing for the ministry in the Baptist denomination, and the remainder, or fifteen, is without restriction, except that the applicant must furnish testimonials of indigence, of exemplary moral character, and of more than mediocrity of talent.

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#### *Bowdoin College.*

The corporation of this college have ordered the immediate erection of a Common's Hall, in consequence of which the price of boarding will probably be as low as one dollar and ten or twenty cents a week.

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#### *New efforts in the Evan. Luth. Church.*

The churches connected with this denomination are found principally in the States of New York, Pennsylvania, Maryland, North Carolina, and Ohio. The whole number of churches is not far from 800, and of ministers about 200. They have a monthly publication, conducted with a truly catholic spirit, at Frederick, Md. An increasing interest is felt in the great cause of benevolence. We select two or three paragraphs from an earnest appeal to their churches on the subject of the lamentable deficiency of ministers.

"The important question to which,

my Christian brethren, I would call your attention is, Has each one of you reflected how great is the harvest and how few are the laborers, and earnestly prayed the Lord of the harvest to send forth more laborers? If you have not, then you are yourself in part the cause why so many of your brethren according to the flesh, have none to break unto them the bread of life; if you have thus earnestly prayed, let me inquire have you also looked around you to see whether God answered your prayers? Whether there is not some pious young man in your congregation whom he has made willing to forsake the world and devote himself to the holy work? Doubtless, if you all faithfully discharge this duty, a great number of faithful and able ministers would be prepared for our churches already established. Missionaries for our frontier settlements would be procured, and a remnant be left to discharge at least some small part of your duty in evangelizing the six hundred millions of our race, who have never heard of the Saviour of sinners, and to whom that Saviour commanded you to preach the gospel!"

*Receipts into the Treasury of the American Education Society from July 1, to Sept. 30, 1828.*

## DONATIONS.

<i>Brookline</i> , avails of a Charity Box	8 56
Do. Cherry-tree	1 95
<i>Burlington</i> , Vt. from a clergyman	1 10
<i>Colchester</i> , Ct. Aux. Ed. Society, by E. W. Robbins, Treas. 1827	11 00
Wm. S. Turner, Treas. 1828	6 72
<i>Falmouth</i> , Fem. Aux. Ed. Soc. by Abigail Lewis, Treas.	24 50
<i>Illinois</i> , from a Lady; by Crocker & Brewster	7 00
<i>Kingston</i> , from a Friend	53
<i>Providence</i> , R. I. Fem. Ed. Soc. by Miss Ives, Treas.	25 00
<i>Rochester</i> , Windsor co. Vt. Mrs. Mary Hall	4 00
<i>Salem</i> , Fem. Aux. Ed. Soc. by Anna Batchelder, Treas.	42 77
<i>West Boylston</i> , a mite from one who wishes to aid in the great cause of truth	1 00
A friend to the Am. Ed. Soc.	4 00—138 13

## INCOME FROM SCHOLARSHIPS.

Interest on Green Scholarship	47 40
Fay Do.	26 47
Train Do.	60 00—133 87

## INCOME FROM OTHER FUNDS.

Dividend on U. S. Bank Stock	122 50
Interest on money loaned	17 73—140 23

## REFUNDED.

By three former Beneficiaries, in part	
\$100 \$67 \$7	174 00

## LIFE SUBSCRIPTIONS.

Rev. GEORGE C. BECKWITH of Lowell, from members of his ch. in addition to \$30 rec'd in May, and in part of \$75 to be made up by the church for the support of a Beneficiary	10 00
Rev. SAMUEL MILLER, D. D. of Princeton, N. J.	40 00—50 00

Received for immediate use \$636 23

## PRINCIPAL RECEIVED ON SCHOLARSHIPS.

Fay—Charlestown, 3d payment in part	178 00
Green—Boston, 3d payment in part	105 00
Morristown, N. J.—1st payment in part	300 00
Wisner—Boston, 3d payment in part	152 00
	\$735 00

## MAINE BRANCH.

<i>Augusta</i> , from Ladies	19 00
Annuity of Rev. R. Nason	2 00
J. Walker	2 00
T. Adams	2 00
<i>Gorham</i> , contribution at annual meeting	50 58
Interest on Ellingwood Scholarship	32 10
	\$107 68

## NEW HAMPSHIRE BRANCH.

<i>Dunstable</i> , by Ladies, to constitute Rev. HANDEL G. NOTT, Life Member	30 00
<i>Ringe</i> , Young Men's Benevolent Society	18 00
<i>Wilton</i> , Fem. Ed. Soc.	9 25
Rev. JAMES D. FARNSWORTH and others, to complete the sum to constitute him a Life Member	10 00
<i>Pelham</i> , by Ladies, in part, to constitute Rev. JOHN H. CHURCH Life Member	12 00
Annual subscription of Rev. John Woods and Mr. Joseph Shattuck	2 00
Interest on money loaned	1 80
<i>Nelson</i> , avails of a Charity Box	1 27
<i>Bedford</i> , a Roll of Cloth from a Lady	
	\$84 32

## CONNECTICUT BRANCH.

Interest on money loaned	92 22
<i>Wethersfield</i> , (Newington Soc.) Ladies and Gent. to constitute Rev. JOAB BRACE a Life Member	30 00
<i>New Haven</i> , from a feeble, aged Female, in part towards constituting Rev. SAMUEL MERWIN a Life Member	20 00
<i>Middletown</i> , from Fem. Ed. Soc. to constitute Rev. JOHN R. CRANE a Life Member	30 00
	\$172 22

## PRESBYTERIAN BRANCH.

<i>Laight St. Ch.</i> John Rankin and Jas. Brown, \$75 each	150 00
A. S. Roe	10 00
Cash (donation)	1 00
Archibald Falconer	75 00—236 00
<i>Young Men's Ed. Society</i> by F. Howe, Treas.	56 00
<i>Brick Church</i> , F. Howe Treas.	
M. Allen 50, J. D. Holbrook 37, 50	87 50
Samuel Brown 5. D. Oakley 10	15 00
H. H. Schieffelin	5 00
L. De Forest, G. Hannah 25 each	50 00
G. Douglas, Miss B. Ivers 75 each	150 00
Abijah Fisher, Horace Holden 37, 50 each.	75 00
Wm. Whitlock, Jas. C. Halsey 37, 50 each.	75 00
Fisher How, Moses Allen, 50 each	100 00
Collections, &c.	248 00
Wm. J. Ackerly, donation	2 00—807 50



<i>Murray St. Ch.</i> George Gallagher	100 00
<i>Cedar St. Ch.</i> Col. Richard Varick	200 00
N. L. & G. Griswold	150 00
Male Teachers Sab. Sch. No. 19.	75 00
Stephen Whitney	100 00
Najah Taylor	50 00
Robert Buloid	50 00
Lebbens Loomis	20 00
Cash 30, 25, 10, 6, 5.	76 00
Caleb O. Halstead, semi. an. subs.	37 50—758 50
<i>Rutger's St. Ch.</i> Wm. Seaman, Eli	
Benedict, 10 each	20 00
H. Bool 2, a friend 1	3 00—23 00
<i>Pearl St. Ch.</i> John Borland	75 00
<i>Newark</i> , Wm. Wallace, on Temp'y	
Sch. in advance	525 00
David Nichols	15 00
Wm. Woodruff 5, A. Woodruff 2, 7	00—547 00
<i>Princeton Coll.</i> President Carnahan	30 00
<i>Catskill</i> , Orin Day for 1 Temp. Sch.	75 00
D. Porter Do.	10 00
S. D. Woodruff Do.	2 00
Abel Bran Do.	10 00—22 00
A friend by Rev. Mr. Hamilton	5 00
N. G. Elliott, on acc. Young people's	
1st Scholarship	2 00
J. G. Elliott	3 00
Henry H. Hyde, 2, C. E. Osborne 1.	3 00
Rev. Nicholas Patterson, on account	
of Hon. Membership	20 00
Jno. P. Jackson 2, Edson Park 2.	4 00
Jona. Miller	2 00
Miss Mary Underwood	5 00
Goshen Congregation, to make their	
Pastor, Rev. EZRA FISK, D. D.	
a life member	24 00—68 00
	\$2,798 00

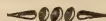
Total in the above lists, \$4,533 45.

enlarged policy should be pursued, in appropriating aid to young men of piety and promise, of different denominations.

**QUALIFICATIONS OF CANDIDATES FOR PATRONAGE.**—Unequivocal testimonials must be produced, from serious and respectable persons, of *hopeful piety, promising talents, and real indigence*; the applicant must make a declaration, that it is his serious purpose to devote his life to the Gospel ministry; he must be in a way to pursue a *thorough* course of study; and he must exhibit satisfactory evidence, in every stage of his subsequent progress, of diligence, literary progress, morals, and piety. When an applicant is furnished with these testimonials, which should be *sealed* papers, he should make application himself, or by means of his friends, to the *Secretary* of the General Society, or to the *Secretary* of some Branch Society in his vicinity, if he prefers, who will immediately inform him what steps he is to take in order to obtain aid from the funds.

**AMOUNT APPROPRIATED.**—Besides occasional *gratuities*, in clothing, books, &c. \$48 per year are appropriated to young men in academies, called the *first stage*; \$72 to those in college, or the *2d stage*; and \$80 per year to those in theological seminaries, which is the *third stage* of education. The appropriations are made *quarterly*, unless for special reasons a longer period is requested.

**NUMBER OF YOUNG MEN WHOM THE SOCIETY WILL PATRONISE.**—*All* of proper qualifications, who apply and conform to the Rules. On this point, the Directors have but one answer to give. They never have, and trusting to the liberality of the Christian community for the necessary resources, they never will turn away any applicant, who, in the best judgment which they can form of his character, possesses the qualifications required in the constitution.



## CONCISE VIEW OF

### THE AMERICAN EDUCATION SOCIETY.

**OBJECT.**—To educate indigent young men, of suitable character, for the Christian ministry.

**HISTORY AND ORGANIZATION.**—The Society was formed in 1815, and incorporated by the Legislature of Massachusetts, with ample privileges, in 1816. The members amount to 400, reside in 20 different States, and belong to five denominations of Christians. The executive business of the Society is committed to a board of 13 Directors, chosen annually, who meet regularly on the 2d Wednesday of Jan. April, July, and Oct. and oftener if necessary. Branch Societies are established in different portions of the country, whose boards of Directors have a *local* jurisdiction, and administer the concerns of the General Society, in conformity with the principles of its Constitution, and with the Rules of its Board of Directors.

**GENERAL PRINCIPLES.**—The following positions are received as axioms:—That the good which the Society is to accomplish must depend, under God, upon the *character* of the men whom it patronises; that the enterprise should be conducted with reference to the *entire wants of our country, and of the world*; and that the foundations of the Institution should be laid as *broad and permanent* as possible. These general principles make it necessary that care be taken in the *selection* of beneficiaries; that the education required be *thorough*; that aid be afforded in such a manner, and to such an extent, as to prevent serious embarrassment, and at the same time to excite to effort and economy, and to promote *strength and energy* of character, which object it is found, on experience, is better obtained by a system of *advantageous loans* than by a simple *charity*; the same leading principles suggest the importance of a faithful and affectionate *pastoral supervision* over all who are patronised, through the different stages of their education, and the necessity of a *regular and permanent income*, in order that this great object may be effectually secured; and they require that an

Rev. E. CORNELIUS, Sec'y of the General Society, Andover, Mass.

Mr. B. B. EDWARDS, Assistant Secretary.

WILLIAM ROPES, Esq. Treas. of Do. Boston.—Donations to be left, for the *present*, at No. 45, Central Wharf; or if left by ladies, they may be deposited with Mr. Aaron Russell, at the Tract Depository in Hanover Church, who is authorised to receive them.

Rev. BENJAMIN TAPPAN, Sec'y of the Maine Branch, Augusta, Me.

Rev. SAMUEL P. NEWMAN, Treasurer of Do. Brunswick, Me.

Rev. CHARLES B. HADDUCK, Sec'y of the N. H. Branch, Hanover, N. H.

SAMUEL FLETCHER, Esq. Treasurer of Do. Concord, N. H.

Rev. CHARLES WALKER, Sec'y of the North Western Branch, Rutland, Vt.

IRA STEWART, Esq. Treasurer of Do. Middlebury, Vt.

Prof. DENISON OLMSTED, Secretary of Conn. Branch, New Haven, Ct.

ELIPHALET TERRY, Esq. Treasurer of Do. Hartford, Ct.

Rev. HENRY WHITE, Sec'y of the Presbyterian Branch, No. 34, Beekman st. New York.

PETER LUDLOW, Esq. Treasurer of Do. No. 50, Franklin street, New York.

Rev. JAMES EELLS, Westmoreland, Oneida co. N. Y. Sec'y Western Education Society, Aux. to the Presb. Branch of A. E. S.

JAMES S. SEYMOUR, Esq. Treas. of Do.

**CORRECTION.**—In our account of the Maryville Seminary, p. 122, we omitted to mention that Rev. Wm. Eagleton is a Professor in the Institution.

THE  
QUARTERLY REGISTER  
AND  
JOURNAL  
OF THE  
AMERICAN EDUCATION SOCIETY.

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VOL. I.

JANUARY, 1829.

No. 7.

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To the Secretary of the American Education  
Society.

MY DEAR SIR,

The necessity that young men, who are preparing for the Ministry, should pursue a thorough course of study, especially of theological study, is a subject on which I am willing most fully to express my views, according to your request; and I can have no objection that these views should be made public, if it is your wish to make them so, through the *Quarterly Register of the American Education Society*. I only regret that the various engagements by which my time is engrossed, render it impossible for me, at present, to give that attention to the subject, which my conviction of its importance would, in other circumstances, induce me to bestow upon it. I have no doubt, however, that your readers will be disposed to regard with candor, any suggestions that I may offer on this subject; and especially that these suggestions will be thus regarded by my younger brethren in the ministry.

If I may be allowed to speak of my own personal experience, I would wish to make it admonitory to those who are coming after me. I entered on professional studies after a course

of academical preparation, extended to nearly seven years, and pursued under as good advantages as the state of the country then allowed. This preparatory course was not interrupted by *School teaching*, a practice which most unhappily prevails of late, in some of our colleges, to such an extent as virtually to reduce a *four* years' education to less than *three*, especially if we include the exhaustion of vital power under which a student must go on in college, who has devoted all his vacations to a most arduous employment. The infelicity of my case was, that my theological preparation, though acquired under the direction of a distinguished Divine and theological Instructor,\* and continued for a longer period than was customary at the time, was much *too short*. When I came to enter on my work in a large country parish, and to learn, as I soon did, how inadequate was my stock of acquired knowledge, I was driven to extremities. Besides the weekly writing of sermons, and the endless routine of pastoral engagements, I must somehow find time for that professional and general reading, which I now saw to be indispensable, and lamented that I had not accomplished to a greater

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\* The late Rev. Dr. Smalley.



extent, before entering on my ministry. The consequence was, (and I hope others may profit by the mistake,) I resorted to a course of *night studies*, which in a few years made shipwreck of my constitution.

Since the period to which I have now referred, the course of events has been such as to create a strong demand, and every year increases this demand, for higher and higher qualifications in the Ministry. The inquisitive, and enterprising, and intelligent character of the age; the resources of learning perverted by the advocates of error; above all, the wide field of moral influence opening in our Western States, and the call for men to go to the heathen, who may be safely trusted in translating the Bible, and laying Christian foundations for centuries to come;—all these, and many other considerations have opened on the Church a new era, calling for augmented resources, in the moral and intellectual furniture of ministers. In accordance with these remarks, public sentiment has most distinctly declared itself, in the establishment of Theological Seminaries, and in the patronage they have received, from the most judicious men in the land. Before these measures were adopted, there had long been a gradual falling off from the ground occupied by the early Fathers of our churches, many of whom were distinguished scholars, especially in the literature of the sacred writings.

I should think myself especially unfortunate in the following remarks, if they should make the impression on the mind of any good man, that I would exalt intellectual furniture in ministers, at the expense of personal piety. Perhaps I cannot better guard against such an impression, and show the habitual feelings of my own mind on this subject, than by subjoining in a note a few sentences from a manuscript sermon, which I delivered in the Chapel of the Theological Seminary, in this place, some months ago.\*

I hope this extract will show that it is not my habit to undervalue piety in the Ministry.

In urging the necessity of an extended course of theological study, one other suggestion seems proper, to guard against misapprehension of my meaning. Nothing could be farther from my design, than to cast any reproach on those who, like myself, en-

to cultivate the spirit of piety in our own hearts. When I remember the pioneers of the cross, trained up here for their sacred and self-denying work of gathering churches in our new settlements; and when I think of the Missionary stations among the heathen, occupied by the sons of this Seminary, I am cheered by the hope that God will bless it with his own gracious presence, and make it still the instrument of promoting his own cause. The Church expects, and has a right to expect, that we shall raise up devoted and holy men for her service. I would not say, by any means, that all our students should actually engage in Missions; but they should possess the *spirit* of Missions, or they cannot be useful, at this day, in any department of the Ministry.

“Let profound learning be cultivated here. Let interpreters of the Bible, and theologians, and preachers, who are *able* men, go from these Halls annually. Christian learning is the heavy artillery of the Ministry, against the armies of the aliens. This too the church expects of us, and has a right to expect. But the church will not be satisfied with this. She demands that from year to year, not only learned and eloquent men, but men glowing with zeal for God, and the salvation of sinners, should go from this place. On this condition, the pious Simeons and Annas of the land, ‘praying to God always, and waiting for the consolation of Israel,’ will pray *for us*;—a thousand closets will send up their supplications, in a cloud of incense, that God will bless this school of sacred learning. And when such men as HALL and FISK die, the church will know where to look for others to fill their places. But oh,—should the day come, when such a call of heaven should reach us, ‘Who will go to that post of self-denial?’—and there be none to answer, ‘Here am I;’—should the day come, when *learning* shall be the all absorbing business here, and *personal religion* be understood to be a subordinate concern, (and it will be so understood, if it *is* so,) then will the Church mourn; her confidence in this Seminary will be deservedly and irretrievably lost; and the finger of heaven will write on these walls, ‘*The glory is departed.*’”

\* “We are under special obligations

tered the Ministry, before the facilities which now exist for such a course of study, were provided. It is equally remote from my purpose to say, that every candidate for the Ministry, without regard to his age, and other circumstances, should pursue a three years' course of study in theology. But what I mean to say is, and the time in my opinion has come to say this very distinctly, that henceforward, such a course of study is short enough, as a general rule. If any one is providentially prevented from pursuing it, that should be submitted to as his calamity. I am the more confident in my opinions on this subject from the fact, that during twenty-two years' experience as an instructor of Theological students, sixteen of which have been passed in my present relations, I have heard not a few young men lament their own haste in entering the ministry, but not an individual have I known to intimate that he had spent too much time in preparatory studies.

But it is time to drop this prefatory matter, and come to the main point, why a thorough intellectual preparation for the sacred office is necessary.

When Paul says to Timothy that a bishop should not be a *novice*, there is a figurative allusion in the original word, that is very significant. Literally the expression is "not an infant." It denotes that want of knowledge or skill, which we see in a new born child, that would certainly fail of success, if set to accomplish any work requiring the strength and intelligence of a man. There is a secondary sense too, that is scarcely less pertinent. It refers to a tree or plant recently set in the earth, which has not had time to become *rooted*, and is easily disturbed by the wind or any external violence. The meaning is, that a Christian minister ought not only to be mature in religious experience, but to have a sound, well furnished understanding. Both these requisites he needs, lest being inflated with pride, he fall into the condemnation of the devil. That

stability of character which can resist temptation, and qualify a man to be a guide in the church, must come from fixed religious opinions, grounded on a thorough acquaintance with divine truth. The apostle, that he might be certainly understood on this subject, often exhorts Timothy to diligence in reading, and meditation, and study of the scriptures, the great store-house of divine knowledge; through which the minister might become furnished for his work.

In remarking on this subject then, I would advance no theories that are extravagant, none that are new,—none indeed that are not sanctioned by apostolic authority. Let any man (if in this age of light there is any man, who advocates the cause of clerical ignorance,) read the epistles to Timothy and Titus, and then answer this plain question;—did a Teacher of religion, who had the gift of inspiration to understand the scriptures, and the gift of tongues to preach; a Teacher too, born amid the scenery and customs described in the Bible, and familiar with the language in which important parts of it were written,—did he need the aid of study and reading to qualify him for his work? and can a man, who has not one of all these advantages, be qualified for the same work, *without* study? How is he to know what is in the Bible, till he has *studied* the Bible? and how can he *study* the Bible, so as to have, concerning what is peculiar in its language, local allusions, and usages, the knowledge requisite for a public Teacher, without much reading of *other* books? Does he claim to be an inspired man? Let him stand forth and prove his inspiration by working a miracle. Just as well may his hearers claim to be inspired, so as to have no need of him, or of any one, as a religious Teacher?

Now the positions; which I would take to show the connection between *intellectual furniture* and *success* in a minister are these four;—a man must have *knowledge* himself, before



he can teach others;—he must have *capacity* to learn, before he can acquire knowledge;—he must have *time* to learn; and he must have *instruction*. The first is self-evident. The second admits no diversity of opinion, except as to the *degree* of native talent, which is necessary to a minister. Concerning this too, all will agree thus far, that the highest powers of genius may find ample scope in this work; and that on the other hand, decided weakness of intellect is a disqualification. He that stands on middle ground, between these two limits,—he that has a fair average of native talent with other men, may with a good heart, and adequate culture, be a successful minister. *Good sense he must have*; but brilliant powers are by no means indispensable.

It is self-evident too, that he must have *time* to learn, before he can hope for success in his work. Common sense decides so, in regard to *all* acquisitions, which are to be made by *study*. In the first schools of Europe, established for the two great professions, law and medicine, the period of study is *three, four*, and in some cases, *five* years, superadded to an academical education. In the same departments, three years of professional study is made a legal requisite, in different parts of our own country. But is the care of men's *immortal* interests a business, that demands less maturity of preparation, than that of their *bodies* or *estates*? Is the interpretation of the sacred oracles, and the preaching of the everlasting gospel, so trifling an affair, that it may be safely left to any novice, who chooses to undertake it? Plainly, he cannot be a successful teacher in the church of God, who has not had *time* to learn. The knowledge that he needs is to be gained, not by intuition, not by inspiration, not by any "royal road," but by patient, long continued study. Solomon has told him all the secret of gaining this knowledge; he must *dig* for it, as for hidden treasures.

Need I add that he must have *instruction*? The obvious necessity of this was felt by the fathers of New England, those pious and sagacious men, who founded colleges, with the primary view of raising up an educated ministry, for their descendants. And to these wise provisions, men of like spirit have added the endowment of Theological Seminaries, that the sons of the church, instead of rushing self-taught into this work, might enjoy the best advantages of professional instruction.

But it is said, "how can a young man of ardent piety spend year after year in preparatory study, while there are so few religious teachers, and so many destitute churches, and perishing sinners around him? That young man ought to go at once to these starving souls with the bread of life." So, excellent men, and even ministers, have argued, and often remonstrated with the pious student, and perhaps have thrown him into serious perplexity as to his own duty. Now to relieve this perplexity, should he come to me for counsel, I would ask him,—Why did *Christ* delay the commencement of his ministry till he was thirty years of age? Was he not as well qualified as you to preach at twenty-five? Were there no perishing sinners around him? Was there no lack of ministers then to teach the way of God in truth? Had you been in his place, you would have begun to preach, it seems, just so soon as you had happened to feel deeply the dreadful condition of sinners; and would have summoned to your aid, not *twelve* apostles, but *twelve thousand*. Are you then more wise than Christ? more benevolent than Christ to the souls of men?

Besides, is a young man of course qualified to be a religious teacher, because he is ardently pious? Then the wisest men, in every age, have been mistaken. Then Colleges, and Theological Seminaries, and Education Societies, are a useless incumbrance to the world. But if prepara-

tion is *necessary*, God has decided that these vacant churches and perishing sinners must *wait*, till the preparation is made by *study*, for it is not made now by miracles. And there is no hardship, on this supposition more than on the other, if piety were all that the churches should desire in ministers, still they must *wait*, for God to make pious men. For if all such men, who hope to enter the ministry, were taken from our Seminaries, and Colleges, and Academies too, and made preachers at once, the cry for more laborers would still come from every corner of the land.

Still some may urge by way of objection that facts, and the aspects of Providence, are against this reasoning. Ministers have been very successful with but little study; and the wants of the world are so urgent, that we must dispense with preparatory qualifications, except a good heart and good sense.

That such men as John Newton and Thomas Scott have been a great blessing to the church, it were as idle to doubt, as it is, that their usefulness would have been far more eminent, with an adequate early education. But see what is the result, if you try the principle assumed in the objection by common sense. A man of capacity and integrity, is a farmer, a skilful farmer; does it follow that, with all his good sense and knowledge of husbandry, he could manage a *ship* in a tempest? and if he should do it, would it therefore be safe to commit all the concerns of navigation to farmers? Another man is a skilful *merchant*, and knows the quality and price of every article he deals out to his customers; is he therefore qualified to deal out *medicines* to the sick? Another is a skilful *lawyer*; but give him the surgeon's knife, and call him to perform an operation; are you sure that he would do it with success? I need not wait for an answer to such inquiries. Then take this farmer, this merchant, this lawyer, and suppose each to be ardently

pious, if you please; and ask common sense whether he would, of course, be a successful interpreter of the Bible, or preacher of the Gospel?

If any one demands that I should tell, more particularly, *how* deficiency in theological knowledge will hinder a preacher's success, I answer,—In the first place, his public instructions will fail to interest intelligent hearers. Some such hearers he will have, in this age of mental activity; when reading and thinking are so customary, even among common men. Should they be satisfied for a few weeks or months, they will ultimately come to perceive, that his sermons are trite and feeble in thought. This result is quite certain, if he is only a common man, with common efforts.

Or, in the second place, if he aims to retrieve the past deficiencies of his education, by great and special efforts, in his preparations to preach, while, at the same time, he sustains the great, and various, and arduous duty of his office, *he is a dead man*; he will sink into hopeless infirmity, or a premature grave.

Or, in the third place, if he attempts to bring up all arrears, by incessant study, while he saves his life by neglect of pastoral duties, though he should become a tolerable *preacher*, he is a *dead man* in another respect; there will be a sad failure in the amount of his usefulness.

Facts are full of instruction on this subject. Not a few young men of bright promise, who might have become champions of the truth, have been so impatient to hasten into the ministry, that they have fatally blighted their own prospects; and instead of attaining to distinguished success, have scarcely reached the point of mediocrity. The minister now, whose maxim is to expect little things, and attempt little things, mistakes the day in which he lives. What was *knowledge*, in the thirteenth century, is *ignorance* now. What was *energy* then, is *imbecility* and *stupidity* now. As was said in another case, it becomes



not our sacred profession, in this period of intellectual progress, to remain like the ship that is moored to its station, only to mark the rapidity of the current that is sweeping by. Let the intelligence of the age outstrip us, and leave us behind, and religion would sink, with its teachers, into insignificance. Ignorance cannot wield this intelligence. Give to the Church a feeble ministry, and the world breaks from your hold; your main spring of moral influence is gone.

Go on then, my dear Sir, in the arduous and exalted work to which you are devoted. God grant you success in the noble enterprise of multiplying able and holy ministers of his truth. It is a cause for which good men have prayed and will pray, without ceasing. It is a cause on which God has smiled, and will smile, with approbation.

Very sincerely your friend  
and brother,

E. PORTER.

Theol. Sem. Andover, Dec. 1828.



THE IMPORTANCE OF AN ENLIGHTENED  
AND VIGOROUS EFFORT IN THE CAUSE  
OF CHRIST.\*

The government of God, as exhibited in the natural world, presents the indissoluble connection which exists between antecedents and consequents. Such are the laws of nature, that we are not left to form our opinion from *mere conjecture*, what will be the result of a given cause. This remark is applicable not only to the material Universe, but to those laws also which govern the mind. Every great political change in our world, instead of resulting from fortuitous events, has been the legitimate effect of causes brought to act upon the minds

of men. Hitherto this world, for the most part, has been governed by a few master spirits. And *how* has this been done? By seizing evidently upon the known principles of human nature, and presenting to the mind such motives, as influence to action. Nor do these men relinquish their favorite schemes, where the bare presentation of motive proves unavailing. Acting with steady regard to their grand object, they accompany argument with an importunity and pathos, which not only influence the judgment, but move the energies of the soul. Hence we see that every illustrious achievement, performed by the agency of man, has been the result of vigorous effort.

What but the unexampled fortitude and perseverance of Peter the Great established the government—extended the territories—and gave permanence to the gigantic empire of Russia? Trace too the history of the noted French emperor, crushing thrones and sceptres beneath his feet—urging his frightful course across the Continent of Europe; and we have an illustration of the same principle, that vigorous measures, in any cause, whether good or bad, cannot fail to produce great results. For twelve hundred years we have seen one of the fairest portions of our globe blasted by the efforts of a single man. Whence is it, that the Arabian prophet has so long riveted his falsehoods,—and held his cruel sway over so extensive a portion of the human family? Not surely because his pretended revelations were deserving of credit; nor because his despotism did not merit the execration of all. But we account for his influence, from the simple fact, that he adapted his measures to the end he wished to accomplish. Take for example also the case of Peter the Hermit. A more eminent instance of the influence of an individual was never perhaps witnessed. With neither fame nor resources, this enthusiastic monk conceived the bold enterprise of arousing Europe to march to Palestine,

\* It may be proper to remark, that this piece was delivered, as an address, at the Commencement of the Theological Seminary, Auburn, in August last. This circumstance will explain the writer's allusions to subjects of a local character, and being kept in mind, will enable the reader to peruse the whole with more advantage. When the *spirit* of this communication shall animate all who are coming forward into the sacred ministry, the annals of the church will tell of still greater and more glorious triumphs of truth and benevolence.—*Eds.*

and rescue the holy land from the sacrilege of infidelity. Having himself performed a pilgrimage to the sacred sepulchre, he points out to his astonished countrymen the untold abuses poured on the christian name by the unprincipled Saracen. With a zeal which became a worthier cause, he urges all to fly to the holy combat, and exterminate the ungodly foe. And what was the effect? All Europe was in motion. Its moral fabric was convulsed. Noblemen, and artisans, priests, and peasants hastened with enthusiasm to the field of imagined glory. The storm of public feeling was raised, and neither reason nor authority could guide its course. Under the cross-spangled banner there was a tremendous rush of the European nations, bearing onward no less than six millions, eager to share the honours of these days of Chivalry. Nor were they disheartened by the abounding obstacles which met them on every hand; "*Onward, exterminate the infidel*" was the cry, until there marshalled no less than seven hundred thousand on the plains of Asia.

Now in view of the fact, that such wonderful effects are accomplished by the exertions of fanatics, and those who address themselves to the depraved passions of men: why, we ask, may not *moral and religious motives* be brought to bear on the mind, which shall produce effects on the cause of Christ, more extensive—more glorious in their results, than all the splendid achievements of which the men of this world can boast? Decisive action we see is essential to the accomplishment of great results. Causes in the moral world, no less than in the natural, must ever be proportioned to the effects to be produced. On this principle, what, I ask, has been done to justify the expectation, that God, through the scanty means provided by his people, is speedily to subdue to the obedience of faith, this apostate province of his Empire? O let us not talk of victory, since all that has been done scarce bears a re-

semblance to the hum of preparation, which precedes the day of battle. Too long has the church slept under the preposterous belief, that God would convert the nations, without their co-operation. So thought not the apostles, when they bore the cross of Christ into heathen countries, and breasted the storm, which the combined hatred of an apostate world raised against them. So thought not the reformers, when they girded on the panoply of heaven—unmasked the abominations of Antichrist—shook the Papal throne to its base—and bid an enslaved world behold once more the pure light of the Gospel.

To see more distinctly the importance of vigorous effort, we have only to *compare the present with the past,—contemplate the facilities which invite to effort,—and the dangers to be apprehended, if these efforts are not made.*

Fifty years since, and what but one dark unbroken cloud rested upon all the Pagan world? Where was found the fervent—the heaven-piercing prayer—the self-denying effort, for the salvation of benighted and perishing idolaters? But the thrilling command of a risen Saviour, has at length pierced the heart of here and there a pilgrim to Zion. Many a dark and Pagan region, surrounded by the munitions of a sanguinary despotism, has already been invaded. The strong holds of Paganism are crumbling. Systems of error venerable for their antiquity are abandoned and despised. The savage of the wilderness has been tamed—the Hottentot enlightened,—while the dark picture of human wretchedness has been brought to light, by researches made on heathen territories. We rejoice that we may witness the glorious results, which have attended these exertions in our own, and in foreign lands. It has been computed that no less than fifty thousand, within the last half century have been rescued from the darkness of Paganism. But by whom has all this been effected? It has mostly been accomplished by a few of the pious



poor. Among all the enlightened christians in Christendom, not one out of fifty, has scarcely done any thing: and even among those who have professed to embark in the benevolent enterprises of the day, probably not one in five hundred has done to the extent of his ability. Since then we have witnessed such signal results, and that too from a mere fraction of Christendom, what might we not expect from an enlightened and vigorous effort by all the friends of the Redeemer? It requires no nice calculation to show that the moral power brought to bear upon the cause of Christ, may with perfect ease to God's people be increased an hundred fold.

The facilities also which now invite to effort are of the most encouraging character. Long have many of the Eastern nations been held in ignominious servitude by Pagan, Papal, and Mahomedan powers. But the golden age of these powers has long since passed by: and while we look forward with confidence to their downfall, we rejoice that we already behold the rapid wane of Mahomet's power; while Popery has long since received its death wound. We have only to glance our eye over the world, and we see that all the political revolutions for the last thirty years have been but so many preparatory steps for the triumphant spread of the Gospel. A spirit of free inquiry has gone forth through the nations, which no combination of human power can ever quench. There is a movement in the civilized world, which indicates the approach of some mighty moral revolution. The Press, that engine of intelligence, hitherto trammelled in some countries, is now bursting from its restraints. The tide of public feeling, in favor of humane sentiments is rapidly rising, and we trust will ere long sweep away the last relic of oppression and barbarity.

Among the encouragements which invite to effort, none deserves such prominence, as the success of those benevolent institutions, which have

already become the glory of our age. These, like so many gushing springs, are destined, we believe, to water the parched deserts of our world, and clothe them in the verdure of Eden. The Church possesses an untold amount of moral power;—her means are adequate to the exigencies of the age, and nothing but vigorous efforts are requisite to move the world. But it is no less important that our efforts should be *enlightened*, than that they be *vigorous*. In moving forward the engines of our holy artillery, we need the concentrated wisdom of those, who in divine Providence are appointed to lead on "the embattled hosts of God's elect:" yea more, we need the unerring Spirit of truth to guide and sanctify every effort. Injudicious measures will prove weapons in the hands of a taunting world. The spies of the enemy with an eagle's eye scrutinize every effort, which is directed against the kingdom of darkness, and neither groundless insinuations, nor vile detraction are wanting to prostrate the labor and influence of the Lord's anointed. While we speak therefore of the means within reach of the Church, let us remember that the Enemy of all righteousness is far from being destitute of resources. In proportion as his influence is curtailed, so will be his madness to maintain his throne. The efforts of this mighty Prince proclaim that his empire will not be wrested from his grasp, without a desperate struggle.

There was never a time which so loudly called for effort,—a time so favorable to push the conquest of the Cross. Hence in relaxing effort, or acting merely on the defensive, we have reason to apprehend alarming consequences. Why then, at this auspicious and critical era should we not rise at once to an unparalleled vigor of enterprise, the glorious results of which would issue in the splendors of millennial day.

To say nothing of Pagan and other darkened nations, we have only to regard the critical state of our own

country, and we see the immeasurable importance of the effort here contemplated. I need not say that we have arrived at a crisis in the history of this Republic, on which is suspended our weal or wo!

"There is a tide in the affairs of men,  
Which taken at its flood leads on to fortune,  
Neglected, *all is lost.*"

The time has arrived and the momentous question will soon be decided. Shall the institutions of heaven be blotted out,—shall the bonds which bind man to his Maker be sundered,—and all the bright hopes of our country's glory be dashed forever? or shall the Church rise in the strength of God, and break through the mighty barrier of an *enslaving, corrupted, public sentiment*? *This is our only alternative.* There is a spirit abroad in our land more threatening in its consequences, than the famine—the pestilence—and all the dread artillery of war;—a spirit which demands unlimited indulgence, which seeks to break down every thing that is holy, and would sweep from creation the last hope of a sinking world. What period in our country's history, has been more distinctly marked, with the struggling exertions of infidel and ungodly men, to pour contempt upon the laws of heaven—and to poison youthful minds with sentiments coined only in hearts vengeful and dark as their own? Our infant Republic is in danger of becoming an infidel giant, at whose feet, all the arrows of truth shall fall powerless. What says fact upon this point? Let those clubs of infidelity, and other associations of the wicked, in our populous cities answer. In some parts of our country the grossest forms of wickedness prevail: and even in our own State a combination exists, which, if successful in its efforts, will sweep away the barriers of virtue, and bring our country to what infidel France once was—reeking in blood—and scathed by the blighting curse of an avenging God. Let the institutions of Jehovah be despised—his name profaned—his holy Sabbath, that mighty pillar in

his moral kingdom, be prostrated, and our liberty is gone! Tyrants from afar may rejoice in our ruin—while over every valley and mountain in our land shall echo the dirge of our downfall. *I repeat it, the crisis has come, when a bold, decided, enlightened, and vigorous effort must be made,* lest this threatening tide, more dreadful than Vesuvius' lava, shall sweep its desolating flood across the loveliness of our heritage.

The glory of God demands this effort. When vice and irreligion are lifting their fearless heads, and with unblushing effrontery, sounding their shrill clarion, and waving their dark banner, shall the sentinels on Zion's watch-tower forbear to sound in deepest tones the trump of God,—and awake the slumbering armies of Israel? When against the cause of Christ is arrayed the malice of an ungrateful world;—when infidelity with its watchful eye is prowling about the fold of Zion; let not the friends of Zion's King be slow to repel the enemy and guard the precious lambs of Jesus.

In view then of the results which never fail to attend enlightened and vigorous efforts;—in view of the facilities now afforded to establish the claims of heaven, or sow the seeds of impiety; in view also of the peculiar and trying crisis, which the history of this and other countries now exhibits, we believe the providence of God imperiously calls for a strenuous,—a mighty effort, such as the world has never witnessed. Let but the divine glory—and the deliverance of a world in bondage become the all-absorbing object—the concentrating point of holy enterprise; and then, in the bright vision of faith, *we behold the church triumphant—her enemies confounded.* Then with thrilling emotions, we anticipate a participation in that ceaseless anthem of the redeemed throng—when ours shall be the joy of those, who have contributed their influence in hastening this grand consummation.



UNION OF AGRICULTURAL AND MECHANICAL LABOR WITH STUDY IN ACADEMIES.

The experiments which have been made on this subject prove, that it is practicable to combine labor with study, without retarding literary progress, and with decided advantage to body and mind. No one who has watched the operations of those institutions which have been formed within a few years past, upon this plan, can doubt that a student, who feels disposed, may even defray a considerable part of his expenses by the avails of his labor, and yet, take no more time from his studies, than is wanted to preserve a vigorous constitution, and to promote intellectual energy. Whatever difficulties exist in the way of introducing systems of agricultural and mechanical exercise into those institutions which have been long established, and which have been conducted upon other principles, facts show, that it is easy to make such systems a part of the routine of every day duties in other Seminaries, and especially in Academies. In the "Christian School" at Dexter, Maine, it is provided in the Constitution, that "every teacher and scholar shall work at least four hours every day, when able, in some employ suited to his health." The Maine Wesleyan Seminary, at Readfield, has a farm and mechanic workshop connected with it, and many of the students pay the whole or part of the expense of board and tuition, by laboring every afternoon. A similar experiment has been made with success, at Whitesborough, N. Y. in the Oneida Academy. The trustees state, that the income of the farm exceeded the first year, by \$150, the expense of its management, and the board of the students. Similar Academies are about to be established in the vicinity of Philadelphia, in New Jersey, and in other parts of the country.

But why is it necessary to restrict these important advantages to new

Institutions? Why not connect them with every flourishing academy? The reasons which apply in one place, apply universally; and something must be done speedily, on an extensive scale, or the interests of education will suffer, the lives of many talented young men will be sacrificed, and the church will be deprived of the services of some of her most promising candidates for the ministry.

Let a farm and a work shop be added to every one of our most respectable and useful academies. Let them be placed under the superintendence of an experienced and faithful man, who may, at the same time, act as steward, and open a commons for the board of students. Let all, who desire it, be admitted upon condition of spending a portion of every day, say three or four hours every afternoon in labor, either in the field or in the work shop, according to the directions which they may receive from the Superintendent, and for this service, let them receive board, and where it can be afforded tuition, also.

The time is at hand when such institutions will be in greater demand than any others. The Education Societies of the country will seek them, as the most suitable places for the education of those under their care; since here they will need less aid, from others, and enjoy important facilities for helping themselves, without loss of time, or health, and without being compelled to resort to the practice of *keeping school* for so large a part of their preparatory course, and thus of materially abridging their opportunities for a thorough education. Such institutions will be sought by indigent young men themselves, and they will be fostered with lively interest by the community. Fifty such academies are wanted, in the United States, at this moment; and it will not be many years, it is hoped before there will be double that number.

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**NOTICES OF PUBLICATIONS.**


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A Discourse delivered by Alva Woods, D. D. at his Inauguration as President of Transylvania University.—Lexington, Ky. 1828.

We are glad to see that sentiments so just and enlightened, as those contained in this discourse, and in several addresses which we have seen from President Lindsley, of Nashville, are disseminated among our brethren of the West. They cannot fail to produce much valuable fruit.

President Woods very properly takes occasion to illustrate the influence of intellectual and moral education; its generous influence on Society; its bearing on the three learned professions, and through them on the great interests of this country. Many of his remarks are judiciously adapted to the circumstances of the people whom he was called to address. Appended to the discourse is a list of the officers of Transylvania University, a statement of the course of study, &c. We learn that seventy students have been admitted to the Institution since its reorganization, and that there are forty attached to the preparatory school.

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A Sermon delivered at the Dedication of the New Chapel in Williams College, Sept. 2, 1828, by Edward D. Griffin, D. D. President.

This sermon contains a detailed history of the College. The venerable President dwells with much feeling upon the revivals of religion which have blessed the Institution, and upon the distinguished part which its sons have taken in originating and extending the spirit of missions. Gordon Hall, and Mills the friend of Africa, or rather the friend of man, were educated at this Seminary. The whole number of graduates from Williams College is six hundred and seventy-three. More than one third have become preachers of the gospel. The present prospects of the Institution are encouraging.

Map of Palestine, published by the Massachusetts Sabbath School Union.

We can recommend this map as a valuable assistant to all who are engaged in Sabbath School and Bible Class instruction. All the important divisions of the Holy Land, the principal towns, and interesting individual objects are marked with great distinctness and prominence. The elaborate and beautiful map of Ingraham was intended for a different object,—to satisfy the inquiries of the accurate biblical student, and for the use of all who have the time and means to investigate fully the Geography of Palestine. The map of the S. S. Union will accomplish, we believe, a most valuable purpose. It comes at the moderate price of one dollar.

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A Gazetteer of Massachusetts, by Jeremiah Spofford, M. D. 1828.

The author of this Gazetteer has evidently been unwearied in his investigations, and judicious in the selection of his materials. We hope that he will be amply remunerated for his labor, which, in the nature of the case, must be extreme. There are omissions and mistakes unquestionably; but no one, who is at all acquainted with the difficulty of investigations of this sort, will think it strange, or worthy of reproof. A valuable map of the State is prefixed.

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We learn that the Rev. Gardner B. Perry of Bradford, Mass. is engaged in preparing a Gazetteer of the Literary Institutions in this country. It will embrace an account of Colleges, Academies, distinguished Private Schools, &c. which have existed, or do now exist; the systems of education adopted; all important improvements; the success of the various plans, so far as it can be ascertained; and at the close, a general survey of common School Education in the several States. Such a work, properly executed, will be invaluable.



We hope that the author will persevere in his undertaking. The subject is one, which he has long regarded with the eye of an intelligent observer, as well as with the advantage of much personal experience. A serious difficulty, in prosecuting such a work, lies in collecting the necessary materials.—Travelling agents of benevolent Societies, might, perhaps, in some instances, be of service in transmitting important printed or other documents, and they would no doubt cheerfully take charge of such as might be intrusted to them.

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Second Annual Report of the Directors of the New Hampshire Branch of the American Education Society. Rev. Charles B. Hadduck, Secretary.

This report possesses a value which renders it deserving of a much wider circulation than the limits of the Branch Society, on whose account it was specially prepared. It is the clear, powerful reasoning of a mind thoroughly disciplined and stored with solid learning, on a subject which we are happy to see is attracting deep interest, among the friends of an enlightened Christian ministry. We subjoin the following extract from the report, in which the same sentiments are maintained, that are so forcibly and satisfactorily illustrated by President Porter, in the present number of the Quarterly Register and Journal.

“We know, that knowledge which tends not to fit men for usefulness, is vain and will vanish away. But we know, too, that no great good can be done, in this age especially, without thorough discipline, and perfect control of the mental powers. There must be mind, or there can be no influence. And there can be no mind, of an efficient and useful character, without patient and long continued training of the faculties—without intimate and persevering communion with other minds—of the living or the dead. Mental *exercise* produces mental strength, and prepares for manly exertion. To mental exercise the motives, and the only motives, are found in suggestions from without—from material nature, or from other minds. When the student reads a book, understandingly and thoroughly, the effect of it is to conduct his mind through all the successive states of perception, of reasoning, of imagination, and of emotion, through which the mind of the author passed

in the composition of it. And the great use of this effect is, that, like the effect of swinging the sledge on the arm of the smith, it produces new vigor and susceptibility of exertion, communicates the well known power of habit, the habit of mental action; a power like that acquired by the smith, susceptible of application to any purpose for which it may be needed. From every effort which the mind makes to take in the conceptions of the poet, to embrace the conclusions of the philosopher, or to apprehend the distinctions of the logician and the philologist, it is training, it is accumulating power for efficient action in the service of mankind. Nor has invention yet discovered any other mode of improving the mental powers. If the effect be produced, if the powers of the mind be really developed, and in due proportion, no matter how short or how easy the process. But let us beware, lest in abridging the process we fail of the end. The time may come, for aught we know, when the truths of science may be ground out by machines, improved on the concentric circles and wheels of Lully and Kircher, the cylinders of our own enthusiastic Grammarian, or the equally ingenious and more modest contrivance of the professor of Lagado. Ideas may be forced into the mind by wind or steam; but no device has yet been conceived or attempted, by which intellect can be developed, or a single power of the mind strengthened and perfected *without ideas*. And until new modes of acquiring them are discovered, it cannot be unwise to employ the old ones, at whatever expense of time and patience.

We have dwelt, it may be thought, too long on this topic. But it has seemed to us worthy of particular attention from the clergy of this time, and from all engaged in advancing men to the ministry. In no class of the community is the characteristic action of the age more strikingly exhibited, than in the ministers of the Gospel. From the time the youth indulges the purpose of preaching, the objects which occupy his thoughts are the great charitable enterprises of the day; the production of effects palpable, describable and immediate; influences somewhere, at home or abroad, which shall mark his success, and go to magnify the animating and imposing triumphs of Christianity, spread out on the pages of our Religious Magazines, Reports and Newspapers. Practical and immediate effect is ever in his view. As soon as he is settled his church and parish, too, under the influence of the same spirit, are calling upon him for an amount of parochial duty, which seems to leave no time for study, and scarcely time for the most hasty and imperfect weekly preparation for the pulpit.

“Let the standard of intellectual character in the ministry, and of theological knowledge be depressed, let the attractions from the study be multiplied and strength-

ened for a few generations, and the consequences are obvious—Learning will again be disesteemed in the church; thorough preparation for the ministry will be neglected; and if history deceive us not, ignorance of God, and insensibility on the subject of eternal life, will return to brood over the world for another thousand years. The tide of benevolence will ebb; the streams of charity will stagnate; another Wickliffe and another Luther must be raised up by the fostering hand of knowledge, and the inspiration of God, to wake the world from another sleep of ages.

“The consequences we deprecate are not, indeed, in their nature sudden. They are not to be expected in our day. But so surely as the standard of learning and theological research is depressed among the clergy, the clergy will sink towards insignificance and contempt. So certainly as the amount of mind in the service of the church is diminished, the great results of mental energy will dwindle away. If the intelligence and judgment which have been applied to the explanation and application of the truths of the Bible, are lessened and disesteemed, the reasonableness and beauty and power of those truths will disappear. Open the volume of history, and you will find, that the Bible has reflected upon every age the character of the clergy of that age. Unchangeable, indeed, it has itself remained from generation to generation: but unchanged it has not appeared to men. Like the sun it has been fixed, an unfading, unvarying light in the moral firmament. But its effulgence, like that of the sun also, poured upon the world by an ever changing medium, and reflected from ever changing objects, has exhibited in succession, all the hues which light can assume.

“The evils on which we have dwelt it is the direct tendency of Education Societies to prevent. They aim not only to *multiply* the preachers of righteousness, but to give them effectual aid in obtaining a competent preparation for their work, to give them an impulse, at the outset, which shall carry them forward in the pursuit of knowledge against all the counteracting influence of the spirit of the time, and the pressing calls of active life.

“Doubtless the increased and increasing demand for ministerial labor will call forth supplies of some kind. If intelligent and qualified preachers cannot be had, the ignorant and incompetent will be employed. The call of an excited people for religious privileges and spiritual guidance will, to some extent, and in some manner be answered. It is in no small degree in the power of Education Societies to say to what extent and in what manner this call shall be answered. Could we train and send forth yearly, one hundred thorough bred and right minded clergymen, we should not only, in the best manner, prepare for usefulness

so many individuals, but we should set up here and there over the land so many *models* of the clerical character, to show the people what Pastors should be, and what Pastors may be had to break to them the bread of life, and to guide the feet of their children in the paths of salvation. \* \* \* Who then shall tell the blessings, which it is in our power to confer on our country, in all time to come, by doubling and trebling this number?”

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### MISCELLANEOUS.

#### ADVICE OF REV. SAMUEL PEARCE TO A PIOUS STUDENT.

The following letter was written by the eminently devoted Samuel Pearce, Baptist minister in England, to a young man who was about to enter Bristol academy, and who had applied to him for advice, how he should best improve his time. It may be read, and the directions given may be reduced to practice, with great profit, by all who are engaged in a course of preparatory studies for the ministry.

*Birmingham, Nov. 13, 1793.*

MY DEAR M—,

I can only confess my regret at not replying to yours at a much earlier period, and assure you that the delay has been accidental, and not designed. I feel the importance of your request for advice. \* \* \*

At present, the following rules appear of so much moment, that were I to resume a place in any literary establishment, I would religiously adopt them as the standard of my conduct:—First, I would cultivate a spirit of habitual devotion. Warm piety connected with my studies, and especially at my entrance upon them, would not only assist me in forming a judgment on their respective importance, and secure the blessing of God upon them; but would so cement the religious feeling with the literary pursuit, as might abide with me for life. The habit of uniting these, being once formed, would, I hope, be never lost; and I am sure that, without this, I shall both pursue trivial and unworthy objects, and those that are worthy I shall pursue for a wrong end.—Secondly, I would determine on a uniform submission to the instructions of my preceptor, and study those things which would give him pleasure. If he be not wiser than I am, for what purpose do I come under his care? I accepted the pecuniary help of the Society on condition of conforming to its will; and it is the society's will that my tutor should govern me.—My example will have influ-



ence: let me not, by a single act of disobedience, or by a word that implicates dissatisfaction, sow the seeds of discord in the bosom of my companions.—Thirdly, I would pray and strive for the power of *self-government*, to form no plan, to utter not a word, to take no step under the mere influence of passion. Let my judgment be often asked, and let me always give it time to answer. Let me always guard against a light or trifling spirit; and particularly as I shall be amongst a number of youths, whose years will incline them to the same frailty.—Fourthly, I would in all my weekly and daily pursuits observe the strictest *order*. Always let me act by a plan. Let every hour have its proper pursuit; from which let nothing, but a settled conviction that I can employ it to better advantage, ever cause me to deviate. Let me have fixed time for prayer, meditation, reading, languages, correspondence, recreation, sleep, &c.—Fifthly, I would not only assign to every hour its proper pursuit; but what I did, I would try to do it with all my might. The hours at such a place are precious beyond conception, till the student enters on life's busy scenes. Let me set the best of my class ever before me, and strive to be better than they. In humility and diligence, let me aim to be the first.—Sixthly, I would particularly avoid a *versatile habit*. In all things I would persevere. Without this I may be a gaudy butterfly, but never, like the bee, will my hive bear examining. Whatever I take in hand, let me first be sure I understand it, then duly consider it, and if it be good, let me adopt and use it.

To these, my dear brother, let me add three or four things more minute, but which I am persuaded will help you much.—*Guard against a large acquaintance while you are a student.* Bristol friendship, while you sustain that character, will prove a vile thief, and rob you of many an invaluable hour—*Get two or three of the students, whose piety you most approve, to meet for one hour in a week for experimental conversation and mutual prayer.* I found this highly beneficial, though, strange to tell, by some we were persecuted for our practice!—*Keep a diary.* Once a week, at farthest, call yourself to an account: What advances you have made in your different studies; in divinity, history, languages, natural philosophy, style, arrangement; and amidst all, do not forget to inquire, Am I more fit to *serve* and to *enjoy* God than I was last week? S. P.

#### TO MINISTERS.

"Preach the word; be instant in season, out of season."

Several years ago a vessel, which was blessed with a pious chaplain, and

was bound to a distant part of the world, happened to be detained by contrary winds, over Sabbath, at the Isle of Wight. The chaplain improved the opportunity to preach to the inhabitants. His text was, "Be clothed with humility." Among his hearers was a thoughtless girl, who had come to show her fine dress, more than to be instructed. The sermon was the means of her conversion. Her name was Elizabeth Walbridge, the celebrated DAIRYMAN'S DAUGHTER, whose interesting history, drawn up by the late Rev. Legh Richmond, has been printed and translated in various languages, and circulated widely throughout the christian world with spiritual benefit to hundreds and thousands. What a reward is this for a single sermon preached "out of season?"

#### *How to accomplish great and difficult objects of benevolence.*

A distinguished friend of Africa, when asked how it was possible to raise nearly two millions of slaves in the United States to the condition of christian freemen, replied—"This is the way; Let all the friends of the cause GO TO WORK, KEEP TO WORK, HOLD ON, AND NEVER GIVE UP."

#### *Last sentences in the Journal of Henry Martyn.*

"I sat in the orchard and thought with sweet comfort and peace of my God; in solitude—my company, my friend, and comfort. O when shall time give place to Eternity! When shall appear that new heaven and new earth wherein dwelleth righteousness! There—there shall in no wise enter in any thing that defileth; none of that wickedness that has made men worse than wild beasts—none of those corruptions that add still more to the miseries of mortality, shall be seen or heard of any more."

#### *Dying counsel of Pliny Fisk to his missionary Brethren.*

Live near to God, dwell in love, and wear out in the service of Christ.

# STATISTICAL REGISTER

OF RELIGIOUS DENOMINATIONS IN THE UNITED STATES FOR JAN. 1829.

The following list of ministers, containing the names of the churches with which they are severally connected, has been prepared for occasional *reference*, as well as for general information. It is as complete, as the documents in our possession enable us to give. The *names* of vacant Churches are not mentioned; but, the *number* of such Churches, and the number of communicants, or members in all the Churches as *reported* to their respective ecclesiastical bodies, will be found annexed. Should the patronage given to the Quarterly Register and Journal be such as to justify the expense, a more full and complete list will be prepared at the commencement of future years. For authority, it is our invariable rule to refer, whenever it can be done, to the printed and public statements of the different religious denominations.

## CONGREGATIONALISTS OF NEW-ENGLAND.

*Explanatory Note.* Under this head are included those only, who are denominated *orthodox*, or *evangelical* Congregationalists; and of these, we are necessarily limited, by our documents, to those ministers and churches who are in connexion with the General Conference of Maine, the General Association of New Hampshire, the General Convention of Vermont, the General Association of Massachusetts, the General Association of Connecticut, and the Evangelical Consociation of Rhode Island. There are, in some of the New England States, orthodox ministers and churches of the Congregational denomination, *who are not thus connected*. Not having however the means of forming an *accurate* list of these, we choose to defer any enumeration of them, for the present. There are a few Congregational ministers and churches in other parts of the United States. But, for the same reason, they will be omitted. It may be remarked, generally, that the statistics published by Congregationalists are less accurate, and less complete, than those of most other denominations.

The ministers, whose names are in *Italics*, are Scribes or Clerks of the several distinct associations or conferences, where they occur. S. S. denotes Stated Supply.

### I. General Conference of Maine.

Meeting at Waldoborough, Tuesday before the fourth Wednesday of June, 1829.

Rev. ASA CUMMINGS, Portland, Cor. Sec'y.

#### 1. York Conference.

D. D. Tappan, Alfred.  
C. Marsh, Biddeford.  
*L. Loring*, Buxton. [port.  
J. P. Fessenden, Kennebunk-  
H. T. Kelly, Parsonsfield.  
S. Merrill, Kittery Point.  
J. Weston, Lebanon.  
C. Freeman, Limerick.  
C. F. Page, Limington.  
J. Caleb Lyman.  
S. Johnson, Saco.  
T. W. Duncan, York, 2d ch.  
Chas. S. Adams, Newfield.  
Pas. 13. Vac. ch. 6. Comm. 999.

#### 2. Cumberland Conference.

*Asa Cummings*, without a  
pastoral charge, Portland.  
Noah Emerson, Baldwin.  
Asa Mead, Brunswick.  
Saml. Stone, Cumberland.  
Bennett Roberts, Durham.  
Wm. Miltemore, Falmouth.  
Enos Merrill, Freeport.  
Thad. Pomeroy, Gorham.  
S. H. Peckham, Gray.  
Elijah Jones, Minot. [ch.  
C. Hobart, N. Yarmouth, 2d  
J. G. Merrill, Otisfield.  
J. P. Richardson, Poland.  
B. Tyler, D. D. Portland, 2d ch.

Chas. Jenkins, do. 3d ch.  
Perez Chapin, Pownal.  
T. Jameson, Scarboro', 1st ch.  
Moses Sawyer, do. 2d ch.  
Danl. Marrett, Standish.  
Caleb Bradley, Westbrook.  
Benj. Rice, New Gloucester.  
Pas. 20. Vac. ch. 11. Comm. 2404.

#### 3. Lincoln Conference.

Jacob G. Goss, Topsham.  
J. W. Ellingwood, Bath.  
Seneca White, do.  
John Boynton, Phippsburgh.  
Jona. Adams, Woolwich.  
J. Sewall, Jr. New Castle.



- D. M. Mitchel, Waldoboro'. Geo. Shepard, Hallowell. Joseph Walker, Paris.  
 Nathl. Chapman, Bristol. J. Underwood, New Sharon. Daniel Gould, Rumford.  
 J. H. Ingraham, Thomaston. Ths. Adams, Vassalboro'. Samuel Sewall, Sumner.  
 Danl. Kendrick, Edgecomb. David Thurston, Winthrop. Allen Greely, Turner.  
 Isaac Weston, Boothbay. David Starrat, Litchfield. J. A. Douglass, Waterford.  
 Pas. 11. Vac. ch. 3. Comm. 889. Pas. 8. Vac. ch. 7. Comm. 976. Henry White, Gilead.  
 — Gooch, Hebron, 2d. Pas. 13. Vac. ch. 3. Comm. 875.
4. *Hancock Conference.* 6. *Penobscot Conference.*  
 Nathl. Wales, Belfast. S. A. Loper, Hampden.  
 Stephen Thurston, Prospect. S. L. Pomeroy, Bangor.  
 Jonathan Fisher, Bluehill. Thos. Williams, Foxcroft.  
 Ebenr. Eaton, Mt. Desert. N. W. Sheldon, Brownville.  
 Peter Nourse, Ellsworth. Pas. 4. Vac. ch. 5. Comm. 481.  
 John Crosby, Castine.  
 Manning Ellis, Brooksville. Pas. 7. Vac. ch. 5. Comm. 614.
5. *Kennebeck Conference.* 7. *Oxford Conference.*  
 Benj. Tappan, Augusta. Thomas Ayer, Albany.  
 J. Sewall, Chesterville. Thomas T. Stone, Andover.  
 Isaac Rogers, Farmington. Charles Frost, Bethel.  
 Carlton Hurd, Fryeburg.  
 V. Little, Lovell—Sweden.  
 H. A. Merrill, Norway.
8. *Somerset Conference.*  
 Josiah Peet, Norridgewock.  
 Returns incomplete.  
 Pas. 6. Vac. ch. 8.
- Total in connection as far as ascertained.
- |   |      |
|---|------|
| Pastors   | 82   |
| Vacant Churches   | 48   |
| Communicants  | 7233 |
| Ministers on the above list who were formerly beneficiaries of the Am. Ed. So.) | 8    |

## II. General Association of New-Hampshire.

Meeting at Newport, on the first Tuesday of September, 1829.—Rev. JOHN H. CHURCH, D. D. Pelham, Sec'y.

1. *Caledonia Association.* 5. *Hopkinton Association.* J. D. Farnsworth, Orford 1 ch.  
 David Sutherland, Bath. S. Wood, D. D. Boscawen. Sylvester Dana, do. 2d ch.  
 O. G. Thatcher, Colebrook. Ebenezer Price, do. 2d ch. Robert Blake, Piermont.  
 Drury Fairbank, Littleton. W. Patrick, Canterbury. J. C. Davis, Dorchester.  
 Pas. 3. Vac. ch. 9. Comm. 603. Nath'l Bouton, Concord. Pas. 10. Vac. ch. 2. Comm. 1072.
2. *Deerfield Association.* 6. *Piscataqua Association.*  
 Enos George, Barnstead. L. A. Spofford, Brentwood.  
 Abraham Wheeler, Candia. Forest Jeffers, Epping.  
 Nath'l Wells, Deerfield. Isaac Hurd, Exeter, 2d ch.  
 John M. Putnam, Epsom. Josiah Webster, Hampton.  
 D. Lancaster, Gilmanton. O Pearson, Kingston.  
 Heman Rood, do. 2d ch. D. Sanford, New Market.  
 Enoch Corser, Loudon. Jona. French, Northampton.  
 F. Norwood, Meredith Br. Robert Page, Durham.  
 Josiah Prentice, Northwood. I. W. Putnam, Portsmouth.  
 Ezra Scovel, Pittsfield. Isaac Willey, Rochester.  
 Seth Farnsworth, Raymond. J. Hawes, Somersworth, G. F.  
 Pas. 11. Vac. ch. 3. Comm. 1192. J. Cummings, Stratham.  
 Asher H. Winslow, Dover.
3. *Haverhill Association.* 7. *Plymouth Association.*  
 S. Farley, S. S. Atkinson. C. Bolles, Bridgewater.  
 Joel R. Arnold, Chester. J. L. Hale, Campton.  
 A. A. Hayes, Londonderry. A. P. Tenney, Groton, Hebron.  
 Edward L. Parker, Derry. Jonathan Ward, Plymouth.  
 John Kelly, Hampstead. David P. Smith, Sandwich.  
 J. H. Church, D. D. Pelham. Andrew Rankin, Thornton.  
 Moses Welch, Plaistow. Pas. 6. Vac. ch. 3. Comm. 505.  
 William Balch, Salem.  
 Calvin Cutler, Windham. Pas. 9. Comm. 812.
4. *Hollis Association.* 8. *Union Association.*  
 H. G. Nott, Dunstable. John M. Whiton, Antrim.  
 Eli Smith, Hollis. Thomas Savage, Bedford.  
 Ebenezer Hill, Mason. H. Wood, Goffstown.  
 C. Walker, New Ipswich. A. Richards, Francestown.  
 A. W. Burnham, Rindge. F. Danforth, Greenfield.  
 Noah Miles, Teiple. A. Burgess, Hancock.  
 Pas. 6. Vac. ch. 1. Comm. 1325. J. Lawton, Hillsborough.
9. *Orange Association.*  
 Amos Foster, Canaan.  
 J. Towne, Hanover, 1st ch.  
 G. Howe, Dartmouth Col.  
 A. Porter, S. S. Haverhill, N.  
 Grant Powers, do. South.  
 Baxter Perry, Lyme.

N. Merrill, Lyndeborough.  
N. Kingsbury, Mt. Vernon.  
E. P. Bradford, New Boston.

### 11. Windsor Association.

John Woods, Newport.  
*D. Clages*, Meriden Parish.  
Joseph W. Clary, Cornish.  
Jacob Haven, Croyden.

Pas. 4. Vac. ch. 3. Comm. 904.

Total in connection, as far as ascertained.

Pastors, or stated supplies	100
Vacant churches	39
Communicants	14,116
Ministers on the above list who were formerly beneficiaries of the Am. Ed. Soc.	13

Pas. 10. Vac. ch. 2. Com. 1706.

## III. General Convention of Vermont.

Meeting, at Woodstock, on the second Tuesday of September, 1829.

REV. THOMAS A. MERRILL, Middlebury, Register.

### 1. Windham Association.

J. L. Stark, Brattleboro', W.  
*Jonathan McGee*, do. E.  
Isaac Cummings, Dover.  
H. Beckley, Dummerston.  
Thos. H. Wood, Halifax.  
Philip Spaulding, Jamaica.  
P. Clark, Londonderry.  
E. H. Newton, Marlboro'.  
Chandler Bates, Newfane.  
Elisha D. Andrews, Putney.  
James Kimball, Townsend.  
James Tufts, Wardsboro'.  
S. Sage, Westminster, East.  
Timothy Field, do. West.

Pas. 14. Vac. ch. 9. Comm. 1759.

### 2. Orange Association.

Calvin Noble, Chelsea.  
Silas McKeen, Bradford.  
Clark Perry, Newbury.  
C. Y. Chase, Corinth.  
A. Burton, D. D. } Thetford.  
C. White, }

Pas. 6. Vac. ch. 4. Comm. 642.

### 3. Windsor Association.

John Wheeler, Windsor.  
John Richards, Woodstock.  
A. Brown, Hartford, North.  
Austin Hazen, do. South.  
S. Goddard, Norwich, N.  
S. Delano, Hartland.  
J. Converse, Wethersfield.  
Joseph Marsh, Poinfret.

Pas. 8. Vac. ch. 5. Comm. 1046.

### 4. Royalton Association.

A. C. Washburn, Royalton.  
J. Parsons, Pittsfield.  
Tilton Eastman, Randolph.  
Samuel Bascom, Sharon.  
*Ammi Nichols*, Braintree.  
J. Davis, Williamstown.  
S. Hurlbut, Rochester.  
Moses Ingalls, Barnard.  
P. Taylor, Bridgewater.

Pas. 9. Vac. ch. 6. Comm. 438.

### 5. Montpelier Association.

C. Wright, Montpelier.

J. W. French, Barre.  
Amariah Chandler, Cabot.  
R. A. Watkins, Stowe.  
Daniel Warren, Waterbury.  
James Hobart, Berlin.

Pas. 6. Vac. ch. 10. Comm. 972.

### 6. Addison Association.

J. Bushnell, Cornwall.  
J. Hopkins, New Haven.  
Otto S. Hoyt, Hinesburgh.  
T. A. Merrill, Middlebury.  
Increase Graves, } Bridport.  
J. F. McEwen, }  
A. Lovell, Vergennes.  
Calvin Yale, Charlotte.  
Joel Fisk, Monkton.  
D. O. Moreton, Shoreham.

Pas. 10. Vac. ch. 6. Comm. 1779.

### 7. Rutland Association.

Beriah Green, Brandon.  
H. Flagg, Hubbardstown.  
H. Bigelow, Middletown.  
Sherman Kellogg, Orwell.  
Willard Child, Pittsford.  
C. Walker, Rutland, East.  
Amos Drury, do. West.  
Mason Knapen, Sudbury.  
S. Martindale, Tinmouth.

Pas. 9. Vac. ch. 4. Comm. 1006.

### 8. N. Western Association.

Reuben Smith, Burlington.  
J. F. Goodhue, Williston.  
H. Smith, Jericho, 1st ch.  
E. H. Dorman, Swanton.  
Asa Lyon, Grand Isle.  
S. Parmelee, Westford.  
L. P. Blodget, Georgia.  
S. Robinson, Fairfax.  
W. Smith, St. Albans.  
B. Wooster, Fairfield. [2d ch.  
P. Bailey, Berkshire, 1st and  
A. S. Ware, Montgomery.  
P. Kingsley, Highgate.

Pas. 13. Vac. ch. 15.

### 9. Black River Association.

F. E. Cannon, Ludlow.  
Stillman Morgan, Weston.

Uzziah C. Burnap, Chester.  
S. R. Arms, Grafton, Wind'm.  
W. Goodnan, Springfield.

Pas. 5. Vac. ch. 1. Comm. 544.

### 10. Pawlet Association.

Wm. Jackson, Dorset.  
J. Griswold, } Pawlet.  
F. Shipherd, }  
R. Cushman, Fairhaven.  
E. Hebard, Westhaven,—  
Whitehall, N. Y.  
J. Whiton, Granville, N. Y.  
J. Steele, Castleton.

Pas. 7. Vac. ch. 2.

### 11. Caledonia Association.

S. G. Tenney, Lyndon and St.  
Johnsbury, 1st ch.  
James Johnson, do. 2d ch.  
T. Hall, Waterford.  
L. Worcester, Peacham.  
E. J. Boardman, Danville.  
S. R. Hale, Concord.  
J. Glines, Lunenburg.

Pas. 7.

### 12. Orleans Association.

Lyman Case, Coventry.  
J. A. Loomis, Hardwick.  
W. A. Chapin, Craftsbury.  
D. Rockwell, Morristown.  
J. S. Clark, Morgan.  
T. Simpson, Barton.  
S. C. Bradford, Derby.  
Silas Lamb, Westfield.  
Reuben Mason, Glover.  
E. W. Kellogg, Albany.

Pas. 10.

Total in connection, as far as ascertained.

Pastors	104
Vacant churches	62
Communicants	8186
Ministers on the above list formerly beneficiaries of the Am. Ed. Society.	9



IV. *General Association of Massachusetts.*

Meeting, within the bounds of the Andover Association, on the fourth Tuesday of June, 1829. Rev. THOMAS SNELL, D. D., North Brookfield, Sec'y.

1. *Berkshire Association.*  
 James Bradford, Sheffield.  
 D. D. Field, Stockbridge.  
 N. Shaw, do. North par.  
 S. Burt, Great Barrington.  
 H. Goodwin, N. Marlboro'.  
 A. Somers, do. South par.  
 J. W. Dow, Tyringham.  
 Levi White, Sandisfield.  
 Joseph L. Mills, Becket.  
 H. B. Hooker, Lanesboro'.  
 R. W. Gridley, W'mstown.  
 E. W. Dwight, Richmond.  
 S. Shepard, D. D. Lenox.  
 G. Dorrance, Windsor.  
 Alvan Hyde, D. D. Lee.  
 E. Jennings, Dalton.  
 Jonathan Lee, Otis.  
 G. Hayden, Egremont.  
 J. W. Yeomans, N. Adams.  
 H. P. Tappan, Pittsfield.  
 Pas. 20. Vac. ch. 3. Comm. 3837.
2. *Mountain Association.*  
 M. Hallock, Plainfield.  
 J. Nash, Middlefield.  
 J. L. Pomeroy, Worthington.  
 Isai. Waters, Chesterfield.  
 Joel Wright, Goshen.  
 Wm. A. Hawley, Hinsdale.  
 R. Hawkes, Cummington.  
 B. R. Woodbridge, Norwich.  
 C. Knight, Washington.  
 J. M. Brewster, Peru.  
 Pas. 10. Vac. ch. 1. Comm. 1326.
3. *Franklin Association.*  
 Thos. Shepard, Ashfield.  
 Benj. F. Clark, Buckland.  
 W. Tileston, Charlemont.  
 J. Grout, Hawley, 1st par.  
 Moses Miller, Heath.  
 T. Packard, D. D. } Shelburne.  
 T. Packard, jr. }  
 Eli Moody, Northfield.  
 Daniel Crosby, Conway.  
 Pas. 9. Vac. ch. 6. Comm. 1565.
4. *Hampshire Central Asso.*  
 S. Williams, } Northampton.  
 I. S. Spencer, }  
 V. Gould, Southampton.  
 E. Hale, Westhampton.  
 P. Williston, Easthampton.  
 J. Woodbridge, D. D. Hadley.  
 F. Griswold, S. Hadley canal.  
 A. Boies, South Hadley.  
 C. Chapin, Granby, E. par.  
 R. Washburn, Amherst, 1st p.  
 N. Perkins, jr. do. 2d par.  
 H. B. Chapin, do. S. par.  
 W. W. Hunt, do. N. par.  
 H. Humphrey, do. Col. ch.  
 L. Coleman, Belchertown.  
 Tertius Clark, Deerfield.  
 J. Colburn, Leverett.  
 J. Taylor, Sunderland.  
 J. B. Waterbury, Hatfield.  
 J. Dunklee, Wendell.  
 R. Wells, } Whately.  
 L. P. Bates, }  
 M. B. Bradford, Montague.  
 H. Lord, Williamsburg.  
 Pas. 24. Vac. ch. 1. Comm. 2097.
5. *Hampden Association.*  
 Dorus Clark, Blandford.  
 T. M. Cooley, E. Granville.  
 J. Baker, W. Granville.  
 B. Dickinson, L. Meadow.  
 E. B. Wright, Ludlow.  
 Alfred Ely, Monson.  
 J. H. Fowler, Montgomery.  
 Calvin Foote, Southwick.  
 S. Osgood, D. D. Springfield.  
 Alex. Phoenix, do. 2d par.  
 Isaac Knapp, Westfield.  
 W. B. Sprague, D. D. West  
 Springfield.  
 R. T. Hazen, W. Springfield,  
 Agawam, Feeding hills.  
 J. Hyde, N. Wilbraham.  
 M. Warren, S. Wilbraham.  
 Pas. 15. Vac. ch. 2. Comm. 2834.
6. *Brookfield Association.*  
 Joseph Vaill, Brimfield.  
 J. I. Foot, Brookfield, 1st par.  
 M. Stone, do. 2d par.  
 T. Snell, D. D. N. Brookfield.  
 J. Fiske, New Braintree.  
 D. Tomlinson, Oakham.  
 A. Bond, Sturbridge.  
 J. Park, Southbridge.  
 Levi Packard, Spencer.  
 A. B. Reed, Ware, 1st par.  
 P. Cooke, Ware, East.  
 M. C. Gaylord, Western.  
 Jos. K. Ware, Palmer.  
 M. Tupper, Hardwick.  
 John Wilder, Charlton.  
 Pas. 15. Vac. ch. 1. Comm. 2385.
7. *Harmony Association.*  
 J. Crane, D. D. Northbridge.  
 Jos. Goffe, Millbury.
8. *Worcester Central Association.*  
 From the minutes for 1827.  
 E. Newhall, Oxford.  
 J. Boardman, W. Boylston.  
 John Nelson, Leicester.  
 Geo. Allen, Shrewsbury, [ch.  
 R. A. Miller, Worcester, 1st  
 H. Bardwell, Holden.  
 J. Clark, Rutland.  
 S. Gay, Hubbardstown.  
 Samuel Russell, Boylston.  
 Gaius Conant, Paxton.  
 Pas. 10. Comm. 1369.
9. *Worcester North Assoc.*  
 From the minutes for 1827.  
 Cyrus Mann, Westminster.  
 R. A. Putnam, Fitchburgh.  
 J. Chickering, Phillipston.  
 E. Clark, Winchendon.  
 Alonzo Phillips, Princeton.  
 Ebenr. Perkins, Royalston.  
 Pas. 6. Comm. 775.
10. *Middlesex Union Assoc.*  
 D. Palmer, Townsend.  
 S. H. Tolman, Dunstable.  
 George Fisher, Harvard.  
 James Howe, Pepperell.  
 John Todd, Groton.  
 P. Payson, Leominster.  
 E. Hubbard, Lunenburg.  
 Pas. 7. Vac. ch. 3. Comm. 1193.
11. *Andover Association.*  
 Samuel Stearns, Bedford.  
 Samuel Sewall, Burlington.  
 Joseph Bennett, Woburn.  
 Jacob Coggin, Tewksbury.  
 F. Reynolds, Wilmington.  
 M. Badger, Andover, South.  
 S. C. Jackson, do. West.  
 Isaac Briggs, Boxford.  
 R. Emerson, S. Reading.

J. Searle, jr. Stoneham.  
J. Reid, Reading, South ch.  
J. W. Eastman, do. North.  
Geo. C. Beckwith, Lowell.

Pas. 13. Comm. 1834.

#### 12. Haverhill Association.

D. Phelps, Haverhill, 1st par.  
M. Welch, do. N. P.  
M. G. Grosvenor do. W. P.  
P. Easton, D. D. Boxford.  
Joseph Merrill, Dracut.  
I. Ingraham, Bradford, W. P.

Pas. 6. Vac. ch. 2. Comm. 619.

#### 13. Essex Middle Association.

D. T. Kimball, Ipswich, 1st p.  
D. Fitz, do. 2d p.  
W. Holbrook, Rowley, 1st p.  
Isaac Braman, do. 2d p.  
I. P. Barbour, Byfield par.  
G. B. Perry, Bradford, East.  
H. C. Wright, W. Newbury.  
P. S. Eaton, Amesbury, W. P.  
B. Sawyer, do. E. P.  
L. Withington, Newbury.  
J. Miltimore, do. Belleville.  
L. F. Dimmick, Newburyport.

Pas. 12. Vac. ch. 2. Comm. 1192.

#### 14. Salem Association.

B. Emerson, Salem, 3d ch.  
J. P. Cleaveland, do. Tab. ch.  
W. W. Williams, do. How. st.  
Samuel Dana, Marblehead.  
D. Oliphant, Beverly, 3d ch.  
Ebenezer Poor, do. 2d ch.  
M. P. Braman, Danvers, 1st.  
Geo. Cowles, do. 2d.  
O. Rockwood, Lynn, 1st.  
D. Jewett, Gloucester, 5th.  
S. M. Emerson, Manchester.  
R. Crowell, Essex.  
E. P. Sperry, Wenham.  
Jos. B. Felt, Hamilton.

R. G. Dennis, Topsfield.

Pas. 14. Comm. 1924.

#### 15. Suffolk Association.

B. B. Wisner, D. D. Boston, O. S.  
E. Beecher, Park Street.  
Saml. Green, Union church.

L. Beecher, D. D. Hanover st.  
W. Jenks, D. D. Green Street.

J. Edwards, D. D. Salem st.

J. H. Fairchild, S. Boston.

W. Fay, D. D. Charlestown.

J. Homer, D. D. } Newton, 1st.

Jas. Bates, } do. 2d.

W. Greenough, } do. 2d.

L. Gilbert, } do. 2d.

E. Burgess, Dedham, 1st.

W. Cogswell, do. South.

S. Harding, Waltham.

T. Noyes, Needham, 2d ch.

G. W. Blagden, Brighton.

A. Warner, Medford, 2d ch.

A. Bigelow, Walpole, 4th.

Pas. 19. Vac. ch. 2. Comm. 3079.

#### 16. Norfolk Association.

J. Codman, D. D. Dorchester.

Samuel Gile, Milton.

R. S. Storrs, Braintree.

L. Sheldon, Easton. [water.

D. Huntington, N. Bridge-

Jona. Curtis, Sharon.

C. Hitchcock, Randolph, 1st.

J. Perkins, { Braintree,

{ Weymouth.

E. Gay, S. Bridgewater.

D. Brigham, Randolph, 2d.

J. Bent, Weymouth, 1st ch.

F. P. Howland, Hanson.

Aaron Pickett, Cohasset.

Pas. 13. Comm. 1427.

#### 17. Taunton Association.

T. Andros, Berkley, 1st ch.

E. Sanford, Raynham.

J. Shaw, Middleboro', 2d ch.

Philip Colby, do. 3d ch.

Erastus Maltby, Taunton.

Alvan Cobb, do. W. ch.

T. M. Smith, Troy, Fall riv.

Thos. Vernon, Rehoboth.

Pas. 8. Vac. ch. 2. Comm. 823.

#### 18. Old Colony Association.

Jona. King, Dartmouth.

S. Holmes, New Bedford.

W. Gould, Fairhaven.

J. Bigelow, Rochester, 1st p.

L. Le Barron, } Rochester.

I. Cobb, } do.

Ichabod Plaisted, do. 3d p.

Oliver Cobb, do. 4th p.

W. Eaton, Middleboro', 1st.

E. Dexter, Plympton, 1st p.

J. Barrett, Plymouth, 2d p.

F. Freeman, do. 3d p.

B. Whittemore, do. 4th p.

Plummer Chase, Carver.

Pas. 14. Vac. ch. 3. Comm. 1613.

#### 19. Barnstable Association.

J. Davis, Wellfleet.

S. Raymond, Chatham.

J. Sanford, South Dennis.

N. Cogswell, Yarmouth.

E. Pratt, W. Barnstable.

W. Harlow, S. Barnstable.

P. Fish, Marshpee.

S. Shores, E. Falmouth.

B. Woodbury, W. do.

D. L. Hunn, Sandwich.

Pas. 10. Vac. ch. 3. Comm. 1699.

Total in connection, so far as ascer-  
tained.

Pastors . . . . . 239

Vacant churches . . . . . 30

Communicants . . . . . 32,844

Ministers, who were for-  
merly beneficiaries of the

American Ed. Society } 20

### V. General Association of Connecticut.

Meeting, at Wallingford, on the third Tuesday of June, 1829.—Rev. CALVIN CHAPIN,  
D. D., Wethersfield, Rocky-Hill, Register.

#### 1. Hartford North Association.

J. Hawes, Hartford, 1st ch.  
J. Linsley, do. 2d ch.  
S. Spring, do. North.  
N. Perkins, do. West.  
S. W. Whelpley, E. Windsor.  
S. Bartlett, Scantic, do.  
F. L. Robbins, Enfield.  
N. Porter, D. D. Farmington.  
H. Bushnell, do. Northampton.  
B. Kellogg, do. 3d p.

I. Porter, Granby, Sal. Bk.

S. Crosby, do. Turkey hill.

A. Linsley, Hartland, East.

N. Gaylord, } do. West.

A. Ferry, } do. West.

A. McLean, Simsbury.

Joel Mann, Suffield.

Joseph Mix, do. West.

H. A. Rowland, Windsor.

J. Bartlett, do. Wintonbury.

S. Clark, Barkhamsted.

Pas. 21. Vac. ch. 2.

#### 2. Hartford South Association.

R. Robbins, Berlin, Kens.

S. Goodrich, do. Worth'n.

S. H. Riddell, Glastenbury.

J. Allen, do. Eastbury.

D. L. Ogden, Southington.

C. J. Tenney, Wethersfield.

J. Brace, do. Newington.

C. Chapin, D. D. do. Rocky h.

J. R. Crane, Middletown, 1st.

J. L. Williams, do. upper h.



E. R. Tyler, do. south ch.  
H. Talcott, Chatham.

Pas. 12. Vac. ch. 5.

### 3. *New Haven West Association.*

L. Bacon, New Haven, 1st.  
S. Merwin, do. United soc.  
E. T. Fitch, do. Yale coll.  
Joseph Whiting, Cheshire.  
J. E. Bray, do. Prospect.  
Zeph. Swift, Derby, 1st.  
M. Mead, Middlebury.  
Bez'l Pinneo, Milford, 1st.  
S. W. Stebbins, Orange, 1st.  
A. Pettengill, { Waterbury,  
Salem.

Pas. 10. Vac. ch. 10.

### 4. *New Haven East Association.*

T. P. Gillet, Branford, 1st.  
M. Noyes, do. Northford.  
S. Dodd, East Haven.  
A. Dutton, Guilford, 1st.  
Z. Whitmore, N. Guilford.  
S. N. Shepard, Madison.  
C. J. Hinsdale, Meriden.  
W. J. Boardman, N. Haven.  
J. Noyes, Wallingford.  
D. Smith, Durham.  
J. A. Root, N. Branford.

Pas. 10.

### 5. *New London Association.*

A. M'Ewen, New London.  
J. Strong, D. D. Norwich, 1st.  
B. Barlow, do. Falls.  
A. Mitchell, Norwich City.  
D. Austin, Bozrah.  
S. Cone, Colchester.  
Sam'l Nott, D. D. Franklin.  
H. Waldo, Griswold.  
Seth Bliss, do. Jewett's city.  
Tim. Tuttle, Groton, 1st, 2d.  
L. Nelson, Lisbon, Newent.  
Nath. Miner, Montville, 1st.  
A. B. Collins, Preston, 1st.  
Eli Hyde, Salem.  
Ira Hart, Stonington.  
E. Ball, Lebanon, 1st.  
Erastus Ripley, do. Goshen.

Pas. 17. Vac. ch. 5.

### 6. *Fairfield W. Association.*

E. W. Hooker, Fairfield, Gr. F.  
Ebenezer Platt, Darien.  
P. Buffett, Greenwich, Stan.  
Chauncey Wilcox, do. 1st.  
W. Bonney, New Canaan.

H. Benedict, Ridgefield, 1st.  
N. Burton, Ridgebury.  
D. Smith, Stamford.  
H. Fuller, North Stamford.  
N. Freeman, Weston, N. Fair.  
Sylvanus Haight, Wilton.  
John Hunter, Fairfield.

Pas. 12. Vac. ch. 5.

### 7. *Fairfield E. Association.*

J. G. Low, Danbury, Bethel.  
A. Brundage, Brookfield.  
T. Punderson, Huntingdon.  
A. Eliot, New Milford.  
W. Mitchell, Newtown.  
W. C. Kniffen, Reading.  
James Kant, Trumbull.

Pas. 7. Vac. ch. 4.

### 8. *Windham Association.*

Wm. Gragg, Windham.  
A. Edson, Brooklyn.  
Philo Judson, Ashford.  
R. Torrey, do. Eastford.  
Luke Wood, do. Westford.  
J. R. Wharlock, Canterbury.  
I. G. Rose, do. Westminster.  
Jared Andus, Chaplin.  
D. G. Sprague, Hampton.  
R. Whitmore, Killingly.  
A. S. Atwood, Mansfield, 1st.  
James Porter, Pomfret.  
C. Fitch, do. Abington.  
D. Dow, Thompson.  
J. Fisher, Windham, Scot.  
R. S. Crampton, Woodstock.  
A. Underwood, do. West.  
S. Backus, do. North.

O. Lane, { Voluntown,  
Sterling.

Pas. 19. Vac. ch. 1.

### 9. *Litchfield N. Association.*

C. Prentice, Canaan, 1st.  
P. Cowles, do. North.  
W. Andrews, Cornwall, 1st.  
Walter Smith, do. 2d.  
F. H. Case, Goshen.  
L. P. Hickock, Kent.  
C. Yale, New Hartford.  
R. Emerson, Norfolk.  
L. E. Lathrop, Salisbury.  
D. L. Perry, Sharon, 1st.  
F. Gridley, do. Ellsworth.  
W. R. Gould, Torrington, 1st.  
S. J. Mills, { Torrington.  
E. Goodman, }  
Peter Starr, { Warren.  
H. Talcott, }  
F. Marsh, Winchester, 1st.  
J. Beach, do. Winsted.  
J. Miller, Burlington.

Pas. 20. Vac. ch. 1.

### 10. *Litchfield S. Association.*

D. L. Carroll, Litchfield, 1st.  
H. Robinson, do. S. Farms.  
J. E. Camp, Northfield.  
B. F. Stanton, Bethlem.  
G. E. Pierce, Harwinton.  
Luther Hart, Plymouth.  
F. Harrison, Roxbury.  
S. Mason, Washington, 1st.  
C. A. Boardman, do. N. Pres.  
D. O. Griswold, Watertown.  
S. R. Andrew, Woodbury, S.  
T. L. Shipman, Southbury.  
G. L. Brownell, do. North.  
N. Smith, do. South Britain.  
M. Gelston, Sherman.

Pas. 15. Vac. ch. 2.

### 11. *Middlesex Association.*

John Marsh, Haddam.  
C. Bentley, Chatham, M. H.  
T. Stone, do. E. Hampton.  
I. Parsons, East Haddam, 1st.  
J. Vaill, Hadlyme.  
A. King, Killingworth, N.  
F. W. Hotchkiss, Saybrook.  
A. Hovey, do. Pettipaug.  
S. Selden, do. Westbrook.  
W. Case, do. Chester.  
J. Harvey, Colchester, W. C.  
J. Hawes, Lyme, North.

Pas. 12. Vac. ch. 3.

### 12. *Tolland Association.*

N. Williams, D. D. } Tolland.  
Ansel Nash, }  
C. Lee, D. D. Marlborough.  
L. Hyde, Bolton.  
D. Dickinson, Columbia.  
C. Booth, Coventry, 1st.  
G. A. Calhoun, do. North.  
D. Brockway, Ellington.  
L. Strong, Hebron, 1st.  
C. Nichols, do. Gilead.  
W. Ely, Mansfield, North.  
W. L. Strong, Somers.  
H. Smith, Stafford, 1st.  
J. Knight, do. West.  
A. Benedict, Vernon.  
N. B. Beardsley, Union.

Pas. 16.

Total in connection, so far as ascertained.

Pastors . . . . . 171  
Vacant churches . . . . . 38  
Communicants, not reported.  
Ministers on the above list }  
who were formerly benefi- } 10  
ciaries of the Am. Ed. Soc. }

## VI. *Evangelical Consociation of Rhode Island.*

Meeting, at East Greenwich, on the second Tuesday of June, 1829.

We are unable to present a complete statistical view of this Ecclesiastical Body; but from such information as we possess, we give the following list of congregational ministers and churches in the State. They are all, we believe, except the first, connected with the Consociation.

James Wilson, Providence.	Francis Wood, S. S. East Greenwich.
T. T. Waterman, do. Richmond st. ch.	Oliver Brown, South Kingstown.
Isaac Lewis, Bristol.	——— King, S. S. Tiverton.
Wm. Patten, D. D. Newport, 1st ch.	——— Patrick, S. S. Barrington.
Wm. T. Torrey, do. 2d ch.	——— Barker, S. S. Slatersville.
Emerson Payne, Little Compton.	

## COMMITTEES

*to certify the regular standing of preachers, travelling beyond the limits of the Ecclesiastical bodies, with which they are respectively connected.*

*General Conference of Maine;* Rev. Messrs. Wm. Allen, D. D. Benjamin Tappan, and Asa Cummings.

*General Association of New Hampshire;* Rev. Messrs. David Sutherland, John H. Church, D. D. Ebenezer Hill, Nathaniel Bouton, Zedekiah S. Barstow, Jacob Cummings, Jonathan Ward, Nathan Lord, D. D. Josiah Prentice, Josiah Webster, and Professor Shurtleff.

*General Convention of Vermont;* Rev. Messrs. Sylvester Sage, Rufus Cushman, Frederic S. Cannon, Charles Walker, Samuel Goddard, Tilton Eastman, Thomas A. Merrill, Charles White, Chester Wright, Leonard Worcester, Jacob N. Loomis, and Reuben Smith.

*General Association of Massachusetts;* The names of this Committee are not printed in the minutes for 1828. In 1827 it was composed of Rev. Messrs. Samuel Shepard, D. D. Jonathan L. Pomeroy, Theophilus Packard, D. D. Mark Tucker, Samuel Osgood, Micah Stone, John Nelson, Samuel Austin, D. D. Cyrus Mann, Caleb Blake, Ira Ingraham, David T. Kimball, Justin Edwards, Brown Emerson, Lyman Beecher, D. D. John Codman, D. D. Erastus Maltby, Sylvester Holmes, and Enoch Pratt.

*General Association of Connecticut;* Rev. Messrs. Nathan Perkins, D. D. Calvin Chapin, D. D. Jeremiah Day, D. D. Matthew Noyes, Joseph Strong, D. D. Daniel Smith, Daniel Dow, James Beach, Luther Hart, Aaron Hovey, and Ansel Nash.

## GENERAL SUMMARY.

We have before stated that the documents from which our information is taken, are incomplete. We have no returns from some important districts. A number of ministers and churches, probably from fifty to one hundred, are not associated with either of the Ecclesiastical bodies mentioned above; while there are other ministers, who are employed as public functionaries, in connection with Colleges, Seminaries, and benevolent Societies, who are without pastoral charge, and who, for these reasons, are not so uniformly enumerated, as Pastors.

Making a reasonable allowance for these deficiencies, we give the following estimate of Orthodox Congregationalists in New England, (not including of course Unitarians,) as being nearest to the truth, which our present means of information enables us to furnish.

*Ministers, 800. Vacant Churches, 250. Communicants, 115,000.*

Of the ministers, about *seventy* were formerly assisted, in a greater or less degree, in obtaining an education for the ministry, by the American Education Society.



## DELEGATES TO ECCLESIASTICAL BODIES FOR 1829.

### I. *By the General Conference of Maine.*

	DELEGATES.	SUBSTITUTES.
To the Gen. Assoc. of N. Hamp. for Sept. 1828.	Rev. NOAH EMERSON. Rev. CARLTON HURD.	Rev. J. P. FESSENDEN. Rev. D. D. TAPPAN.
To the Gen. Convention of Verm't, for Sept. 1828.	Rev. FIFIELD HOLT.	Rev. ALLEN GREELY.
To the Gen. Assoc. of Mass.	Rev. JOTHAM SEWALL. Rev. J. W. ELLINGWOOD.	Rev. J. GREENLEAF. Rev. THOMAS ADAMS.
To the Gen. Assoc. Conn.	Rev. E. GILLET, D. D. Rev. S. L. POMEROY.	Rev. D. M. MITCHELL. Rev. ENOS MERRILL.
To the Gen. Assem. of Presb. ch.	Rev. ASA MEAD. Br. WM. LADD.	Rev. WM. ALLEN, D. D. Bro. THOMAS ADAMS.

### II. *By the General Association of New Hampshire.*

To the Gen. Conf. Maine.	Rev. JOHN H. CHURCH, D. D. Rev. BROUGHTON WHITE.	Rev. N. MERRILL. Rev. JACOB SCALES.
To the Gen. Conf. Vermont.	Rev. SETH S. ARNOLD. Rev. DANIEL LANCASTER.	Rev. JOHN LAWTON. Rev. ARCHIBALD BURGESS.
To the Gen. Assoc. Mass.	Rev. S. DANA. Rev. E. HILL.	Rev. BAXTER PERRY.. Rev. CALVIN CUTLER.
To the Gen. Assoc. Conn.	Rev. ELI SMITH. Rev. J. FRENCH.	Rev. A. W. BURNHAM. Rev. L. A. SPOFFORD.
To the Evan. Con. R. I.	Rev. DANA CLAYES. Rev. AMOS FOSTER.	Rev. HENRY WOOD. Rev. R. C. HATCH.
To the Gen. Assem. of Presb. ch.	Rev. ISAAC ROBINSON.	Rev. NATHAN LORD, D. D.

### III. *By the General Convention of Vermont.*

To the Gen. Assoc. New Hamp.	Rev. E. H. NEWTON. Rev. REUBEN SMITH.	Rev. JAMES KIMBALL. Rev. JUSTUS W. FRENCH.
To the Gen. Assoc. Mass.	Rev. JOSEPH TRACY, Jr. Rev. J. BUSHNELL.	Rev. C. Y. CHASE. Rev. J. F. McEWEN.
To the Gen. Assoc. Conn.	Rev. JOHN RICHARDS. Rev. WILLARD CHILD.	Rev. O. S. HOYT. Rev. F. E. CANNON.
To the Gen. Assem. of Presb. ch.	Rev. WORTHINGTON SMITH.	Rev. JOHN HOUGH.

### IV. *By the General Association of Massachusetts.*

To the Gen. Conf. Maine.	Rev. ERASTUS MALTBY. Rev. JOHN FISK.	Rev. JONATHAN BIGELOW. Rev. L. F. DIMMICK.
To the Gen. Assoc. N. Hamp. for Sept. 1828.	Rev. SAMUEL GILE. Rev. CYRUS MANN.	Rev. RICHARD S. STORRS. Rev. PHILIP COLBY.
To the Gen. Conv. Vermont, for 1828.	Rev. SAMUEL JUDSON. Rev. WILLIAM EATON.	Rev. T. M. COOLEY. Rev. LUTHER SHELDON.
To the Gen. Assoc. Conn.	Rev. M. C. GAYLORD. Rev. E. PORTER, D. D.	Rev. JOSEPH B. FELT. Rev. D. T. KIMBALL.
To the Evan. Con. R. Island.	Rev. REUBEN EMERSON. Rev. S. OSGOOD, D. D.	Rev. EBENEZER BURGESS. Rev. EBENEZER GAY.
To the Gen. Assem. Presb. ch.	Rev. JAMES BRADFORD. Rev. JOSIAH CLARK.	Rev. L. BEECHER, D. D. Rev. D. HUNTINGTON.

### V. *By the General Association of Connecticut.*

To the Gen. Conf. Maine.	Rev. ERASTUS SCRANTON.	Rev. ABEL McEWEN.
To the Gen. Assoc. New Hamp. for Sept. 1828.	Rev. HARMAN L. VAILL. Rev. LAVIUS HYDE.	Rev. JOSEPH HARVEY. Rev. HERVEY SMITH.
To the Gen. Conv. Vermont, for Sept. 1828.	Rev. EDWARD W. HOOKER. Rev. ROYAL ROBBINS.	Rev. HENRY FULLER. Rev. DAVID L. OGDEN.
To the Gen. Assoc. Mass.	Rev. CYRUS YALE. Rev. S. R. ANDREW.	Rev. ERASTUS CLAPP. Rev. DARIUS O. GRISWOLD.
To the Evan. Con. Rhode Island.	Rev. DAVID SMITH. Rev. AMOS PETTENGILL.	Rev. C. J. HINSDALE. Rev. SAMUEL MERWIN.
To the Gen. Assem. of the Presb. ch.	Rev. ALLEN McLEAN. Rev. T. PUNDERSON. Rev. SAMUEL BACKUS.	Rev. JOEL HAWES. Rev. ABNER BRUNDAGE. Rev. ANSON S. ATWOOD.

## PRESBYTERIANS OF THE UNITED STATES.

The General Assembly of the Presbyterian Church contains sixteen Synods, and ninety Presbyteries. Meeting on the *third Thursday* in May, 1829, at Philadelphia. Rev. EZRA STILES ELY, D. D. Stated Clerk, No. 144 South Second St., Philadelphia.

*Explanatory Note.* The following list is prepared, chiefly, from the Statistical Tables and Presbyterian Register, printed with the minutes of the General Assembly for 1828. Where recent and more correct information has been received, we have inserted it. The ministers having a *pastoral charge*, are separated from those who are employed as public functionaries, stated supplies, or who are without pastoral charge, by a line, the former being put *first*. Clerks of Presbyteries are in *Italics*. Whenever the post office address differs from the name of the church or place, with which the person referred to is connected, it is added in *Italics*. The number of Ministers, Licentiates, churches, and communicants is given under the Presbyteries to which they respectively belong. The names of a few ministers, will be found to have been previously inserted under the head of Congregationalists. They may however, in general be distinguished by being connected with congregational churches. C. ch. stands for Congregational church; S. ch. Seceder church; W. ch. Welch church; I. ch. Independent church. In every instance, the *state* to which a minister belongs is to be understood as being the same with the Presbytery with which he is connected, *unless a different state is mentioned*.

## I. Synod of Albany.

- |  |                                      |                                   |
|--|--------------------------------------|-----------------------------------|
| 1. <i>Presbytery of Londonderry, N. H.</i> | Charles Fitch.                       | James Murdock, Leyden.            |
| Wm. Miltimore, C. ch. Fal-                 | M. 12. L. 1. Ch. 6. Comm. 612.       | Isaac Clinton, Lowville.          |
| mouth, Me.                                 |                                      | Enos Bliss, Lorraine.             |
| E. P. Bradford, N. Boston.                 | 3. <i>Presbytery of Champlain,</i>   | Sam. F. Snowden, Sackett's        |
| Calvin Cutler, Windham.                    | <i>N. Y.</i>                         | Harbour.                          |
| J. M. Whiton, Antrim.                      | Ashbel Parmelee, Malone.             | D. Nash, Lewisville.              |
| <i>E. L. Parker, Derry.</i>                | Henry Slater, Jay.                   | W. B. Stow, Flat Rock.            |
| Peter Holt, Peterborough.                  | Silas Wilder, Lewis.                 | Reuel Kimball, Leyden.            |
| W. K. Talbot, W. Notting-                  | Moses Chase, Plattsburg.             | A. L. Crandall, Denmark 1st       |
| ham, <i>Peterborough.</i>                  | J. J. Gilbert, Beekmantown.          | <i>Copenhagen.</i>                |
| Z. S. Barstow, C. ch. Keene.               | Sam. Marsh, Mooers.                  | J. Burchard, Sackett's Harb.      |
| Thom. Savage, Bedford.                     |                                      | James B. Ambler.                  |
|  | F. Halsey, Plattsburg.               | M. 19. L. 1. Ch. 25. Comm. 1771.  |
| S. Morse, Bradford, Mass.                  | James Johnson, do.                   |                                   |
| Jon. Brown, Londonderry.                   | Reuben Armstrong, Lewis.             | 5. <i>Presbytery of Ogdens-</i>   |
| David M'Gregore, Bedford.                  | Jacob Hart, Constable.               | <i>burg, N. Y.</i>                |
| Sam. Harris, Windham.                      | Asa Messer, Sar. Springs.            | W. Taylor, S. ch. Madrid.         |
| John Sherer, Litchfield.                   | H. Boynton, Plattsburg.              | H. S. Johnson, Canton.            |
| Clement Parker, Chester.                   | S. L. Crosby, Ft. Covington.         | J. M' Auley, S. ch. Hebron.       |
| M. 15. L. 1. Ch. 10. Comm. 1349.           | Joseph Butler, Bombay.               | James Douglass, Lisbon.           |
|  | Oren Brown, West Port.               | <i>Ova P. Hoyt, Potsdam.</i>      |
| 2. <i>Presbytery of Newbury-</i>           | Moses Parmelee, Bangor.              | R. C. Hand, Gouverneur.           |
| <i>port, Mass.</i>                         | M. 16. L. 1. Ch. 12. Comm. 531.      | R. Pettibone, C. ch. Hop-         |
| Alonzo Phillips, Princeton.                |                                      | kinton.                           |
| W. Williams, C. ch. Salem.                 | 4. <i>Presbytery of St. Law-</i>     | Ambrose Porter, Massena.          |
| James Sabine, Boston.                      | <i>rence, N. Y.</i>                  | James Rogers, Hammond.            |
| J. Miltimore, C. ch. New-                  | N. Dutton, C. ch. Champion.          | Sol. Williams, Massena.           |
| buryport.                                  | D. Spear, C. ch. Rodman.             | M. Ordway, Parishville.           |
| Gardner B. Perry, C. ch. E.                | James Sandford, Oxbow.               | Thos. Kennon, De Kalb.            |
| Bradford.                                  | P. Camp, Lowville 1st, <i>Stow's</i> | M. 12. Ch. 10. Comm. 891.         |
| D. Dana, D. D. Newburyport.                | <i>Square.</i>                       |                                   |
| M. C. Searle, C. ch. Grafton.              | George S. Boardman, Water-           | 6. <i>Presb. of Oswego, N. Y.</i> |
| George C. Beckwith, C. ch.                 | town.                                | O. Ayer, Camden, <i>S. Creek.</i> |
| Lowell.                                    | D. Kimball, Martinsburg.             | Sam. Swezey, Florence.            |
| J. Proudfit, Newburyport.                  | A. W. Platt, Rutland.                | <i>David R. Dixon, Mexico.</i>    |
|  | John Sessions, Adams.                | James Abell, Oswego.              |
| M. Welch, Newburyport.                     | J. A. Clayton, Ellsburg.             |                                   |
| Benj. H. Pitman, Salem.                    |                                      |                                   |



W. Williams, New Haven.  
Oliver Leavitt, Volney.  
J. Alexander, Annsville.  
C. Lewis, Constantia.  
Geo. Freeman, Richland.

M. 9. Ch. 19. Comm. 1361.

### 7. *Presb. of Oneida, N. Y.*

Israel Brainerd, Verona.  
Moses Gillett, Rome.  
Noah Coe, New Hartford.  
C. Bushnell, Mt. Vernon.  
John Frost, Whitesborough.  
Sam. C. Aikin, Utica.  
Alpha Miller, Bridgewater.  
W. Goodell, Holland Patent.  
Sam. W. Brace.  
D. C. Hopkins, Sangerfield,  
Kirkland.  
A. Crane, Westmoreland.  
R. Everitt, W. ch. Utica.  
E. Roberts, W. ch. Steuben.  
G. Spaulding, C. ch. Madison.  
J. Miner, New Stockbridge.  
Whitesborough.

Orin Catlin, Union.  
P. V. Bogue, C. ch. Hanover.  
Alex. Conkey, Utica.  
John Waters, Russia.  
James Eells, Westmoreland.  
E. Beardsley, C. ch. Morris  
Flats.  
Oliver Whitmore, Trenton.  
J. Churchill, Sangerfield.  
H. Davis, D. D. Ham. Coll.  
Clinton.  
John Monteith.  
S. W. Barritt, Western.  
David Chassell, Fairfield.  
Henry Hotchkiss, do.  
E. Burchard, New Hartford.  
Ira Manly, Boonville.  
J. Allen, New Hartford.  
H. Norton, do.  
Charles G. Finney.  
N. S. Smith.  
James Boyle.  
Hiram Kellogg.  
G. W. Gale, Kirkland.  
Lumond Wilcox, Remsen.  
Ashbel S. Wells.

David Kendall.

M. 43. L. 8. Ch. 30. Comm. 3908.

### 8. *Presb. of Otsego, N. Y.*

J. Smith, Cooperstown.  
H. B. Bogue, Butternuts,  
Gilbertsville.  
J. H. Prentice, Hartwick,  
W. Hartwick.  
J. C. How, Springfield.

M. 4. Ch. 12. Comm. 1190.

### 9. *Presbytery of Albany.*

S. Hoosack, D. D. Johnstown.  
L. Armstrong, Northampton.  
E. Yale, Kingsborough.  
C. Knight, Duaneburg.  
T. Halliday, Onesquithaw,  
New Scotland.  
J. Chester, D. D. Albany.  
S. Nott, jr. E. Galway.  
H. R. Weed, Albany.  
Reuben Smith, do.  
J. Alburdis, do.  
T. S. Wickes, Greenbush.  
J. V. Henry, Ballston Spa.  
J. Clancy, Charlton.  
J. Blatchford, Stillwater.  
M. Smith, Rensselaerville.  
E. W. Goodman, Springfield,  
Vt.  
J. Judson, Buck, Knox.  
G. Morgan, Johnstown.  
J. Wood, Amsterdam.  
E. Mason, Schenectady.  
H. Benedict, W. Galway.  
S. Center, Moreau.  
A. Garrison, Ballston Spa.  
E. Nott, D. D. Pres. Un. Col.  
J. Sweetman, Charlton.  
William Blain, Malta.  
L. S. Rexford, Carlisle.  
S. W. Whelpley, C. ch. E.  
Windsor, Conn.  
William Bacon, Albany.  
L. Lyons, Courtland Villa.  
J. K. Davis, Fonda's Bush.  
Garret F. Hallenback.  
J. Hulburt, New York city.  
Nathan Hoyt.

H. P. Goodrich, Prof. Un.  
Theol. Sem. Va.  
John Nott, Schenectady.  
J. R. Boyd, Brownville.  
J. Steele, C. ch. Castleton, Vt.  
Jer. Wood, Mayfield.

M. 39. L. 4. Ch. 33. Comm. 4522.

### 10. *Presb. of Troy, N. Y.*

Samuel Tomb, Salem.  
J. Kennedy, Whitehall.  
N. S. Prime, Cambridge.  
N. S. S. Beman, Troy.  
E. Cheever, Waterford.  
Mark Tucker, Troy.  
R. K. Rogers, Sandy Hill.  
T. Fletcher, Scaightecoke  
Point.  
E. A. Beach, Stephentown.  
S. Lyman, Pittstown.  
John B. Shaw, Hartford.  
A. Savage, jr. Granville.  
Samuel W. May, Hoosack.

Alva Day, Hebron.  
Ezra D. Kinne, Sandlake.  
John Hendricks.

M. 16. Ch. 24. Comm. 2401.

### 11. *Presbytery of Columbia, N. Y.*

D. Porter, D. D. Catskill.  
S. Churchill, New Lebanon.  
Azariah Clark, Canaan.  
T. Woodbridge, Green river.  
A. Somers, N. Marlboro', Ms.  
Daniel Beers, Cairo.  
S. Woodbridge, Greenville.  
William Chester, Hudson.  
C. H. Goodrich, Windham.  
F. Shipherd, Pawlet, Vt.  
Calvin Durfee, Hunter.  
Thomas Kendall.  
Archibald Basset, Hudson.  
J. T. Benedict, Chatham.  
H. B. Stimson, Windham.  
Joel Osborne, Spencertown.  
John Morse.  
Egbert Roosa, Masonville.  
William Porter.  
Henry White.

M. 20. L. 3. Ch. 13. Comm. 1344.

## II. *Synod of New York.*

### 12. *Presb. of Hudson, N. Y.*

M. Baldwin, Scotchtown.  
Charles Cummings, Florida.  
A. Thompson, Greenbush,  
Rockland co  
Daniel Crane, Chester.  
Ezra Fisk, D. D. Goshen.  
Artemas Dean, do.  
Samuel Pelton, Hempstead.

Wm. Timlow, Amity.  
R. W. Condit, Montgomery.  
J. Arbuttle, Blooming-grove.  
Ed. Downer, Mt. Hope.  
H. M. Koontz, Hopewell.

John Boyd, Monroe.  
Thomas Grier, Milford.  
Daniel Young.

G. Stebbins, Middletown.  
J. Dickinson, Sing Sing.  
Robert Ray.  
J. Russell, Mt. Pleasant, Pa.

M. 19. L. 3. Ch. 25. Comm. 2546.

### 13. *Presb. of North River.*

J. Clark, Pleasant valley.

*J. Johnston*, Newburgh.  
*E. Price*, Wappinger's crk.  
*J. J. Estrom*, Marlborough.  
*J. H. Thomas*, New Windsor.  
*A. Bronson*, Amenia.  
*Jacob Green*, Bedford.  
*S. Saunders*, S. Salem.  
*R. S. Armstrong*, Fed. Cor.  
*Jared Dewing*, Fishkill.  
*A. Welton*, Poughkeepsie.  
*A. O. Stanebury*, South E.  
*R. Wynkoop*, Yorktown.

*H. Daggett*, Cornwall, Ct.  
*T. Picton*, New York city.  
*C. F. Butler*, Bedford.  
*W. I. Bradford*, German.  
*J. B. Fisk*, New Windsor.  
*A. Halsey*, Philadelphia, Pa.

M. 19. Ch. 22. Comm. 1741.

#### 14. *Presb. of Long Is. N. Y.*

*Z. Green*, Brookhaven.  
*J. Hunting*, I. ch. Southold.  
*Jonathan Robinson*.  
*E. Phillips*, Easthampton.  
*J. D. Gardner*, Sag-Harbour.  
*Ezra King*, Middletown.  
*P. H. Shaw*, Southampton.  
*A. Francis*, Bridgehampton.

*Joshua Hart*.  
*A. Luce*, Westhampton.  
*Richard F. Nicoll*.  
*I. Pillsbury*, Smithtown.  
*N. B. Cook*, Fresh Pond.  
*Phineas Robinson*.

M. 14. L. 2. Ch. 16. Comm. 952.

#### 15. *Presb. of New York.*

*S. N. Rotcan*, D. D. 8th, city  
 New York.  
*G. Spring*, D. D. Brick, do.  
*R. M. Cartee*, Canal st. do.  
*S. H. Cox*, D. D. Laight st.  
*E. W. Baldwin*, 7th do.  
*Ward Stafford*, do.  
*T. M'Auley*, D. D. Rutgers st.  
*M. Bruen*, Bleecker st. do.  
*W. W. Phillips*, D. D. 1st do.  
*W. Patton*, Central ch. do.  
*T. E. Vermilye*, Vandewater.  
*C. Mason*, Cedar st. do.  
*A. G. Frazier*, Tabernac. ch.  
*C. Webster*, Hempstead.  
*J. Goldsmith*, Newtown.  
*J. Sanford*.  
*J. H. Legget*, Peekskill.  
*E. W. Crane*, Jamaica.  
*J. W. Wickham*, W. Farms.  
*G. Bourne*, Quebec, C. ch.  
 L. Canada.

*J. S. Christmas*.  
*I. Purkiss*, La Prairie, L. Can.  
*W. P. Kuypers*, Jamaica.  
*Loring D. Dewey*.  
*Samuel E. Cornish*.  
*Albert Judson*.  
*C. Long*, White Plains.  
*A. Peters*, Sec. A. H. M. S.,  
 N. Y. city.  
*G. Barreth*, Chap. of St. Pris.  
 Sing Sing.

M. 29. L. 6. Ch. 24. Comm. 5921.

#### 16. *Second Presb. of N. Y.*

*J. M'Elroy*, N. York city,  
 Scotch ch.  
*W. Monteith*, do. Pearl st.  
*W. D. Snodgrass*, do. Mur-  
 rey st.  
*N. Brown*, Huntington.  
*E. K. Maxwell*, Delhi.

*John Mason*, D. D.  
*John Mulligan*, New Bruns-  
 wick, N. J.  
*Wm. Bayse*, Missionary.  
*Wm. M'Insey*, do.  
*Wm. Cahone*, do.

M. 10. L. 5. Ch. 6. Comm. 1097.

### III. *Synod of New Jersey.*

#### 17. *Presb. of Newark, N. J.* *J. M'Dowell*, D. D. Elizabeth- town.

*S. Grover*, C. ch. Caldwell.  
*A. Hillyer*, D. D. Orange.  
*A. Condit*, Hanover.  
*S. Fisher*, D. D. Patterson.  
*B. King*, Rockaway.  
*J. Ford*, Parsippany.  
*G. N. Judd*, Bloomfield.  
*E. Allen*, Wantage.  
*J. T. Russel*, 3d ch. Newark.  
*Enos A. Osborn*, Berkshire  
 Valley.  
*P. C. Hay*, 2d ch. Newark.  
*J. Tuttle*, Pompton.  
*P. Canouse*, Succasunna.  
*W. T. Hamilton*, 1st Newark.  
*J. S. Olcott*, Jersey city.

*I. Vandover*, Brooklyn, N. Y.  
*Noah Crane*, Sparta.  
*H. M. Perrine*, Newark.  
*N. Conkling*, Augusta.  
*C. Hoover*, Philadelphia, Pa.

M. 21. L. 9. Ch. 19. Comm. 4000.

#### 18. *Presbytery of Elizabeth- town, N. J.*

*S. Thompson*, Conn. Farms,  
 Union P. O.

*J. D. Burgen*, Bottle Hill.  
*W. Gray*, Springfield.  
*J. Bryant*, Randolph, Mt.  
*Freedom P. O.*  
*D. Magie*, Elizabethtown.  
*A. Williamson*, Chester.  
*W. B. Barton*, Woodbridge.  
*H. W. Hunt*, Woodbridge,  
*N. Brunswick*. [dence.  
*J. B. Hyndshaw*, New Provi-  
 Albert Barnes, Morristown.  
*D. H. Johnson*, Mendham.  
*Alfred Chester*, Rahway.  
*Edwin Holt*, Westfield.

*Eli Meeker*. [Va.  
*M. Osborn*, Charlotte, Ct. H.  
*Lewis Bond*, Plainfield.  
*Joseph M. Ogden*, Kingston.  
*John D. Paxton*, Missionary.  
*Joel Campbell*.  
*N. A. Wilson*, Perth Amboy.

M. 21. L. 4. Ch. 17. Comm. 3488.

#### 19. *Presbytery of N. Bruns- wick, N. J.*

*G. S. Woodhull*, Princeton.

*David Comfort*, Kingston.  
*Isaac V. Brown*, Lawrence.  
*E. F. Cooley*, 1st ch. Trenton.  
*S. C. Henry*, Cranberry.  
*P. O. Studdiford*, Lamberts-  
 ville.  
*H. Perkins*, Allentown.  
*J. H. Jones*, N. Brunswick.  
*Benj. Ogden*, Pennington,  
*Hopewell*.  
*John Smith*.  
*D. Deruelle*, Dutch Neck.

*S. Miller*, D. D. Theol. Sem.  
 Princeton.

*A. Alexander*, D. D. Theol.  
 Sem. Princeton.

*C. Hodge*, Theol. Sem. do.  
*J. Carnahan*, D. D. N. Jer-  
 sey Coll. Princeton.

*L. Halsey*, do. do.  
*J. M'Lean*, do. do.

*C. S. Stewart*, late Miss. at  
 Sand. Is.

*J. D. Tyler*, Trenton.  
*J. F. Halsey*, Princeton.

*W. H. Woodhull*, Upper Free-  
 hold, Heights town.

*C. S. Arms*, Middletown, Pt.  
*P. J. Gulick*, Miss. Sand. Is.



R. Baird, Princeton.

M. 24. L. 12. Ch. 18. Comm. 1803.

20. *Presbytery of Newton,*  
*N. J.*

H. W. Hunt, Perryville.

J. Campbell, Hackettstown.

J. Kirkpatrick, Ringoes.

J. L. Shafer, Newton.

J. R. Castner, Ashbury.

J. F. Clark, Flemington.

J. Talmadge, Centreville.

J. C. Vandervoort, Basking-  
ridge.

L. F. Leak, Harmony.

B. J. Love, Johnsonsburg.

J. Gray, Easton, Pa.

W. W. Blauvelt, German-  
town.

A. Heberton, Bath, Pa.

Garner A. Hunt.

W. B. Sloan, Bloomsbury.

H. W. Hunt, jr. Perryville.

M. 16. Ch. 31. Comm. 3069.

21. *Presb. of Susquehanna,*  
*Penn.*

C. Gildersleeve, Wilkesbarre.

O. Hill, Nanticoke, *Union*  
*P. O., N. Y.*

Burr Baldwin, Montrose.

Chs. Thompson, Dundaff.

Joel Chapin, Hopbottom.

Eben. Kingsbury, Harford.

Timothy R. Jones, Wells.

Salmon King, Warren.

Menasseh M. York, Wysox.

J. Wood, Portsmouth, Ohio.

John Rhoads, N. Moreland.

Isaac W. Platt, Athens.

L. Richardson, Harford.

M. 13. Ch. 30. Comm. 1110.

IV. *Synod of Geneva.*

22. *Presbytery of Chenango,*  
*N. Y.*

John M. Babbit, Windsor.

Asa Donaldson, Guilford.

Dan. Waterbury, Franklin.

Elijah D. Wells, Oxford.

Luther Clark, Plymouth.

A. Eggleston, Coventryville.

Seth Burt, Coventry.

John B. Hayt, Green.

Egbert Roosa, Masonville.

Sayres Gasley, Oxford.

Nathan Gould, Smithville.

M. 11. L. 1. Ch. 11. Comm. 763.

23. *Presbytery of Cortland,*  
*N. Y.*

John Keep, Homer.

Samuel T. Mills, Smithfield.

J. Brown, D. D. Cazenovia.

Caleb Clark, Truxton.

Richard S. Corning, Otisco.

Abner P. Clark, Preble.

Joshua Leonard, Truxton.

John Lord, do.

E. I. Leavenworth, Lincklaen.

Matth. Harrison, Harrison.

Hugh M. Boyd.

D. S. Morse, Georgetown.

M. 12. Ch. 15. Comm. 1721.

24. *Presbytery of Onondaga,*  
*N. Y.*

T. Baldwin, Pompey.

Ira M. Olds, Lenox.

E. S. Barrows, 1st, Pompey.

W. Thatcher, Onondaga.

Ralph Cushman, Manlius.

John W. Adams, Syracuse.

George W. Elliot, Lenox.

Hezekiah N. Woodruff.

Roger Adams, Lenox.

Martin Powell.

Hutchens Taylor, Camillus.

C. Johnston, Chetanengo.

J. Burbank, Onondaga.

Daniel Marsh, Manlius.

S. I. Porter, New Lisbon.

Oren Hyde, Chetanengo.

M. 16. L. 3. Ch. 21. Comm. 1687.

25. *Presbytery of Cayuga,*  
*N. Y.*

Jeremiah Osborn, Candor.

Levi Parsons, Marcellus.

D. C. Lansing, D. D. Auburn.

Seth Smith, King's Fer. P. O.

William Wisner, Ithaca.

William Johnson, Scipio.

Samuel Robertson, Dryden.

Peter Lockwood, jr. Che-  
nango Point.

M. Ford, Westville P. O.

A. McCowan, Skeneateles.

M. Pomeroy, Cayuga P. O.

Robert W. Hill, Ira.

John W. Ward, Union.

George Rudd, Scipio.

Aaron Putnam, Oswego.

Timothy Stow, Elbridge.

James Richards, D. D. Theol.  
Sem. Auburn.

Matthew La Rue Perrine,  
D. D. Th. Sem. Auburn.

Henry Mills, do.

Samuel Parker, Ithaca.

Abner Benedict, Genoa.

Jephthah Poole, Auburn.

Oliver Eastman, do.

J. H. Hough, Weedsport.

A. K. Buel, Ludlowville.

H. Foote, Kingston, U. C.

Geo. Taylor, Sempronius.

John Smith, Geneva.

Edw. Fairchild, Otsego.

M. 30. L. 10. Ch. 43. Comm. 3357.

26. *Presb. of Geneva, N. Y.*

F. Pomeroy, E. Palmyra.

J. Merrill, N. Junius.

H. P. Strong, Phelps.

H. Axtell, D. D. Geneva.

I. Flagler, N. Romulus.

J. H. Carl, Trumansburg.

B. F. Pratt, Galen.

A. D. Layne, Waterloo.

J. Brackett, Rushville.

A. D. Eddy, C. ch. Canan-  
daigua.

T. Lounsbrough, Ovid.

A. C. Campbell, Newark.

Lucas Hubbell, Lyons.

M. Barton, Romulus.

William Todd, Benton.

E. N. Nichols, Hector.

J. S. Spencer, C. ch. North-  
ampton, Mass.

E. Johns, Canandaigua.

Jesse Townsend, Sodus.

R. Williams, Elmira.

Josh. Lane, Jerusalem.

William Clark, Port Bay.

C. Mosher, N. Junius.

Richard Andrews.

Benjamin Bailey.

H. Dwight, Geneva.

Stephen Porter, Palmyra.

B. B. Stockton, Auburn.

E. Chapin, Waterloo.

L. North, Palmyra.

A. G. Orton, Seneca Falls.

Chauncey Eddy, Penn Yan.

Benjamin B. Smith.

M. 33. Ch. 31. Comm. 3161.

27. *Presb. of Bath, N. Y.*

David Higgins, Bath.

J. H. Hotchkiss, Prattsburg.

R. Hubbard, Dansville Vil.

S. White, Harpending's cor.

Moses Hunter, Angelica.

J. Crawford, Wayne.	Reuben Hurd, Angelica.	G. Hornell, Miss. at Mack.
B. Hotchkin, Pultney.	S. Hubbard, Centreville.	Station, M. T.
D. Harrowan, Lindsleytown.	Lyman Basset, Howard.	
Henry Ford, Lisle.	S. Clary, Prattsburg.	M. 15. L. 3. Ch. 25. Comm. 1130.
	E. Lathrop, Elmira.	

### V. Synod of Genesee.

28. <i>Presb. of Ontario, N. Y.</i>	George G. Sill, Rochester.	<i>D. M. Smith, Lewiston.</i>
J. B. Whittlesey, Avon.	Stephen V. R. Barnes.	Win. F. Curry, Lockport.
J. Steele, E. Bloomfield.	M. 12. L. 3. Ch. 16. Comm. 1154.	Andrew Rawson, Albion.
Warren Day, Richmond.		E. Everett, Gaines.
Norris Bull, Genesee.	30. <i>Presb. of Genesee, N. Y.</i>	David Pratt, do.
J. Barnard, jr. Lima.	A. Dennoon, Caledonia.	A. Kent, Lockport.
J. Stow, Livonia.	Joseph Myers, Le Roy.	Will. Johnson, Barre.
S. C. Brown, W. Bloomfield.		M. 8. Ch. 13. Comm. 340.
John Lindsley, Nunda.	David Fuller, York.	
A. S. Collins, E. Bloomfield.	Timothy Clark, Le Roy.	32. <i>Presb. of Buffalo, N. Y.</i>
E. Fitch, D. D. W. do.	H. Wallace, Pembroke.	Samuel Leonard, Evans.
Reuben Parmelee, Victor.	W. Lyman, D. D. China.	Isaac Eddy, Jamestown.
Silas Pratt, Brighton.	John Eastman, York.	Isaac Oakes, Westfield.
M. 12. L. 1. Ch. 18. Comm. 1064.	E. Chapin, Waterloo.	W. Wilcox, Cold Spring.
	A. P. Brown, Moscow.	E. Mason, Sheridan.
29. <i>Presbytery of Rochester, N. Y.</i>	A. Parmelee, Scottsville.	
Herman Halsey, Bergen.	<i>E. S. Hunter, Middlebury</i>	J. P. Baldwin, E. Aurora.
J. Penny, Rochester, 1 ch.	Village.	T. S. Harris, Miss. at Ind.
A. Sedgwick, C. ch. Ogden.	Johnson Baldwin, York.	Stations.
W. James, Rochester, 2d ch.	Calvin Wait.	Jabez B. Hyde, Eden.
Joel Parker, do. 3d ch.	L. B. Sullivan, Byron.	Ira Dunning, Buffalo.
George Coan, Riga.	E. M. Spencer, Springville.	Matthew Dutton, do.
	Charles Whitehead.	M. P. Squier, Sec. Geneva
	Norman M'Leod.	Agency, A. H. M. Soc.
	M. 17. L. 1. Ch. 25. Comm. 954.	Geneva.
Chauncey Cook, Parma.	31. <i>Presb. of Niagara, N. Y.</i>	David Remington, Buffalo.
A. Foreman, Genesee.	George Colton, Royalton.	M. 13. Ch. 30. Comm. 1103.
Josiah Pierson, Bergen.		

### VI. Synod of Philadelphia.

33. <i>Presb. of Philadelphia, Penn.</i>	T. J. Briggs, Frankford.	B. F. Hughes, N. York city.
E. Osborn, Fairfield, N. J.	Charles Hyde, Doylestown.	M. 36. L. 13. Ch. 42. Comm. 6743.
J. P. Wilson, D. D. Philadelphia, 1st.	B. Hoff, Bridgeton.	
W. Latta, Gr. Valley and Charleston, E. Whiteland.	John Burt, Salem.	34. <i>Presb. of Newcastle, Del.</i>
G. C. Potts, Philadelphia 4th.	S. Lawrence, Greenwich, N. J.	S. Martin, D. D. Chanceford, Pa.
Ezra Stiles Ely, D. D. do. 3d.	C. W. Nassau, Norristown.	E. Dickey, D. D. Oxford, Pa.
James Patterson, do. N. L.	A. M'Farland, Deerfield, N. J.	J. M'Graw, D. D. Risingsun P. O. Md.
W. M. Eagles, do. 7th.	Alvan H. Parker, Cape May, Cold Spring, N. J.	S. Bell, St. Georges.
J. H. Kennedy, do. 6th.		R. Graham, N. Lond. Cr. Roads, Pa.
James Smith, do.	A. Green, D. D. LL. D. Philadelphia.	R. White, Fagg's Manor, Cochranville, Pa.
Alex. Boyd, Newtown.	B. Carl, Bridgeton, N. J.	J. Latta, Black Horse P. O., Pa.
J. F. Grier, D. D. Reading.	J. J. Janeway, D. D. Theol. Sem. Alleghany town.	A. K. Russell, Hd. of Christiana, Newark.
G. W. Jauvier, Pittsgrove, N. J.	J. Rooker, Germantown.	S. Boyer, Columbia, York, Pa.
R. B. Belville, Neshaming, Hartsville.	J. W. Scott, Philadel. 9th.	Jos. Barr, Sandersburg, Pa.
G. Chandler, Kensington.	W. Ramsay, do. Southwark.	S. Parke, Peach Bottom, Pa.
R. Steele, Abington.	A. H. Dashiell, Philadelphia, Mariner's ch.	John N. C. Grier, Forks of Brandywine, Pa.
J. Smith, Rockland, Chester.	T. Eustace, Philadelphia.	
W. L. McCalla, Philadelphia, 8th.	S. Scovel, Woodbury, N. J.	
	J. W. Grier, Chap. U. S. Navy, Morgantown.	



- E. W. Gilbert, Wilmington.  
 A. Babbit, *Salisbury*, Pa.  
 W. Ashmead, Lancaster, Pa.  
 O. Douglass, Marietta, Pa.  
 T. Love, Lower Brandywine, Pa.  
 A. G. Morrison, Doe Run, Unionville, Pa.
- J. Lawrie, D. D. Washington city.  
 E. Harrison, Alexandria.  
 W. C. Walton, do.  
 R. Post, Washington city.  
 D. Baker, I. ch. Savannah, Geo.  
 J. N. Campbell, Georgetown.
- R. Kennedy, M'Konellsburg.  
 I. Weller, Williamsport, Md.  
 J. Baber, Hancock, Md.  
 M. 27. L. 4. Ch. 41. Comm. 4551.
39. *Presbytery of Huntingdon, Pa.*  
 W. Stuart, Sinking Creek.  
 John Coulter, Tuscarora.  
 J. Hutchinson, Mifflintown.  
 J. Galbraith, Franklintown.  
 George Gray, Aughwick.  
 James Linn, Bellefonte.  
 J. Thompson, Alexandria.  
 J. S. Woods, Lewistown.  
 Sam. Hill, Sinking Valley.  
 John Peebles, Huntingdon.  
 G. Bishop, *Pike and Clearfield*.  
 James H. Stewart, E. and W. Kishacoquillas, *Lewistown*.  
 M. 12. L. 1. Ch. 31. Comm. 2628.
40. *Presbytery of Northumberland, Pa.*  
 John Bryson, Warrior Run, *Milton*.  
 J. B. Patterson, Danville.  
 T. Hood, Buffalo, *Lewisburg*.  
 John H. Grier, Pine Creek, *Jersey Shore*.  
 W. R. Smith, Northumberland.  
 G. Junkin, Pennial and Shiloh, *Milton*.  
 Joseph Painter, Lycoming, *Williamsport*.  
 D. Kirkpatrick, Mifflinburg, *Milton*.  
 S. Henderson, Danville.  
 W. B. Montgomery, Miss. to the Gr. Osages.  
 D. M. Barber, Jersey Shore.  
 J. W. Moore, Miss. to Lit. Rock, Ark.  
 Nathaniel Todd.  
 M. 13. L. 3. Ch. 20. Comm. 1392.
35. *Presb. of Lewes, Del.*  
 J. Wilson, Forest and Drawyers.  
 T. B. Balch, Snowhill, Md.  
 J. Moore, Monokin and Wicomico.  
 John Mitchellmore, Lewes, *Lewistown*.  
 J. B. Slemons, Princess Anne, Md. [Md.  
 A. Campbell, *Poplar Town*,  
 M. 6. L. 2. Ch. 18. Comm. 700.
36. *Presb. of Baltimore, Md.*  
 J. Glendy, D. D. Baltimore 2d.  
 J. Breckenridge, do. 2d.  
 W. Nevins, do. 1st.  
 G. Morrison, Bethel, *Baltimore*. [Deposit.  
 W. Finney, Churchville, *Pt.*  
 T. Osbourn, Baltimore, 3d.  
 Enoch Matson.  
 S. Knox, Frederickstown.  
 N. Patterson, Itinerant Pr.  
 Austin O. Hubbard.  
 M. 10. L. 6. Ch. 7. Comm. 926.
37. *Presb. of the District of Columbia.*  
 S. B. Balch, D.D. Georgetown.
38. *Presb. of Carlisle, Pa.*  
 J. Snodgrass, Hanover.  
 W. Paxton, D.D. Millerstown.  
 R. Cathcart, D. D. York.  
 D. Denny, Chambersburg.  
 Josh. Williams, Newville.  
 D. M'Conaughy, Gettysburg.  
 A. A. M'Ginley, Fannettsburg.  
 H. R. Wilson, Shippensburg.  
 John Moody, Middlespring, *Shippensburg*.  
 J. R. Sharon, Paxton.  
 J. Buchanan, Greencastle.  
 D. Elliott, Mercersburg.  
 R. S. Grier, Emmettsburg.  
 J. M'Knight, Rocky Spring, *Chambersburg*.  
 G. Duffield, Carlisle.  
 W. R. De Witt, Harrisburg.  
 J. Williamson, Silver Spring, *Hogstown*.  
 J. Niblock, Mouth of Juniata.  
 J. M. Olmstead, Landisburg.  
 Mat. L. Fullerton, Hagerstown.  
 M'Knight Williamson, Dickinson, *Carlisle*.  
 Dan. M'Kinley, Bedford.  
 W. Neill, D. D. Pres. Dick. Coll. Carlisle.  
 A. M'Clelland, Prof. Dick. Coll.
- M. 10. L. 5. Ch. 8. Comm. 817.

## VII. Synod of Pittsburg.

41. *Presb. of Allegheny, Pa.*  
 Abraham Boyd, Butler.  
 C. Riggs, Scrubgrass Furnace.  
 R. Bracken, Harmony.  
 John Redick, Freeport.  
 John Core, Hulinsburg.  
 John Munson, Harlinsburg.  
 John Coulter, Butler.  
 Rob. M'Garrah, Lawrenceburg.  
 H. May, Franklin.  
 M. 9. Ch. 24. Comm. 1525.
42. *Presbytery of Erie, Pa.*  
 A. Chase, Oil Creek.  
 Sam. Tait, Mercer.  
 Johnston Eaton, Fairview.  
 Giles Doolittle, Northeast.  
 Ira Condit, Georgetown.  
 Wells Bushnell, Meadville.  
 A. M'Cready, Wattsburg.  
 Thos. Anderson, Franklin.  
 David M'Kinney, Erie.  
 T. Alden, Meadville.  
 B. Marcy, Rockdale.  
 P. Chamberlain, Springfield.  
 M. 12. L. 1. Ch. 30. Comm. 1344.
43. *Presb. of Hartford.*  
 T. E. Hughes, Greensburg, Pa.  
 James Satterfield, Sharon, Pa.

- W. Woods, New Bedford, Pa. S. M'Farren, N. Alexandria. J. Hervey, Wheeling, Va.  
 C. Vallandigham, New Lis- J. H. Agnew, Uniontown. S. Reed, Cross Roads.  
 bon, Ohio. John Stockton, Cross Creek  
 Village.  
 Rob. Semple, New Castle, Pa. J. Power, D. D. Mt. Pleasant. C. Longhran, Sparta.  
 J. Wright, Poland, Ohio. J. W. Henderson, Indiana.  
 W. Reed, Fulkstown, Ohio. N. R. Snowden, Kittaning.  
 W. M'Lean, Beaverstown, D. Barclay, Jefferson.  
 Pa. M. 23. L. I. Ch. 43. Comm. 4294.  
 R. Dilworth, Greensburg, Pa. Wm. Wylie, Wheeling, Va.  
 A. Wylie, D. D. Washington.  
 Richard Brown.
- Joshua Beer, Brown, Pa. 45. *Presbytery of Steuben-* M. 11. L. 7. Ch. 17. Comm. 2052.  
 N. Harned, Youngstown, ville, Ohio.  
 Ohio. J. Anderson, St. Clairsville.  
 M. 11. Ch. 26. Comm. 2490. J. Robertson, Centreville.  
 John Rea, Cadiz.
44. *Presb. of Redstone, Pa.* Thomas Hunt, Richmond.  
 W. Speer, Greensburg. Salmon Cowles, Uniontown.  
 F. Laird, Murrysburg. C. C. Beatty, Steubenville.  
 Rob. Johnson, Rehoboth, Wm. Wallace, Moorfield.  
 Gamels, S. C. J. C. Tidball, Knoxville.
- A. G. Fairchild, N. Geneva. Alex. Cook, Richmond.  
 J. Graham, Reula, Pittsburg. Wm. M'Millan, N. Athens.  
 J. Guthrie, Uniontown. J. Cozad, Wellsburg, Va.  
 W. Johnson, Brownsville. Dan. M'Intosh, Steubenville.  
 John Reed, Indiana. M. 12. Ch. 24. Comm. 1972.
- A. Brooks, French Creek. 46. *Presb. of Washington,* Joseph Patterson, Pittsburg.  
 Jesse Smith, Indiana. Pa. John Andrews, do.  
 G. Vanemon, Jefferson. A. D. Campbell, do.  
 A. O. Patterson, Mt. Pleasant. G. W. Scott, Hookstown. Boyd Mercer, Washington.  
 T. Davis, Blairsville. E. M'Curdy, Briceland Cr. A. M'Donald, Beavertown.  
 Jos. Harper, Saltsburg. Roads. Thomas Hoge, Washington.  
 S. Swan, Ligonier. J. Anderson, D. D. Middle- Wm. Smith, Canonsburg.  
 A. M'Candless, Stewart- town. M. 21. L. 3. Ch. 21. Comm. 2816.  
 town. Cephas Dodd, Amity.
- J. H. Kirkpatrick, Harmony.

VIII. *Synod of the Western Reserve.*

48. *Presbytery of Detroit,* 50. *Presb. of Portage,* John Beach, Peru.  
 Mich. Ter. Ohio. Jos. Edwards, New Haven.  
 Noah M. Wells, Detroit. Ludovic Robbins, Clarks-  
 field.  
 William Page, Ann Arbor. Randolph Stone, Cleaveland.  
 Erie Prince, Farmington, Alvan Coe, Mackinaw.  
 Detroit. S. J. Bradstreet, Cleaveland.  
 Isaac W. Ruggles, Monroe. James Robinson.  
 Wm. M. Ferry, Pontiac. M. 15. L. 2. Ch. 32. Comm. 748.
- M. 6. Ch. 7. 52. *Presb. of Trumbull,*  
 Ohio. Jos. Badger, Gustavus.  
 49. *Presbytery of Grand* Nathan B. Darrow, Vienna.  
 River, Ohio. Harvey Coe, Kinsman.  
 Giles H. Cowles, D. D. Aus- Wells Andrews, Hartford.  
 tinburg. Jos. Curtis, Warren.  
 Eph. T. Woodruff, Wayne. Dan. Miller, Bristol.
- Perry Pratt, Geneva. Enoch Boaton, Farmington.  
 Jos. H. Breck, Andover. Horace Smith, Canfield.  
 Luther Humphrey, Burton. Ozias S. Eells, Johnson.  
 Jona. Winchester, Madison. John Barrett, Mesopotamia.  
 Abiel Jones. Edson Hart, Bloomfield.
- Urban Palmer, Kingsville. M. 11. Ch. 18. Comm. 381.  
 Abner Morse, Hartford.  
 W. Strong, Southampton, Ms.  
 Jona. Lesslie, Geneva.  
 Jos. A. Pepon, Painesville.
51. *Presb. of Huron, Ohio.* Amaza Jerome, Wadsworth.  
 Sim. Woodruff, Strongville.  
 Israel Shaler, Richfield.  
 Alfred H. Betts, Brownhelm.  
 Enoch Conger, Ridgefield  
 Four Corners.  
 Dan. W. Lathrop, Elysia.  
 John M'Crea, Dover.  
 Stephen Peet, Euclid.
- M. 12. Ch. 21. Comm. 945.
- M. 12. L. 1. Ch. 28. Comm. 967.



IX. *Synod of Ohio.*

53. *Presbytery of Columbus, Ohio.* Nicholas Pittinger, Chillicothe. Aug. Pomeroy, Miss. M. 5. Ch. 11. Comm. 488.
- James Hoge*, D. D. Columbus. Dyer Burgess, West Union.
- Jos. Stephenson*, Cherokee Run, Columbus. Wm. Dickey, Chillicothe.
- Wm. Jones, Clear Creek, Middletown. *James H. Dickey*, Chillicothe.
- Wm. Burton, Circleville. Wm. Graham, Chillicothe.
- Hiland Hulburt, Worthington. Sam. Crothers, Greenfield.
- H. Van Deman, Delaware. John Rankin, Ripley.
- Ahab Jenks, Granville. A. B. Gilliland, Hillsboro'. M. 12. Ch. 22. Comm. 1293.
- Eben. Washburn, Lebanon. Rob. B. Dobbins, Ripley.
- M. 8. Ch. 23. Comm. 905. Reuben White, Ripley.
54. *Presb. of Richland, Ohio.* John Wright, Lancaster.
- J. Snodgrass, Dalton. Thos. B. Clark, Washington.
- James Scott, Mt. Vernon. *J. Culbertson*, Zanesville.
- Sam. Baldrige, Jeromeville. Sol. S. Miles, Newark.
- Thomas Barr, Wooster. John Hunt, M'Donnelsville.
- Arch. Hanna, Paintville. Wm. Wallace, Cambridge.
- James Rowland, Mansfield. James Arbuthnot, M'Donald P. O.
- James B. Merron, Canton. Thos. Moore, Somerset.
- Jacob Wolfe, Plymouth. J. H. Parmelee, Zanesville.
- Rob. Lee, Bucyrus. M. 9. L. 1. Ch. 32. Comm. 1350.
- Wm. Matthews, Lexington.
- James Cunningham, Utica. M. 11. L. 2. Ch. 34. Comm. 1380.
55. *Presb. of Chillicothe, Ohio.* John Pitkin, Waterford.
- William Williamson, Manchester. L. G. Bingham, Marietta.
- James Gilliland, Ripley. John M'Donald, Burlington.
- Rob. G. Wilson, D. D. Pres. of Ohio Un. Athens.
56. *Presbytery of Lancaster, Ohio.* John Wright, Lancaster.
- Thos. B. Clark, Washington.
- J. Culbertson*, Zanesville.
- Sol. S. Miles, Newark.
- John Hunt, M'Donnelsville.
- Wm. Wallace, Cambridge.
- James Arbuthnot, M'Donald P. O.
- Thos. Moore, Somerset.
- J. H. Parmelee, Zanesville.
- M. 9. L. 1. Ch. 32. Comm. 1350.
57. *Presb. of Athens, Ohio.* John Pitkin, Waterford.
- L. G. Bingham, Marietta.
- John M'Donald, Burlington.
- Rob. G. Wilson, D. D. Pres. of Ohio Un. Athens.
58. *Presb. of Miami, Ohio.* A. W. Poage, Yel. Spring.
- F. Putman, Springfield.
- Adrian Aten, Franklin.
- Mat. G. Wallace, Franklin.
- Wm. Gray, Lebanon.
- Peter Monfort, Lowes.
- Arch. Steel, Monroe.
- John Ross, Richmond.
- James Coe, Troy.
- M. 9. L. 1. Ch. 23. Comm. 1256.
59. *Presb. of Cincinnati, Ohio.* James Kemper, Walnut Hills, Cincinnati.
- John Thompson, Springfield.
- Dan. Hayden, Reading.
- David Root, Cincinnati, 2d.
- L. G. Gaines, Montgomery.
- Benj. Graves, Reading.
- Josh. L. Wilson, D. D. Cincinnati, 1st.
- Benj. Boyd, Liberty, Ind.
- Rob. H. Bishop, D. D. Pres. of Miami Un. Oxford.
- Francis Monfort, Hamilton.
- Isaac A. Ogden, Fairfield.
- David Monfort, Millville.
- Elijah Slack, Cincinnati.
- Jacob Lindley.
- Cyrus Byington, Miss. to the Choctaws.
- M. 15. L. 2. Ch. 24. Comm. 1411.

X. *Synod of Indiana.*

60. *Presb. of Salem, Ind.* S. G. Lowry, Sand Creek, Greensburg.
- Wm. W. Martin, Salem. J. H. Johnston, Madison.
- Alex. Williamson, Corydon. Sam. Gregg, Jefferson.
- T. H. Brown, Charlestown. J. Duncan, Indianapolis.
- J. T. Hamilton, Charlestown. M. 6. Ch. 15. Comm. 582.
- Sam. E. Blackburn, Charlestown.
- Leander Cobb, Charlestown. George Bush, Indianapolis.
- M. 6. Ch. 13. Comm. 470. Wm. T. Scott, Vincennes.
61. *Presb. of Madison, Ind.* Isaac Reed, Washington.
- John M. Dickey, Madison. B. R. Hall, Bloomington.
- J.F. Crow, Hanover, Madison.
62. *Presb. of Wabash, Ind.* J. Brich, Jacksonville.
- W. S. Lacy, Dardenne, Miss.
- J. M. Ellis, Kaskaskia, Il.
- J. Matthews, Apple Creek.
- H. Chamberlain, Missiona.
- M. 6. Ch. 17. Comm. 521.
63. *Presb. of Missouri, Mo.* T. Donnell, Belview.

XI. *Synod of Kentucky.*

64. *Presb. of Louisville, Ky.* J. L. Marshall, Cain Run, Shelbyville.
- A. Cameron, Shelbyville.
- Wm. Scott, Bairdstown.
- A. A. Shannon, Drennon's Creek, Shelbyville.
- D. C. Banks, Louisville.
- J. N. Blackburn, Goshen, Shelbyville.
- W. King, Middletown.
- M. 7. Ch. 15. Comm. 614.

65. *Presb. of Mahlenburgh, Ky.* W. Dickson, Hanging Fork. J. Blythe, D. D. Pisgah, do.  
S. Wilson, Columbia. R. Stewart, Walnut Hill, do.  
S. K. Sneed, Springfield. J. K. Burch, Lexington.  
S. P. Robertson, Bowling Green. J. R. Moreland, Woodford, Versailles.  
W. K. Stewart, Elkton. J. C. Harrison, Cherry Spring, Lexington.  
Isaac Baird, Greenville. S. Steel, Winchester.  
D. Comfort, Russellville. S. H. Crane, Lexington.  
R. A. Lapsley, Wahlheim. S. V. Marshall, Lexington.  
Alexander Curry. David Nelson, Danville. J. H. Harrison, Lexington.  
S. Y. Garrison, Mayslick. M. 12. L. 2. Ch. 19. Comm. 1947. M. 13. Ch. 16. Comm. 600.  
M. 7. L. 1. Ch. 20. Comm. 286.
66. *Presb. of Transylvania, Ky.* 67. *Presb. of W. Lexington, Ky.* 68. *Presb. of Ebenezer, Ky.*  
John How, Danville. N. H. Hall, 1st Lexington. A. Todd, Flemingsburg.  
T. Cleland, D. D. Harrodsburg. E. Smith, Frankfort. D. Whitney, Sharpsburg.  
J. C. Barnes, Kenedy's P.O. J. Hudson, Nicholasville. S. Taylor, Millersburg.  
R. Marshall, Bethel, do. C. Phillips, Cynthiana.  
M. 4. Ch. 13. Comm. 1451.

XII. *Synod of Virginia.*

69. *Presb. of Winchester, Va.* F. Bowman, Charlottesville. J. M'Elhenny, Lewisburg.  
Al. Co. Va. J. Hendron, Mossey Creek, Staunton.  
S. K. Kollock, Norfolk. J. D. Ewing, Fancy Hill.  
J. M. Fulton, Maysville. D. A. Penick, Milton, N. C. J. Morrison, Brownsburgh.  
W. H. Foote, Romney. J. Wharrey, Saunderson's. J. Smith, Staunton.  
J. M. Brown, Martinsburg. I. P. Hunt, Sturgeonsville. F. M'Farland, Greenville.  
W. Williamson, Middleburg. I. Cochran, Concord, Va. A. W. Kilpatrick, Harrisonburg.  
J. Matthews, D. D. Shepherdstown. J. W. Alexander, Charlotte, C. H. G. A. Baxter, D. D. Pres. Wash. Coll.  
John Jones. C. Read, Cub Creek Ch.  
J. Black, Shepherdstown. J. H. Rice, D. D. Prof. in The. Sem.  
F. Thornton, Thornton's Gap. J. H. Turner, Richmond. W. Wilson, Staunton.  
W. N. Scott, Petersburg. A. Converse, Richmond. S. Houston, Nat. Bridge, P.O.  
J. Lodor, Woodstock. J. M'Lean, Cabin Point. Rob. Logan, Fincastle.  
S. Tustun, Charlestown. H. Lee, M'Farland's. A. B. Davison, Lexington.  
R. Hall, Battletown. J. Davidson, Rough C'k ch. James C. Wilson, Waynesborough.  
Wm. Sickles, Missionary. J. M. W. Jackson, Lunenburg. H. Ruffner, Lexington.  
M. 14. L. 2. Ch. 22. Comm. 824. J. H. C. Leach, Farmville. Thom. Caldwell, Bellville, Rock Co.  
70. *Presb. of Hanover, Va.* E. M'Laughlin, Chap. Navy Yard, Gosport. J. Harrison.  
James Mitchell, Peaks. M. 25. L. 12. Ch. 34. Comm. 1883. J. A. Van Lear, Lexington.  
W. S. Reid, Lynchburg. A. Templeton.  
J. Kirkpatrick, Langhorne's Tavern. N. W. Calhoun, Kenhawa, C. H.  
S. Armistead, Rough Creek. Wm. Calhoun, Staunton. James Kerr.  
S. Taylor, Richmond. C. Speece, D. D. Augusta, Staunton. M. 22. L. 3. Ch. 37. Comm. 3286.  
W. J. Armstrong, Richmond. I. Paul, Rock Spring.

XIII. *Synod of North Carolina.*

72. *Presb. of Orange, N. C.* J. Weatherby, Washington. E. Graves, Hillsborough.  
E. B. Curry, Mason Hall. E. Hollister, Buf. Springs, Va.  
J. Witherspoon, Hillsboro'. E. Mitchell, Chapel Hill, N. C. Prof. in Univ.  
J. Labaree, Oxford. W. Paisley, Greensborough. A. D. Montgomery, Danville, Va.  
L. D. Hatch, Newbern. Jos. Caldwell, D. D. Pres. of U. of N. C. Chapel Hill. S. Fontis, Hillsborough.  
S. L. Graham, Oxford. S. Paisley, Hillsborough. J. W. Douglass, Lit. Roanoke Bridge, Va.  
Eli W. Caruthers, Greensborough. J. H. Pickard, Lenox Castle.



- J. Knox, Missionary.  
W. Neil, Murfreesborough.  
D. C. Allen, Lexington.  
W. S. Plummer, Warrington.  
M. 22. L. 3. Ch. 34. Comm. 1424.
73. *Presb. of Fayetteville, N. C.*  
S. Stanford, \* Grove.  
R. Tate, \* Black River.  
M. M'Millan, \* Buffalo.  
A. M'Dougald, \* Bluff.  
W. Peacock, \* Saron.  
R. H. Morrison, Sugar Creek.  
J. G. Hamner, Fayetteville.  
J. M'Intyre, \* Philadelphia.  
C. M'Iver, Fayetteville.  
\* Address, Fayetteville.
- J. M'Farland, \* Pine Tree.  
T. Lynch, Hillsborough.  
M. 11. L. 3. Ch. 39. Comm. 1933.
74. *Presb. of Concord, N. C.*  
J. D. Kilpatrick, Mt. Vernon.  
J. M'Erwin, Concord, Statesville.  
J. Stafford, Salisbury.  
H. N. Pharr, Batie's Ford.  
J. Silliman, Morgantown.  
Wm. A. Hall, Mocksville.  
J. M'Ree, D. D. Concord.  
R. H. Chapman, D. D. Mt. Mourne.  
D. Gould, Statesville.  
Jesse Rankin, Salisbury.  
J. O. Freeman.
- Jos. E. Bell.  
H. M. Kerr, Rutherfordtown.  
M. 13. Ch. 30. Comm. 1633.
75. *Presb. of Mecklenburg, N. C.*  
H. Hunter, Goshen, Huntersville.  
J. Robinson, Poplar Tent.  
J. M. Wilson, Philadelphia.  
J. Williamson, Hopewell.  
Sam. Williamson, N. Providence.  
W. S. Pharr, Charlotte.  
Nich. R. Morgan, Springfield, S. C.  
M. 7. Ch. 15. Comm. 1645.

XIV. *Synod of Tennessee.*

76. *Presb. of Abingdon, Va.*  
S. Bevell, D. D. Abingdon.  
A. M'Ewen, \* Glade Spring, Abingdon.  
S. H. M'Nutt, New Dublin.  
D. M'Intyre, \* Royal Oak.  
George Painter, Mt. Zion.  
G. M. Cranford, Abingdon.  
David R. Holt, do.  
M. 7. L. 2. Ch. 11. Comm. 673.
77. *Presb. of Union, Ten.*  
R. M'Alpin, Tellico.  
Isaac Anderson, D. D. Prof. Theol. Sem. Maryville.  
M. Donald, Knoxville.  
T. H. Nelson, 1st ch. do.  
E. M. Eagleton, do.  
Eli N. Sawtelle, do.  
Claiborne Young, do.  
\* Address, Abingdon.
- W. Eagleton, Prof. in Th. Sem. Maryville, Knoxville.  
G. M. Erskine, Miss. to Liberia.  
A. M'Ghee, Eusebia, near Knoxville.  
D. S. Butrick, Carmel, Cherokees Nation.  
S. A. Worcester, Brainerd.  
A. Pearson, Philadelphia.  
W. A. M'Campbell, Union.  
H. Patrick, Philadelphia.  
Fielding Pope.  
W. W. Woods, Washington.  
Darius Hoyt.  
Thos. Brown.  
M. 19. L. 2. Ch. 27. Comm. 1897.
78. *Presb. of Holston, Ten.*  
S. W. Doak, Greenville.  
J. Gallaher, Rogersville.  
John V. Bovell, Salem.
- L. G. Bell, Hebron, Jonesborough.  
S. Doak, D. D. near Greenville.  
A. S. Morrison, Blountville.  
F. A. Ross, Kingsport.  
R. Glenn, Jonesborough.  
M. 8. L. 5. Ch. 14. Comm. 1825.
79. *Presb. of French Broad, Tenn.*  
J. M'Campbell, Dandridge.  
C. Bradshaw, Asherville, N. C.  
Wm. Minnis, Check's Cr. Roads.  
F. A. M'Corkle, Greenville.  
C. Coffin, D. D. Pres. of E. Ten. Col. Knoxville.  
Stephen Foster, do.  
O. S. Hinkle.  
Jesse Lockhart, Dandridge.  
M. 8. Ch. 9. Comm. 774.

XV. *Synod of West Tennessee.*

80. *Presbytery of West Tennessee.*  
O. Jennings, Nashville.  
James W. Stephenson, D. D. Columbia.  
R. Henderson, D. D. Franklin.  
T. I. Hall, Farmington, D. Brown, D. D. Columbia.  
Hugh Shaw, Columbia.  
W. Hume, Nashville.  
Sam. Hodge, Jackson.  
David Weir, do.  
S. W. Calvert, Lynn Creek.
- R. Harden, D. D. Prof. S. W. Theol. Sem. Columbia.  
Philip Lindsley, D. D. Pres. of Nashville University.  
John Gillerpie, Purdy.  
Edmund Lanier, Nashville.  
S. C. M'Connell, do.  
L. M'Leod, Missionary.  
James H. Brooks.  
M. 17. L. 1. Ch. 23. Comm. 1155.
81. *Presb. of Shiloh, Tenn.*  
G. Newton, Shelbyville.  
J. Alexander, Murfreesboro'.
- J. R. Bain, Gallatin.  
James Maclin, Fayetteville.  
J. W. Hall, Murfreesboro'.  
S. H. Morrison, Jefferson.  
A. Bradshaw, Lebanon.  
E. M'Ewen, Fayetteville.  
W. C. A. Newton, Shelbyville.  
M. 9. L. 1. Ch. 21. Comm. 915.
82. *Presb. of Mississippi, Miss.*  
C. Montgomery, Fayette.  
George Potts, Natchez.

- T. Clap, New Orleans, La.  
*J. Smylie*, Centreville.  
 Benj. Chase, Pinkneyville.  
*J. Patterson*, Centreville.  
 John H. Vancourt, Carmel,  
*Natchez*.  
 Z. Butler, Port Gibson.  
 J. Dorrance, Baton Rouge, La.  
*J. Chamberlain*, D. D. Pres.  
 of Lou. Col. Jackson.  
 W. C. Blair, Missionary.
- M. M. Marshall.  
 J. Rickhow, Port Gibson.  
 Wm. Shedd.  
 M. 14. Ch. 21. Comm. 680.
83. *Presb. of North Alabama, Ala.*  
 John Allan, Huntsville.  
 J. L. Slop, Somerville.  
*Hugh Barr*, Cortland.
- A. A. Campbell, Florence.  
 Jos. Wood, Athens.  
 W. Potter, Miss. Cr. Path,  
 Cher. Nation.  
 Wm. Chamberlain, Miss.  
 Willstown.  
 T. O. Stewart, Miss. Co-  
 lumbia, Miss.  
 Hugh Wilson, Miss. Tus-  
 cumbia.  
 M. 9. Ch. 15. Comm. 524.

XVI. *Synod of South Carolina and Georgia.*

84. *Presb. of South Carolina, S. C.*  
 J. B. Kennedy, Lawrence C. H.  
*H. Dickson*, Abbeville, C. H.  
 W. H. Barr, D. D. Abbeville.  
 Henry Reid, Calhoun's Mills.  
 Rich. B. Cater, do.  
 Anthony W. Ross, Carmel.  
 M. Dickson, Fork Shoals.  
 D. Humphries, Rk. Mills.  
 B. Du Pree, Pendleton, C. H.  
 Aaron Foster, Wellington.
- Jos. C. Stiles, Milledgeville.  
 J. Y. Alexander, N. Hope.  
 Wm. Moderwell, Augusta.  
 Jesse Stratton.  
 E. Pharr, Milledgeville.  
 Moses Waddell, D. D. Pres.  
 of Geo. Un. Athens.  
 A. Church, Prof. Geo. Un.  
 M. 15. L. 4. Ch. 31. Comm. 1433.
87. *Presbytery of Charleston Union, S. C.*  
 Benjamin M. Palmer, D. D.  
 Charleston.  
 A. W. Leland, D. D. *James Island*, Charleston.  
 George Reid, Charleston.  
*W. A. McDowell*, D. D. do.  
 Arthur Buist, do.  
 Joseph Brown, do.  
 E. White, *John's Isl.* do.  
 Edw. Palmer, Walterboro'.
- B. G. H. dersleeve, Charleston.  
 R. H. Jones, Walterborough.  
 John Dickson, Prof. in Coll.  
 Charleston.  
 M. 11. L. 1. Ch. 4. Comm. 626.
88. *Pres. of Harmony, S. C.*  
 S. W. Yonque, Waynesboro'.  
*John Consor*, Salem.  
 R. W. James, Bradleyville.  
 J. Harrington, Sumter C. H.  
 W. Bready, Winnesboro'.  
 Rob. B. Campbell, Lancaster, C. H.
- John Le Roy Davies, Ches-  
 terville.  
 S. L. Watson, Yorkville.  
 M. 8. L. 1. Ch. 16. Comm. 1521.
86. *Presb. of Hopewell, Ga.*  
 F. Cummings, D. D. Shady  
 Grove.  
 J. Brown, D. D. Zion, *Sparta*.  
 T. Goulding, Lexington.  
 R. Chamberlain, Bethel.  
 J. S. Wilson, Laurensville.  
 James Gamble, M'Donough.  
 A. Kirkpatrick, Decatur.  
 S. K. Talmadge, Augusta.
- Horace Belknap.  
 N. R. Morgan, Springville.  
 Urias Powers, Cheraw.  
 M. 12. Ch. 21. Comm. 1002.
89. *Presb. of Georgia, Ga.*  
 R. Quarterman, Riceboro'.  
*H. S. Pratt*, St. Mary's.  
 N. A. Pratt, Darien, *M'Intosh*.  
 Wm. M'Whirr, Sunbury.  
 G. G. M'Whorter.  
 S. S. Davis, Camden, S. C.  
 L. Clinton, Waynesboro'.  
 E. H. Snowden, St. Augus-  
 tine, E. Florida.  
 H. M. Blodget, Savannah.  
 M. 9. Ch. 6. Comm. 239.
90. *Presbytery of South Alabama, Ala.*  
 J. P. Cunningham, Havana.  
 Thomas Alexander, Salma.  
 John H. Gray, Springfield.  
 Rob. M. Cunningham, D. D.  
 Tuscaloosa.  
 J. Hillhouse, Greensboro'.  
 Rob. Holman, Marion.  
 Isaac Hadden, Clairbourne.  
 Neil M'Millan, Burnt Corn.  
 M. Murphy, Mobile city.  
 John B. Warren, do.  
 G. M'Whorter, Montgomery.  
 T. Archibald, Mis. Columbus.  
 Cyrus Kingsbury, Miss. to  
 Choc. Na. Columbus.  
 Alfred Wright.  
 Th. Newton, Ashville.  
 Henry White.  
 M. 16. L. 2. Ch. 26. Comm. 625.

## GENERAL SUMMARY.

Synods.	Presb.	Min.	Lic.	Ch.	Comm.	Synods.	Presb.	Min.	Lic.	Ch.	Comm.
I. Albany,	11	205	20	193	19830	X. Indiana,	4	26	—	64	2094
II. New York,	5	91	16	93	12257	XI. Kentucky,	5	43	3	88	4898
III. New Jersey,	5	95	25	115	13479	XII. Virginia,	3	61	17	93	5993
IV. Geneva,	6	117	17	146	11879	XIII. North Carolina,	4	52	6	118	6634
V. Genesee,	5	62	5	102	4615	XIV. Tennessee,	4	44	9	60	5169
VI. Philadelphia,	8	137	41	202	21412	XV. West Tennessee,	4	49	3	80	3274
VII. Pittsburgh,	7	99	12	185	17493	XVI. S. Car. & Geor.	7	83	10	139	6374
VIII. Western Reserve,	5	56	3	105	3041						
IX. Ohio,	7	69	6	169	8113	Total,	90	1389	193	1946	146,297



## GENERAL SYNOD OF THE REFORMED DUTCH CHURCH IN NORTH AMERICA.

Meeting, in the city of New York, on the first Wednesday of June, 1829.—Rev.  
THOMAS M. STRONG, *Stated Clerk*, Flatbush, Long Island.

*Explanatory Note.* The General Synod is divided into two "Particular Synods,"—New York, and Albany; and includes sixteen Classes. The statistical Report made to the General Synod in June, 1828, and from which the following list is prepared, is more than ordinarily valuable, on account of containing the number of families and individuals connected with each congregation, as well as the number of communicants. Some interesting estimates might be made from such statements, relative to the proportion of communicants and other members of congregations, were they generally given by Ecclesiastical Bodies. Pastors of churches are separated from ministers without pastoral charge, by a line. The clerks of the several Classes we have not been able to ascertain.

### I. Particular Synod of New York.

1. Classis of New York.		Geo. H. Fisher, N. Branch.	6. Classis of Long Island.	
Pastors.	Churches.	J. Schultz, { Lebanon,	J. Beattie, New Utrecht.	
G. A. Kuypers,	} N. York.	{ Rockaway.	W. Crookshank, { Flat Lands,	
J. Knox,		Henry L. Rice, Spotswood.	{ New Lots.	
W. C. Brownlee,		S. A. Vanvranken, Freehold.	T. M. Strong, Flatbush.	
Th. Dewitt,		J. T. B. Beekman, Middlet'n.	S. H. Meeker, Bushwick.	
Geo. Dubois, North West.		I. S. Demund, Walpack.	J. Schoonmaker, Newton	
N. I. Marselus, Greenwich.		C. C. Elting, { Minissink,	and Jamaica.	
J. Brodhead, Broom st. N.Y.		{ Mahakkamak.	J. Otterson { N. Hempstead,	
E. Baldwin, Houston st. do.		M. 12. ch. 14. Comm. in 9 ch. 1218	{ Oyster Bay.	
A. Gunn, Bloomingdale.		Families in 7 Congregations 1243		
C. C. Vermeule, Haerlem.		Whole No. in 4 cong. 3876	M. 6. ch. 12. Comm. in 5 ch. 511	
J. F. Jackson, Fordham.			Families in 7 congregations 704	
T. G. Smith, Tarrytown.			Whole number in 3 cong. 2030	
P. I. Van Pelt, Staten Island.				
2. South Classis of N. York.		4. Classis of Bergen, N. J.	7. Classis of Philadelphia.	
Isaac A. Van Hook.		G. A. Beel, E. Neighborhood.	G. R. Livingston, Philadel-	
Samuel B. How.		J. V. C. Romeyn, Hacken-	phia, 1st R. D.	
R. C. Shimeall.		sack, Schraalenberg.	J. C. Sears, do. 2d.	
Isaac Labagh.		S. V. Santvoord, Belleville.	P. Labagh, Harlingen:	
M. 17. ch. 11. Comm. in 9 ch. 2329		J. G. Tarbell, Stonehouse	G. Ludlow, New Shannack.	
Families in 9 cong. reported 1480		Plains.	J. Larzalere, N. & S. Hampton.	
Whole No. persons in 5 cong. 5447		Ava Neal, Pompton Plains.	J. Van Liew, North Branch.	
		Z. H. Kuypers, { Ponds,	M. 6. ch. 6. Comm. in 5 ch. 967	
		{ Preakness,	Families in 6 congregations, 1050	
		{ Wyckoff.	Whole No. in 6 congregations 6458	
J. M. Mathews, Garden st.		M. 6. ch. 13. Comm. in 7 ch. 663		
W. M. Murray, Market st.		Families in 8 Congregations 918		
J. E. Miller, Tompkinsville.		Whole number in 6 cong. 3584		
A. Hoffman, Courtlandt'n.				
3. Classis of N. Brunswick, N. J.		5. Classis of Paramus.	8. Classis of Poughkeepsie.	
James H. Teller.		N. Lansing, Tappan and	C. C. Cuyler, Poughkeepsie.	
David S. Bogart.		Clarkstown.	C. D. Westbrook, Fishkill.	
Alexander Denham.		S. Goetschius, { Saddle River,	W. S. Heyer, Fishkill Land-	
M. 7. ch. 5. Comm. in 4 ch. 874		{ Pasgack.	ing.	
Families in 4 congregations. 619		{ Paramus,	E. Holmes, Linlithgow.	
Whole number in 3 cong. 2590		{ Totowa.	A. N. Kittle, Red Hook.	
		J. I. Christie, Warwick.	G. W. Bethune, Rhinebeck.	
		B. C. Taylor, Ackquachi-	M. W. Dwight, New Hack-	
		nunk.	ensack.	
J. B. Hardenberg, N. Brunsw.		J. Wynkoop, West N. Hemp-	H. Vedder, { Greenbush,	
R. D. Vankleek, Raritan.		stead, Ramapo.	{ Taghkanick.	
J. L. Zabriskie, Hillsboro'.		M. 6. ch. 12. Comm. in 7 ch. 988	F. H. Vanderveer, H. Park.	
J. Romeyn, Six Mile Run.		Families in 4 congregations 580	J. Gosman, Kingston.	
I. M. Fisher, Bedminster.		Whole No. in 5 cong. 4582		
			M. 10. ch. 12. Comm. in 8 ch. 1384	
			Families in 4 congregations 655	
			Whole No. in 3 cong. 2150	

II. *Particular Synod of Albany.*9. *Classis of Albany.*

J. Ludlow, Albany, 1st ch.  
 J. Ferris, do. 2d.  
 J. Searle, Coxsackie.  
 R. Bronk, { Washington,  
               { Gibbonsville.  
 S. Kissam, { Bethlehem,  
               { Coeymans.  
 J. C. Boice, Salem & Union.  
 A. Fort, Westerlo.

M. 6. ch. 11. Comm. in 5 ch. 1120  
 Families in 5 congregations 564  
 Whole No. in 5 cong. 3695

P. A. Overbagh, Flatbush.  
 B. Van Kewren, Esopus.  
 C. Z. Paulison, Marbletown.  
 J. B. Ten Eyck, Berea.

M. 8. ch. 19. Comm. in 7 ch. 931  
 Families in 10 congregations 1460  
 Whole No. in 9 cong. 7384

17. *Classis of Cayuga.*

C. Ten Eyck, Owasco.  
 A. Messler, Ovid.  
 G. Mandeville, Six Mile Crk.

A. Yates, D. D.  
 J. A. Yates,  
 J. F. Morris.

M. 6. ch. 5. Comm. in 5 ch. 346  
 Families in 4 congregations 323  
 Whole No. in 1 cong. 172

13. *Classis of Schoharie.*

W. Paige, Broome and Blenheim.

S. Ostrander, Oak Hill.  
 P. Weidman, Schoharie.  
 J. R. Hasbrouck, Root.  
 J. H. Van Wagenen, Beaverdam.

J. Garretson, Middleburgh.

J. F. Schermerhorn, Sec'y  
 W. M. S. Utica.

M. 7. ch. 15. Comm. in 2 ch. 243  
 Families in 2 congregations 388  
 Whole No. in 2 cong. 2114

14. *Classis of Schenectady.*

J. Van Vechten, Schenectady.

J. M'Kelvy, { Niskeuna,  
                   { Amity.

R. J. Blair, Helderbergh.  
 E. Slingerland, Glenville,  
 1st ch.

Jas. Murphy, Glenville, 2d.  
 J. B. Steele, Boght.

Thomas Romeyn.

M. 7. ch. 10. Comm. in 5 ch. 787  
 Families in 7 congregations 786  
 Whole No. in 7 cong. 4939

15. *Classis of Montgomery.*

(Returns incomplete.)

Abm. Van Horn.  
 Isaac S. Ketcham.  
 Peter P. Rouse.

16. *Classis of Washington.*

(Returns incomplete.)

Cornelius Bogardus.  
 Jacob D. Fonda.  
 Abm. I. Switz.  
 Isaac P. Labagh.

## SUMMARY.

Whole No. minis. (reported) 117  
 Whole No. chs. (reported) 155  
 Vacant churches (reported) 16  
 243 Communicants in 82 chs. 13,806  
 388 Families in 84 cong. 11,805  
 2114 Whole No. in 64 cong. 51,649

11. *Classis of Ulster.*

W. R. Bogardus, { N. Paltz,  
                       { N. Hurley.

H. Ostrander, Saugerties.  
 S. Van Vechten, Blooming-  
 burg, and Rome.

A. D. Wilson, Sharvanguk,  
 New Prospect.

*Delegates to other Ecclesiastical Bodies for 1829.*

## Primarii.

To the Gen. Assembly { Rev. W. M'MURRAY, D. D.  
 Presbyterian Church { Elder J. L. KIP.  
 To the Synod of Ger. { Rev. C. C. CUYLER,  
 Ref. Church for 1828. { Rev. J. SHULTZ.

## Secundi.

Rev. J. M. MATHEWS, D.D.  
 Elder Dr. JOHN CLARK.  
 Rev. G. R. LIVINGSTON.  
 Rev. J. LUDLOW, D. D.

SYNOD OF THE GERMAN REFORMED CHURCH OF  
NORTH AMERICA.

*Explanatory Note.* The Synod of the German Reformed Church contains 7 classes. The last meeting of Synod was held toward the close of September, 1828, at Mifflinsburg, Pa. Not having received the minutes of that meeting, we are compelled to omit the names of Officers and Delegates to other Ecclesiastical Bodies for the ensuing year, and to take the list of ministers and congregations from the minutes of 1827—which, however, were not printed till 1828. If we are correctly informed, there are two smaller Branches of the German Reformed Church,—the Independent Synod—and the Synod of Ohio, containing, together, probably, *thirty* ministers, and *one hundred* congregations. The following extract from the report, on the state of religion, for 1827, contains a *summary view*, which is doubtless applicable, with very few exceptions, at the present time.

“The Synod of the German Reformed Church in these United States, embraces a large portion of her territory, and is composed of seven classes. The churches in our connection are numerous, and chiefly located in the State of Pennsylvania; but some of them are scattered over the States of New York, Ohio, Maryland, Virginia, and North and South Carolina.



"The statistical reports of the several classes, as laid before this Synod, being incomplete, it is impossible for us at present to exhibit the aggregate amount of churches, or of members in full communion in our Zion; we are persuaded we have something like four hundred organized churches, and at least thirty thousand members in our communion, with only about ninety ordained ministers to break to them the bread of life."

### *East Pennsylvania Classis.*

Casper Wack, No report.  
J. T. Faber, 3 cong. New Goshenhoppen, &c.  
J. Gobrecht, 4 cong. Allentown, Jordan, &c.  
T. Pomp, 4 cong. Easton, Saucon, &c.  
S. Helfenstein, sen. 1 cong. Philadelphia.  
G. Wack, 3 cong. Boehm's Wenrick, &c.  
S. Staehr, 4 cong. Nocomixon, Springf'd, &c.  
J. C. Becker, 5 cong. Allen, Hanover, &c.  
J. W. Dechant, 4 c. Old-Goshenhoppen, &c.  
D. Zeller, 4 cong. Upper Milford, &c.  
J. Helfrich, 6 cong. Heidelberg, &c.  
J. Zuelch, 4 cong. James, Bethel, &c.  
T. L. Hoffeditz, 4 cong. Mt. Bethel, &c.  
J. A. Strasburger, 3 cong. Indian cr'k, &c.  
Charles Knaus, 1 cong. New York.  
J. Rudy, 2 cong. Germantown, &c.  
J. W. Hangen, 2 cong. Columbia, &c.  
J. H. Smaltz, 1 cong. Germantown.  
N. Zeiser, 8 cong. Hanover, Newport, &c.

### *Lebanon Classis.*

J. H. Hoffmeier, 1 cong. Lancaster.  
W. Hendel, 5 cong. Womelsdorf, Hart, &c.  
W. Heister, 8 cong. Lebanon, Jonest'n, &c.  
W. Pauli, Reading.—No report.  
P. Mayer, Orwigsburg.—No report.  
H. B. Shaffner, 7 cong. Marietta, &c.  
B. Boyer, 4 cong. Bern, Zion, Christ, &c.  
D. Hertz, 6 cong. New Holland, &c.  
A. Helfenstein, jun. 2 cong. Harrisburg, &c.  
John Gring, No report.  
C. Pauli, 1 cong. St. John's, Berks co.

### *Susquehanna Classis.*

J. H. Fries, 8 cong. Mifflinsburg, &c.  
H. Rasman, 4 cong. Earle's Spring crk. &c.  
I. Gerhard, 5 cong. David's, Hoffman's, &c.  
H. Knoebel, 9 cong. Swaben creek, &c.  
John Winnebrenner, No report.  
D. Willers, 5 cong. Christ, Zion, &c.  
S. Gutelius, 7 cong. Paradise, Zion, &c.  
D. Weiser, 9 cong. Selinsgrove, &c.  
J. J. Ungerer, No report.  
W. Andyke, No report.

### *West Pennsylvania Classis.*

H. Gerhard, 6 cong. Bedford, &c.  
N. P. Hacke, 7 cong. Greensburg, &c.  
W. Weinell, 8 cong. Zehner's, Kindig's, &c.  
H. Sonnedecker, 8 cong. Frieden's, &c.  
P. Mahnenschmidt, 8 cong. Springfield, &c.  
H. Koch, 4 cong. Sugar Cr'k, Richland, &c.  
D. Rahauser, 1 cong. Harmony.  
D. Kämmerer, 1 cong. Pittsburg.  
D. J. H. Kiefer, 4 cong. Somerset, &c.  
H. Voigt, No report.  
H. Giese, 4 cong. Berlin, Stoystown, &c.  
C. Swizler, 7 cong. Bethlehem, &c.

S. Riegel, Miamisburg, Ohio.  
J. Larose, Preble county, Ohio.  
Vacant, Shanesville, Ohio.  
J. D. Aurand, 9 cong. Williamsburg, &c.  
Vacant, Meadville, &c.  
Vacant, Jonestown, Cambria co.  
Vacant, Woodcock Valley, Bedford co.

### *Zion Classis.*

G. Geistweit, 2 cong. York county.  
D. Hassinger, Newville, &c.  
F. Rahauser, 6 cong. Chambersburg, &c.  
J. Mayer, 8 cong. York county.  
J. S. Ebaugh, 5 cong. Carlisle, &c.  
H. Habliston, Shippensburg.  
L. L. Hirsch, 5 cong. Adams county.  
J. Scholl, 5 cong. No report.  
J. Albert, No report.  
William Runkell, No report.  
F. W. van der Sloot, No report.  
James R. Reily, No report.

### *Maryland Classis.*

A. Helfenstein, sen. 1 cong. Baltimore.  
J. Helfenstein, 4 cong. Frederick.  
S. Helfenstein, jr. 5 Middletown, &c.  
M. Bruner, 4 cong. Hagerstown, &c.  
F. A. Scholl, 7 cong. Greencastle, &c.  
J. Geiger, 6 cong. Manchester, &c. Md.  
D. Bossler, 5 cong. Emmitsburg, &c.  
S. K. Denius, 4 cong. Boonsborough, &c.  
Vacant, 3 cong. Taneytown, &c.  
G. Leidy, 5 cong. Emanuel's, &c.  
H. Kroh, 2 cong. Cavetown, Leitersburg.  
J. Beecher, 3 cong. Shepherdstown, &c.

### *Virginia Classis.*

No report.

*The different classes hold their respective meetings as follows :*

1. East Pennsylvania Classis, on the 5th Sabbath after Easter, at New York.—Secretary, George Wack.
2. Lebanon Classis, on the 4th Sabbath after Easter, at Marietta.—Sec. D. Hertz.
3. Susquehanna Classis, on the 2d Sabbath after Whitsuntide, at Longstown.—Secretary, Daniel Weiser.
4. West Pennsylvania Classis, on the 4th Sabbath after Easter, at Washington.—Secretary, Charles Zwisler.
5. Zion Classis, on the 1st Sabbath after Whitsuntide, at Berlin, York co. Pa.—Sec. L. L. Hirsch.
6. Maryland Classis, on the 1st Sabbath after Whitsuntide, at Manchester, Baltimore co.—Sec. J. Helfenstein.
7. Virginia Classis.—No proceedings.

## PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

Meeting of General Convention every *third* year. The next meeting in Philadelphia, on the second Wednesday in August, 1829.

*Explanatory Note.* There are thirteen Dioceses, within each of which an annual convention is held, composed of clergy and lay delegates. In the Eastern Diocese, comprehending the states of Rhode Island, Massachusetts, Vermont, New Hampshire, and Maine, a convention is held in each state, in addition to that which is held for the Diocese.—It is a source of regret that the limits of the Quarterly Register and Journal do not permit us to give the names and residence of the clergy belonging to this denomination. Should our design be approved and patronized, we shall do this hereafter. We must confine ourselves in the present number to the general organization of the Episcopal Church in the United States, including the names of Dioceses, Bishops, Conventions, Secretaries of conventions, times of meeting, and the whole number of clergy belonging to each Diocese, or state mentioned.

*I. Eastern Diocese.*—Rt. Rev. Alexander V. Griswold, D. D. Bishop, Bristol, R. I.—Meeting of the Convention for the Diocese, last Wed. Sept.—Rev. Theodore Edson, s., Lowell, Mass.—56.

*II. Diocese of Connecticut.*—Rt. Rev. Thomas Church Brownell, D. D. LL. D. Pres. of Washington College, Bishop, Hartford.—Meeting of Convention, first Weds. in June.—Rev. Birdsey G. Noble, s., Middletown.—56.

*III. Diocese of New York.*—Rt. Rev. John Henry Hobart, D. D. Bishop, Rector of Trinity ch. including St. Paul's and St. John's Chapels, and Prof. of Pas. Theol. and Pul. Elo. Gen. Theol. Sem. Prot. Epis. ch. New York.—Meeting of convention, first Thursday in October.—Rev. Benj. T. Onderdonk, D. D. s., New York.—122.

*IV. Diocese of New Jersey.*—Rt. Rev. John Croes, D. D. Bishop, Rector of Christ's ch. New Brunswick.—Meeting of Convention, last Weds. in May.—Rev. John Croes, jr. s., Patterson.—16.

*V. Diocese of Pennsylvania.*—Rt. Rev. William White, D. D. Bishop; Senior of the American church; presiding in the house of Bishops; Rector of Christ's ch. St. Peters' and St. James, Philadelphia.—Rt. Rev. Henry U. Onderdonk, D. D. Assistant Bishop, residing in Philadelphia.—Meeting of Convention third Tues. in May.—Rev. Wm. H. De Lancey, D. D. Provost of the University of Pennsylvania, s., Philadelphia.—70.

*VI. Diocese of Delaware.*— ——— Bishop.—Meeting of Convention, first Saturday in June.—Augustus M. Schee, s., Dover.—6.

*VII. Diocese of Maryland.*— ——— Bishop.—Meeting of Convention, Wednesday in Trinity week.—Richard M. Hall, s., Baltimore.—55.

*VIII. Diocese of Virginia.*—Rt. Rev. Richard Channing Moore, D. D. Bishop, Rector of the Monumental church, Richmond.—Meeting of Convention, Weds. before the third Thursday in May, with the privilege of alteration by the Convention, next before the General Convention, for the next ensuing meeting.—John G. Williams, s., Richmond.—47.

*IX. Diocese of North Carolina.*—Rt. Rev. John Stark Ravenscroft, D. D. Bishop, Rector of St. John's ch. Williamsborough.—Meeting of Convention first Thursday after Whitsunday. ——— Secretary.—10.

*X. Diocese of South Carolina.*—Rt. Rev. Nathaniel Bowen, D. D. Bishop, Rector of St. Michael's ch. Charlestown.—Meeting of Convention third Weds. in February.—Rev. F. Dalcho, s., Charleston.—35.

*XI. Diocese of Georgia.*—Rt. Rev. Nathaniel Bowen, D. D. of South Carolina, performing Episcopal offices, according to the Canons.—Meeting of Convention fourth Monday in April.—John F. Lloyd, s., Augusta.—3.

*XII. Diocese of Ohio.*—Rt. Rev. Philander Chase, D. D. Bishop, residing in Gambier, Pres. of Kenyon College, and of the The. Sem. Prot. Episc. ch. in the diocese of Ohio.—Meeting of Convention first Weds. in June.—Rev. William Sparrow, s., Gambier.—14.

*XIII. Diocese of Mississippi.*— ——— Bishop.—Meeting of Convention, first Weds. in May.—Martin W. Ewing, s., Natchez.—5.

Number of clergy in Ken. 3. Tenn. 2. Lou. 1. Mich. T. 1. Ark. T. 1. Missouri 1. Florida 2.

Total clergy 507. Churches reported in 1827, 593.—Comm. reported in 1826, about 25,000.



## ASSOCIATED CALVINISTIC BAPTISTS IN THE UNITED STATES.

*Explanatory Note.* We were unable to procure full and recent information in regard to the statistics of this Denomination. This remark holds true particularly in reference to the Southern and Western States, where there have been, within two years, large accessions to the Baptist Churches. For these portions of our country, we are indebted to the Philadelphia Tract Magazine, for January 1828. The minutes, from which the Magazine compiled its account, bear the dates of 1825-6-7 and 8. In regard to the Northern States, we have copied in most cases from the minutes of the last meetings of the associations. Only one correspondent is selected within each State.

<i>States &amp; Territo.</i>	<i>no ass.</i>	<i>chhs.</i>	<i>min.</i>	<i>baptisms.</i>	<i>Correspondents.</i>
Maine	6	203	128	12930	Rev. Daniel Chessman, Hallowell.
New Hampshire	5	62	44	5171	" N. W. Williams, Concord.
Vermont	6	97	42	5585	" C. W. Hodges, Arlington.
Massachusetts	10	159	155	13020	" D. Sharp, D. D. Boston.
Rhode Island	1	23	18	3498	" David Benedict, Pawtucket.
Connecticut	4	62	69	8671	" B. M. Hill, New Haven.
New York	30	610	417	51099	" Johnson Chase, New York city.
New Jersey	2	35	20	2292	" Joseph Sheppard, Salem.
Pennsylvania	9	121	104	7008	" W. E. Ashton, Philadelphia.
Delaware	1	9	9	620	" John P. Peckworth, Wilmington.
Maryland	2	29	24	1001	" John Healy, Baltimore.
Dist. Columbia	1	18	8	1555	" S. Cornelius, Alexandria.
Virginia	15	284	157	28690	" David Roper, Richmond.
North Carolina	13	242	154	15709	" Wm. P. Biddle, Newbern.
South Carolina	6	172	153	13828	" J. B. Cook, near Camden.
Georgia	9	268	134	17160	" Jesse Mercer, Powellton.
Alabama	7	146	78	7795	" Hosea Holcombe, Jonesborough.
Tennessee	8	173	157	10526	" Hardy Holeman, Fayetteville.
Mississippi	4	81	39	4137	" David Cooper, near Natchez.
Louisiana	1	10	12	225	" Benjamin Davis, New Orleans.
Arkansas Terri.	3	2			" S. T. Toncray, Little Rock
Missouri	8	83	53	2911	" J. M. Peck, Rock Spring, In.
Illinois	4	41	50	1299	" Samuel Smith, Belleville.
Indiana	9	154	125	5339	" J. McCoy, near Salem.
Kentucky	23	452	223	24565	" S. M. Noel, Frankfort.
Ohio	17	231	140	12348	" G. C. Sedwick, Zanesville.
States not men.		29	20	4000	

Since the above was in type, we have received the following summary from the Philadelphia Tract Magazine for Jan. 1829.

Assoc., 206; Chhs. 4,027; Min. 2,749; Bapt. in 1828, 28,952; Comm. 282,494.

## UNITED BRETHREN, OR MORAVIANS.

<i>Congregations.</i>	<i>Minis.</i>	<i>Mem. includ- ing children.</i>	<i>Congregations.</i>	<i>Minis.</i>	<i>Mem. includ- ing children.</i>
Newport, R. I.	1	50	Mountjoy, Pa.	1	150
Staten Island, N. Y.	1	250	Graceham, Md.	1	341
New York City	1	221	Gnadenhütten } Ohio	1	352
Bethlehem, Pa.	3	621	Sharon }		
Nazareth, Pa.	2	350	Salem, N. C.	2	511
Lititz, Pa.	2	429	Bethabara } N. C.	1	355
Philadelphia, Pa.	1		Bethany }		
Lancaster, Pa.	1		Friedberg } N. C.	1	540
Scheneck, Pa.	1		Hope }		
York, Pa.	1	322	Friedland, N. C.	1	321
Emmaus, Pa.	1	141			
Bethel, Hebron, and			Total 23 Cong.	23	5474

Including the three congregations *blank*, there are probably 6,000 members. About one third of these, or 2,000, are Communicants.—*Corresp. July, 1828.*

## METHODIST EPISCOPAL CHURCH IN THE UNITED STATES, AND IN PART, OF CANADA.

*Authority.*—Minutes of the Annual Conferences of the Methodist Episcopal Church for the year 1828. The numbers for the Canada Conference are taken from the Minutes of 1827.

### BISHOPS.

WILLIAM M'KENDREE, ROBERT R. ROBERTS, JOSHUA SOULE, ELIJAH HEDDING.

<i>Conferences.</i>	<i>Trav'ng Preach.</i>	<i>Members in Society.</i>	<i>Time and place of the last or next meeting.</i>
1. Pittsburgh	86	21,179	Salem, Mercer co. Penn. Aug. 21, 1828.
2. Ohio	85	30,893	Chillicothe, Sept. 18, 1828.
3. Kentucky	89	27,620	Shelbyville, Oct. 23, 1828.
4. Illinois	56	16,097	Madison, Indiana, Oct. 9, 1828.
5. Missouri	22	3,408	Fayette Camp Ground, Sept. 12, 1828.
6. Holstein	56	19,239	Jonesborough, E. T. Nov. 13, 1828.
7. Tennessee	75	19,057	Murfreesboro', Dec. 4, 1828.
8. Mississippi	50	13,401	Tuscaloosa, Ala. Dec. 25, 1828.
9. South Carolina	123	53,648	Charleston, Jan. 23, 1829.
10. Virginia	93	35,295	Lynchburg, Feb. 25, 1829.
11. Baltimore	99	37,781	Baltimore, March 18, 1829.
12. Philadelphia	114	41,627	Philadelphia, April 15, 1829.
13. New York	163	31,941	Troy, N. Y. May 13, 1829.
14. New England	177	19,947	Portsmouth, N. H. June 10, 1829.
15. Genesee	138	31,949	Cazenovia, Madison co. N. Y. June 10, 1829.
16. Maine	68	9,428	Gardiner, Me. July 9, 1829.
17. Canada	39	8,595	

Totals. Travelling Preachers 1533, Superannuated preachers 109—Total preachers, 1642. Increase in 1828, 66. Members in society, 421,105. Increase in 1828, 39,108. There are many Local Preachers. Number not known.

**LUTHERANS.**—We have not the means of furnishing our readers with a complete statistical view of this denomination. The General Synod of the Evangelical Lutheran Church in the United States contains about 200 ministers, and 800 Congregations.

**CUMBERLAND PRESBYTERIANS.**—Present number of Ministers and chhs. not known. It has been stated to be sixty.

**NEW JERUSALEM CHURCH.**—1828. Ordaining ministers 8. Priests and teaching ministers 6. Licentiates 12. Places containing "Societies or Receivers:" Me. 5. N. H. 2. Ms. 16. N. Y. 11. N. J. 1. Penn. 17. Del. 1. Md. 2. Va. 4. Ohio 13. Ky. 3. Ind. 2. Il. 1. La. 1. Total 79. Places known to contain Societies, 22.

**FREE WILL BAPTISTS.**—In 1827, Ministers 242. Licentiates 30. Churches 335. Comm. 12,000.

**CHRISTIAN SOCIETY.**—From 800 to 1,000 churches, are reckoned by this denomination. They are Anti-Calvinistic, and Unitarian.

**UNITARIANS.**—A very respectable clergyman of this denomination, in a recent letter addressed to one of the Editors, writes;—"as regards the whole number of ministers and congregations," (Unitarian) "I am accustomed to think that it is not far from about one hundred and fifty, perhaps fewer, perhaps more. I never have made an exact examination, and may not be very nearly right. But do not suppose that I can be very wrong."

**UNIVERSALISTS.**—"The number of Societies in the United States amounts to between *two and three hundred*; and the number of preachers is, at present (1824) about *one hundred and forty*. The number of regularly organized churches is not certainly known, owing to the great extent of country through which they are scattered, and the want of regular returns. That number however, is supposed to be about *sixty*." Statement of Rev. David Pickering, minister of the Universalist Chapel, Providence, R. I., in Benedict's History of all religions, p. 245.

**ROMAN CATHOLICS.**—It is said that this denomination is rapidly increasing by emigration from Europe, and in other ways. Large sums of money are annually expended by the church of Rome, in the erection of meeting-houses, and in the support of priests in America. The number of Catholics in the United States, was estimated, several years ago, at 600,000. If so, the present number is doubtless greater.

For a view of several other denominations, we must refer our readers to No. V of this work, p. 102. We omit a summary of all the denominations in the present number, in the hope of being able, another year, to make one more complete.



## QUARTERLY LIST OF ORDINATIONS AND INSTALLATIONS.

- Rev. BENJAMIN RICE, inst. pastor, Cong. New-Gloucester, Maine. October 1, 1828.
- Rev. DAVID STARRET, inst. pastor, Cong. Litchfield, Me. Oct. 21.
- Rev. AARON B. CHURCH, inst. pastor, Cong. Calais, Me. Oct. 2.
- Rev. JEREMIAH KELLEY, ord. pastor, Baptist, Brewster, Me. Oct. 2.
- Rev. SAMUEL JOHNSON, inst. pastor, Cong. Saco, Me. Nov. 5.
- Rev. N. BISHOP, ord. pastor, Cong. Clinton, Me. Nov. 19.
- Rev. HENRY WHITE, inst. pastor, Cong. Gilead, Me.
- Rev. EBENEZER THRESHER, ord. pastor, Bapt., Portland, Me. Dec. 18.
- Rev. EBENEZER E. CUMMINGS, ord. pastor, Baptist, Salisbury, New Hampshire. Sept. 17.
- Rev. CHARLES M. BROWN, ord. pastor, Cong. Lempster, N. H. Sept. 18.
- Rev. CEPHAS H. KENT, ord. col. pastor, Cong. Barrington, N. H. Oct. 22.
- Rev. INCREASE S. DAVIS, ord. pastor, Cong. Dorchester, N. H. Oct. 10.
- Rev. JOSIAH PEABODY, ord. pastor, Cong. Sullivan, N. H. Nov. 5.
- Rev. ROBERT PAGE, inst. pastor, Cong. Durham, N. H. Dec. 3.
- Rev. ASHER H. WINSLOW, ord. pastor, Cong. Dover, N. H. Dec. 4.
- Rev. JOSEPH MARSH, ord. Cong. Pomfret, Vermont. Sept. 24.
- Rev. JONATHAN LEAVITT, ord. evang. Cong. Pomfret, Vt. Sept. 24.
- Rev. JOHN A. AVERY, ord. evang. Cong. Pomfret, Vt. Sept. 24.
- Rev. BENJAMIN HALE, ord. deacon, Epis. Woodstock, Vt. Sept. 28.
- Rev. SAMUEL PIERCE, ord. pastor, Baptist, Londonderry, Vt. Oct. 29.
- Rev. HENRY I. HALL, ord. evang. Baptist, Monkton, Vt.
- Rev. JOSEPH STEELE, inst. pastor, Cong. Castleton, Vt. Nov. 25.
- Rev. HENRY F. BALDWIN, ord. evang. Baptist, Bennington, Vt. Dec. 18.
- Rev. HENRY BALL, ord. evang. Baptist, Hingham, Massachusetts. Sept. 20.
- Rev. JOHN SPAULDING, ord. evang. Cong. Newburyport, Ms. Sept. 25.
- Rev. ADDISON KINGSBURY, ord. evang. Cong. Newburyport, Ms. Sept. 25.
- Rev. CALVIN N. RANSOM, ord. evang. Cong. Newburyport, Ms. Sept. 25.
- Rev. SAMUEL H. FLETCHER, ord. evang. Cong. Newburyport, Ms. Sept. 25.
- Rev. CHARLES R. FISK, ord. evang. Cong. Newburyport, Ms. Sept. 25.
- Rev. JOSEPH M. DRIVER, ord. pastor, Baptist, Reading, Ms. Oct. 8.
- Rev. PLUMMER CHASE, inst. pastor, Cong. Carver, Ms. Oct. 15.
- Rev. MINER G. PRATT, ord. pastor, Cong. Ward, Ms. Oct. 22.
- Rev. CALVIN NEWTON, ord. pastor, Baptist, Bellingham, Ms. Oct. 22.
- Rev. WILLIAM HARLOW, ord. evang. Cong. Barnstable, Ms. Oct. 29.
- Rev. NICHOLAS MEDBURY, ord. pastor, Baptist, Middleborough, Ms. Nov. 12.
- Rev. JOHN W. YEOMANS, ord. pastor, Cong. North Adams, Ms. Nov. 12.
- Rev. J. W. EASTMAN, inst. pastor, Cong. North Reading, Ms. Nov. 12.
- Rev. ABNER D. JONES, ord. pastor, Unit. Hubbardstown, Ms. Nov. 13.
- Rev. ELIPHALET P. CRAFTS, ord. pastor, Unit. East Bridgewater, Ms. Nov. 19.
- Rev. MOSES B. BRADFORD, ord. pastor, Cong. Montague, Ms. Nov. 19.
- Rev. ELIPHALET CASE, Jun. inst. pastor, Univ. Lowell, Ms. Nov. 27.
- Rev. CHARLES B. KEYES, ord. pastor, Baptist, North Adams, Ms. Nov. 27.
- Rev. F. GRISWOLD, inst. pastor, Cong. South Hadley Canal, Ms. Dec. 3.
- Rev. EBENEZER HUBBARD, inst. pastor, Cong. Lunenburg, Ms. Dec. 10.
- Rev. JOB MANCHESTER, ord. elder, Baptist, Warwick, Rhode Island.
- Rev. ISAAC LEWIS, inst. pastor, Cong. Bristol, R. I. Nov. 12.
- Rev. LEVI KNEELAND, ord. evang. Baptist, Plainfield, Connecticut. Oct. 8.
- Rev. JAMES B. WILCOX, ord. evang. Cong. Farmington, Ct. Oct. 8.
- Rev. JUSTIN MARSH, ins. pastor, Cong. Farmington, Ct. Oct. 14.
- Rev. SAMUEL GRISWOLD, ord. evang. Cong. Farmington, Ct. Oct. 14.
- Rev. JUDSON A. ROOT, ord. pastor, Cong. North Branford, Ct. Oct. 15.
- Rev. CHESTER BIRGE, ord. evang. Cong. North Branford, Ct. Oct. 15.
- Rev. SANFORD LAWTON, ord. evang. Cong. North Branford, Ct. Oct. 15.
- Rev. STEPHEN TOPLIFF, ord. evang. Cong. North Branford, Ct. Oct. 15.
- Rev. WILLIAM GRAGG, ord. pastor, Cong. Windham, Ct. Oct. 15.
- Rev. XENOPHON BETTS, ord. evang. Cong. Greenwich, Ct. Oct. 21.
- Rev. OTIS LANE, inst. pastor, Cong. Voluntown and Sterling, Ct. Oct. 29.
- Rev. STANTON G. BABCOCK, ord. pastor, Baptist, Groton, Ct. Nov. 13.
- Rev. CHAUNCEY LEE, D. D. inst. pastor, Cong. Marlborough, Ct. Nov. 19.
- Rev. HORATIO POTTER, ord. priest, Epis. Hartford, Ct. Dec. 13.
- Rev. JOHN HUNTER, ord. pastor, Cong. Fairfield, Ct. Dec. 24.
- Rev. FREDERICK T. TIFFANA, ord. priest, Epis. Cooperstown, Otsego Co. New York. Sept. 25.
- Rev. NORMAN H. ADAMS, ord. priest, Episc. Unadilla, Otsego Co. N. Y. Sept. 27.
- Rev. EDWARD ANDREWS, ord. priest, Episc. Unadilla, Otsego Co. N. Y. Sept. 27.
- Rev. ——— KISSAM, inst. pastor, Presb. Bethlehem, N. Y. Sept. 30.
- Rev. ANTOINE VERREW, ord. priest, Episc. New York city, N. Y. Sept. 30.
- Rev. ISAAC M'ILLVAINE, inst. pastor, Presb. Lansingburg, N. Y. Oct. 2.
- Rev. ORSAMUS ALLEN, ord. pastor, Baptist, Seneca Falls, N. Y. Oct. 8.
- Rev. PETER P. ROUSE, inst. pastor, Ref. Dutch, Brooklyn, N. Y. Oct. 12.
- Rev. SAMUEL PARKER, inst. pastor, Presb. Fabius, Onondaga Co. N. Y. Oct. 22.
- Rev. WILLARD JUDD, ord. pastor, Baptist, Salisbury, Herkimer Co. N. Y. Oct. 22.
- Rev. WALTER COVEY, ord. past. Baptist, Worcester, Otsego Co. N. Y. Oct. 28.
- Rev. HORATIO J. LOMBARD, ord. pastor, Presb. Orville, N. Y. Nov. 12.
- Rev. A. G. FRAZER, inst. pastor, Presb. New York city, N. Y. Nov. 26.
- Rev. WILLIAM H. WILLIAMS, ord. past., Presb. Albany, N. Y. Dec. 9.
- Rev. HENRY G. LUDLOW, inst. pastor, Presb. New York city, N. Y. Dec. 25.
- Rev. R. C. SHIMEALL, inst. pastor, Ref. Dutch, Pompton, New Jersey. Oct. 7.
- Rev. JOSEPH M. OGDEN, inst. pastor, Presb. Chatham, N. J. Nov. 11.
- Rev. F. W. M'NAUGHTAN, ord. pastor, Presb. Mercersburg, Pennsylvania. Aug. 20.
- Rev. JOHN KENDALI, ord. missionary, Presb. Mercersburg, Pa. Aug. 20.

Rev. PETER HOSSINGER, ord. pastor, Presb. Rockdale, Pa. Sept. 24.  
 Rev. SAMUEL AARON, ord. ————— New Britain, Pa. Sept. 27.  
 Rev. THOMAS H. SKINNER, D. D. inst. pastor, Presb. Philadelphia, Pa. Oct. 19.  
 Rev. DAVID STEVENS, ord. pastor, Presb. Pittsburgh, Pa. Nov. 7.  
 Mr. FRANCIS H. L. LAIRD, ord. deacon, Episc. Norristown, Pa. Nov. 9.  
 Rev. JAMES ALEXANDER, ord. pastor, Presb Salem, Mercer Co. Pa. Nov. 13.  
 Rev. THOMAS BROWN, ord. pastor, Baptist, Great Valley, Pa. Nov. 19.  
 Rev. ALEX. CAMPBELL, inst. pastor, Presb. United Cong. Buckingham and Blackwater, Delaware. Sept. 29.  
 Rev. PIERCE CONNELLY, ord. priest, Episc. Kinsessing, Del. Oct. 5.

Rev. JOHN GOODALL, ord. pastor, Baptist, Hampton, Virginia. Nov. 10.  
 Rev. N. H. HARDING, ord. ————— Va. Nov. 10.  
 Rev. WILLIAM S. WHITE, ord. evang. Presb. ——— Amelia Co. Va. Nov. 16.  
 Rev. JOHN BARKSDALE, ord. evang. Presb. ——— Amelia Co. Va. Nov. 16.  
 Rev. DAVID H. RIDDLE, ord. pastor, Presb. Winchester, Va. Dec. 4.

Rev. P. I. SPARROW, ord. pastor, Presb. Lincoln-ton, North Carolina. Nov. 14.

Rev. RICHARD B. CARTER, inst. pastor, Presb. Abbeville, South Carolina. Oct. 24.  
 Mr. A. W. MARSHALL, ord. deacon, Episc. Charleston, S. C. Oct. 15.  
 Rev. W. J. CLARNEY, ord. priest, Rom. Cath. Charleston, S. C. Oct. 15.  
 Rev. R. S. BAKER, ord. priest, Rom. Cath. Charleston, S. C. Oct. 15.

Rev. SAMUEL DAVIS BLYTHE, ord. evang. Presb. Frankfort, Kentucky. Oct. 2.

Rev. ——— WING, ord. priest, Episc. Gambier, Ohio. Oct. 12.  
 Mr. ——— PRESTON, ord. deacon, Episc. Gambier, Ohio. Oct. 12.  
 Rev. JOEL TALCOTT, inst. pastor, Presb. Wellington, Lorain Co. Ohio. Nov. 29.  
 Rev. MYRON TRACY, inst. pastor, Presb. Clarendon, Geauga Co. Ohio. Nov. 13.

Whole number in the above list, 104.

#### SUMMARY.

Ordinations . . .	74	STATES.	
Installations . . .	30	Maine . . . . .	8
		New Hampshire . .	7
OFFICES.		Vermont . . . . .	6
Pastors . . . . .	65	Massachusetts . . .	21
Col. Pastors . . .	1	Rhode Island . . .	2
Evang. & Missiona.	22	Connecticut . . . .	15
Priests . . . . .	9	New York . . . . .	15
Deacons . . . . .	4	New Jersey . . . .	2
Not designated . .	3	Pennsylvania . . . .	9
		Delaware . . . . .	2
DENOMINATIONS.		Virginia . . . . .	5
Congregational . .	42	North Carolina . .	1
Presbyterian . . .	23	South Carolina . .	4
Baptist . . . . .	19	Kentucky . . . . .	1
Episcopal . . . .	11	Ohio . . . . .	4
Dutch Reformed . .	2	DATES.	
Unitarian . . . .	2	1828 August . . . .	2
Universalist . . .	1	September . . . . .	19
Roman Catholic . .	2	October . . . . .	38
Not designated . .	2	November . . . . .	27
Former Beneficiaries	12	December . . . . .	11
of the Am. Ed. Soc.		Not designated . .	7

## QUARTERLY LIST

OF

## DEATHS

of Clergymen and Students in Theology.

Rev. ASAPH MORGAN, æt. 54, St. Albans, Vt. 24th year of his ministry, Essex, Vt.

Rev. JOHN MELLEN, æt. 76, Cambridge, Mass. Sept. 19, 1828.

Rev. STEPHEN BEMIS, æt. 51, Cong. Harvard, Ms. Nov.

Rev. TIMOTHY ALDEN, æt. 92, Cong. Yarmouth, Ms. Graduate of Harvard, 1762. Nov.

Rev. JUDE DAMON, æt. 78, Cong. Truro, Ms.

Rev. ROBERT F. JONES, æt. 44, Meth. De Kalb, New York. Oct.

Rev. DANIEL H. BARNES, Baptist, N. York city, Associate Principal of High School. Killed by leaping from a stage. Oct. 25.

Rev. CHARLES MOSHER, Presb. Junius, N. Y. Died at Reading, Steuben Co. Dec. 5.

Rev. ABRAHAM J. KEYES, æt. 48, Jew, Philadelphia, Penn. pastor of the Hebrew cong. Oct. 18.

Rev. NOEL ROBERTSON, æt. 23, Cong. Manyunk, near Philadelphia, Penn. Oct. 21.

Rev. MAYER ULMAR, æt. 72, Jew, Philadelphia, Penn. Past. of the Hebrew Germ. ch. Nov. 5.

Rev. JAMES ROOKER, æt. 78, Presb. Germantown Penn. Dec. 1.

Rev. DANIEL STANSBURY, Meth. Baltimore, Maryland. Oct. 26.

Rev. JAMES A. LYNCH, æt. 26, Rom. Cath. Emmitsburg, Md. Prof. Math. St. Mary's Col. Nov. 12.

Rev. OTHO L. WILLIAMS, æt. 45, Meth. Winchester, Virg. Local Preacher. Sept. 25.

Rev. ASBURY MORGAN, æt. 31, Meth. Charleston, S. C. Sept. 25.

Rev. JOHN F. JEFFERS, æt. 24, Columbia Co. Georgia. A native of Ireland.

Rev. CHARLES S. ROBINSON, æt. 35, Cong. St. Charles, Mo. A graduate of And. The. Sem. in 1819, native of Mass. Oct. 25.

Rev. NATHAN B. DERROW, æt. 56, Presb. Vienna, Ohio. Nov. 18.

Whole number in the above list, 19.

#### SUMMARY.

AGES.		STATES.	
From 20 to 30 . . .	3	Vermont . . . . .	1
30 40 . . . . .	2	Massachusetts . . .	4
40 50 . . . . .	3	New York . . . . .	3
50 60 . . . . .	0	Pennsylvania . . . .	4
60 70 . . . . .	4	Maryland . . . . .	2
70 80 . . . . .	0	Virginia . . . . .	1
80 90 . . . . .	1	South Carolina . .	1
90 100 . . . . .	3	Georgia . . . . .	1
Not specified . . .	832	Missouri . . . . .	1
Sum of all the ages specified . . .	52	Ohio . . . . .	1
Average age . . .			

DENOMINATIONS.		DATES.	
Congregational . .	5	1828 September . .	3
Presbyterian . . .	3	October . . . . .	6
Baptist . . . . .	1	November . . . . .	6
Methodist . . . .	4	December . . . . .	2
Jews . . . . .	2	Not specified . . .	2
Roman Catholic . .	1		
Not specified . . .	3		



## INTELLIGENCE, JAN. 1829.

## CORRESPONDENCE.

*Concert of Prayer.*

Our limits permit us to give only the following extracts from the correspondence of the last quarter. The first is from the Secretary of a Praying Circle of Females connected with one of the Presbyterian Churches, in New York City. The second is from an Association of students in Nassau Hall, Princeton, N. J., who observe the Tuesday after the first Monday of each month, as a Concert of Prayer.

New York, Dec. 21, 1828.

Upon reading your forcible appeal to Christian females to unite prayer with their efforts on behalf of the Education Society, a few members of ——— Church agreed to meet on the Tuesday afternoon, after the first Monday in every month, and cast their mite into the treasury of the Lord. Our meeting is increasing in numbers and interest, and some of us can attest, that while we have been supplicating the outpouring of the Holy Spirit upon others, our own souls have been refreshed by the Divine presence.

Nassau Hall, Princeton, N. J. Dec. 19, 1828.

Respected Sir,—I beg permission, though an entire stranger to you, to acquaint you with the existence of an association in this College, for the purpose of observing a monthly season of prayer, in accordance with the plan suggested by the Directors of the American Education Society. There is, I believe, but one student connected with this College, who has even a remote connection with the Society of which you are Secretary. But on the Tuesday evening immediately succeeding the first Monday of the present month, the pious students of this Institution convened, at the suggestion of one who had a slight acquaintance with your operations, and an association was formed, a constitution adopted, and signed by eighteen individuals. Of this number, nearly one half receive no assistance in their education from any charitable fund. The subjects of the several prayers were read from the eleventh Report of the American Education Society previously to their being made. The meeting was one of deep interest and great solemnity, and the importance of its object was apparently appreciated by the members.

Indeed, Sir, it is difficult for us to conceive how any *pious* student, in a course of preparation for the Gospel ministry, can cherish indifference to this object, and at the same time possess the most essential qualification for the work which he has in prospect, viz. a heart glowing with love to the Redeemer. We were induced to forward this notice, by the hope, that it would afford you some little gratification, and, perhaps encouragement.

In behalf of the Association.



STATE OF RELIGION IN COLLEGES,  
*viewed in connection with the Concert of  
Prayer, Feb. 26, 1829.*

It is now six years since the last Thursday of February has been observed by Christians, as a season of united and special prayer for our Literary Institutions. About fifteen Colleges, and a large number of Academies have, within that time, enjoyed the reviving influences of God's Holy Spirit. From an accurate examination, we have ascertained, that not less than *four hundred and fifty* members of our Colleges have been made the subjects of renewing grace within that period. At one institution sixty individuals were hopelessly converted in one revival; at another, in three successive revivals, seventy individuals.

The amount of good, which will be accomplished through time and through eternity, by means of these revivals, is immeasurable. At least four hundred individuals will, in consequence, preach the unsearchable riches of Christ to four hundred thousand immortal beings. Not less than thirty are already in the field; several of whom are rejoicing in the fruits of extensive revivals of religion; while thirty more are pursuing their studies at one Theological Seminary.

But it is a most disastrous and lamentable fact, that during the last year, the special influences of God's Holy Spirit have been *almost wholly withdrawn*. There has been, probably, within one year an actual *decrease* of between one hundred and one hundred and fifty pious students at our Colleges.

Now, is not this prospect dark and appalling? Does it not call for deep humiliation and earnest prayer, and conscientious effort on the part of the whole Christian Church? It is the tendency of every thing human to go downward. Nowhere is this more true than in Literary Institutions. From the continual changes which they are undergoing, a vigorous tone of piety may be almost immediately succeeded by languor, and darkness, and death. There is now an unquestionable and rapid approximation towards this fearful result. But shall all which has been done towards rendering our Colleges great sources of evangelical influence be lost? To our Colleges, the Church of Christ and a dying world are looking for help. After all the efforts of Education Societies, and after all the efforts from every other quarter, thousands of congregations, and hundreds of thousands of souls in this country, will live and die without the Gospel. There are now at least *two thousand* young men in our Colleges, whom the grace of God can qualify to go forth and proclaim the messages of salvation. Let these facts be examined and pondered well. Let them be made the subject of intense and persevering prayer.



#### OPERATIONS OF THE AMERICAN EDUCATION SOCIETY.

*Meeting of the Board of Directors.* The regular Quarterly meeting was held in Boston, on the 14th of the present month. The following list contains the number of applicants admitted on trial by the Parent Society and its Branches.

Un. Theol. Sem., Hampd. Sidney, Va.	2
Theol. Sem. Princeton,	N. J. 2
Theol. Sem. Bangor,	Me. 2
Theol. Sem. Andover,	Ms. 6
Dickinson College Carlisle,	Penn. 1
Union Coll. Schenectady,	N. Y. 1
Amherst Coll. Amherst,	Ms. 2
Dartmouth Coll. Hanover,	N. H. 1
Pittsfield High School	Ms. 1
Amherst Academy	Ms. 2
Monson Do.	Ms. 3
Phillips Do.	Ms. 3
Groton Do.	Ms. 1

Bridgton Academy	Me. 1
China Do.	Me. 1
Pinkerton Do.	N. H. 1
New Haven Do.	Conn. 1
S. Hartford Do.	N. Y. 1
Potsdam Do.	N. Y. 1
Steuben Do.	N. Y. 1
Clinton Do.	N. Y. 2
Franklin Do.	N. Y. 2
Ogden Do.	N. Y. 1
Rochester Do.	N. Y. 2
Bloomfield Do.	N. J. 1
New York city	N. Y. 2

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44

Two others were received, by transfer, from Societies recently united with the American Education Society; and one youth was restored to its patronage, who had been deprived of it for a season; making 47 who have thus been newly placed upon the funds of the Society. The fact which we noticed in the last number of the Journal, that a large part of the new applications are from young men in Academies, is very observable also, the present quarter. The number of beneficiaries in this stage of education has increased *five fold* in two years.

*Treasury overdrawn, six thousand dollars.*

Notwithstanding the efforts which have been made to raise funds, the resources of the Society have fallen far short of the expenditures. The debt, for money borrowed, at the last Quarterly Meeting was \$3,500. The Directors have been compelled to borrow \$2,500 more at their recent meeting to meet the appropriations which amount to seven thousand dollars. The present number of young men, who depend upon the Society and its Branches for the means of obtaining a thorough education for the ministry, is not far from 350. An increase of *fifty* young men, on an average, will be made to the list every quarter, should the applications multiply no faster than at present.

*Permanent and Temporary Scholarships.*

Whatever may be the circumstances of other benevolent Societies, experience has abundantly shown that the interests of the American Education Society can in no way be so certainly and effectually promoted



as by means of these foundations. The work of supervision never can be performed as it ought to be, while the time and energies of the Executive Agents are absorbed in devising and executing plans for obtaining funds. That work is now in a measure, necessarily suspended, in consequence of the great and pressing pecuniary wants of the Society. Just so fast as scholarships of either of the above descriptions can be obtained, young men will be placed upon them, and time will be saved for the important service to which we have referred.

### *Call for help.*

Under these circumstances we again send forth our appeal to the Christian Public. A great question is at issue. Shall Pastors and Ministers and Missionaries be provided for the thousands and millions of our destitute fellow men? Shall the pledges which have been given, in the name of the community, whose servants we are, be redeemed? At a time when our hopes are beginning to revive, and the prospect brightens of speedily bringing into the whitening fields a host of devoted laborers—who is willing to check the zeal and efforts of those who are coming forward to engage in the work of the ministry? These pledges *must* be redeemed. They will be. We announce our wants, not to discourage applicants;—not *one*, whom the Directors could patronize consistently with the requisitions of the constitution, *has ever yet asked in vain*, and we trust not one ever will. But there must be an increase of the means of sustaining such applications. For these—friends of learning—friends of humanity—friends of the Lord Jesus Christ, we look to *you*. Your aid is wanted *now*. Our country is growing with unexampled rapidity. The world is groaning and travailling in pain for deliverance from the yoke of sin. A bright morning is approaching—and the King of Zion is coming to set up his kingdom upon the earth. To *you*, is given the privilege of hastening this desirable period, by multiplying the instruments whose exertions are to usher it in.—Can *you* not, Christian reader, by

your efforts, if not by your own resources, furnish the means of preparing one such instrument for the service of your Divine Redeemer? If you *can*, remember, that is a work for which *you will be held responsible* at the final judgment. If you can do more than this, your responsibility is increased in proportion.



### *Essex County, Ms. Auxiliary.*

This Society was originally formed in 1816. Its operations were suspended in 1824. On the 12th of November last, the Society was reorganized at Topsfield, and a constitution adopted. The President is the Hon. William B. Banister; the Secretary, Rev. David T. Kimball of Ipswich, and the Treasurer, Joseph Adams, Esq. of Salem. These officers constitute the Board of Directors. A Resident Agent is appointed in each town, who has special oversight of the interests of the Society in the town. The annual meeting of the Society is to be held alternately, within the bounds of the North and South Conferences of the Churches in the County, at such time and place, as the Conferences shall meet, and as may be arranged by the Board of Directors.

Many of the towns in the county have recently been visited by the Secretary of the Parent Society. Rev. Benjamin H. Pitman is also employed, for a few weeks, in the service of the Society. Much interest has been manifested in the cause, and valuable aid rendered.

The following gentlemen have been appointed Resident Agents. West Bradford, Jesse Kimball, Esq. East Bradford, Mr. Nathaniel Ladd. Haverhill, Isaac R. Howe, Esq. Ipswich, 1st, Mr. Stephen Stanwood. 2d, Col. Charles Kimball. Wenham, Mr. Franklin Hadley. Hamilton, Captain Azor Brown. Rowley, Dea. Joshua Jewett. Byfield, Deacon Putnam Perley. Amesbury, 2d, Mr. James Chase. West Newbury, Deacon Josiah Parker. Buxford, Mr. Anstel Stickney. South Andover, Deacon Mark Newman. West Parish, South Andover, Mr. Peter Smith. Theological Seminary, Samuel Farrar, Esq. Marblehead, Hon. William Reed. Salem, Tabernacle church, Mr. Samuel Archer; South church, Dea. Daniel Lang; Howard Street, Mr. Elijah Porter; Essex, Mr. David Choate. Manchester, Mr. Andrew Brown. Sandy Bay, Mr. Thomas Giles. Other Agents will hereafter be appointed in those towns or parishes which may contribute to the funds of the Auxiliary.

*Mr. Matthews' Agency in Vermont.*

Mr. Matthews has been laboring within the limits of the North Western Branch for several weeks. Gratifying success has attended his efforts, and there is strong reason for believing that a deep and permanent interest for the cause, will be produced throughout the state. A detailed Report of the agency may be expected in a future number.



## PRESBYTERIAN BRANCH.

*Rev. Wm. T. Hamilton's Agency.*

An extended Report of Mr. Hamilton's Agency was published in the New York Observer of November 22, 1828, and also in the Philadelphian. We would, however, gladly copy it, in detail, into the Quarterly Register and Journal, did our limits permit. We must content ourselves, with a brief abstract. The agency was performed, for the Presbyterian Branch of the American Education Society in the months of August, September and October. Pennsylvania was traversed by the Agent from East to West, four times, and once from North to South, making in all a distance of 2100 miles. The congregations on the borders of Maryland, Ohio, Virginia, and Delaware, were also visited. Mr. Hamilton preached fifty times, received donations amounting to \$102, and subscriptions in twenty different places, amounting to about \$1500 a year for seven years, making in the whole \$10,000. The names of the Congregations, which subscribed, are the following—Harrisburg, tempo. Scholarships 2; Gettysburg 2; Carlisle 3; Shippensburg 1; Chambersburg 1; Green Castle 1; Hagerstown, Md. 1; Mercersburg 2; McConnelstown 1; Union 1; Washington probably 1; Brownsville 1 1-2; Canonsburg 1; Williamsport \$16 per annum, Greensburg 1-2; Pittsburg 1st church 2; Huntingdon 1; Philadelphia, Northern Lib. 2; church in 13th street \$14 donation; 1st church 1; 5th church 5; German Reform. church 1-3; L. church \$20 donation. Wilmington, Del. 1; Milton 1; Bellefonte 1-3; Erie 1-2; Meadville 1; Mercer 1-3; Wheeling, Va. 1; Steubenville, Ohio 1; Newville 2; Rev. C. Hoover, Philadelphia 1. Making every deduction, means may be confidently anticipated for educating from twenty-five to thirty young men. Much cordiality of feeling was manifested, and a ready cooperation extended, almost uniformly, wherever the agent called. Important benefits will doubtless result from the dissemination of a knowledge of the principles of the American Education Society among the Literary Institutions and Religious Denominations of the important section of country visited.

## WESTERN EDUCATION SOCIETY.

We hope and believe that the earnest and impressive appeal, which is contained in the following Circular of the Board of Directors of this Society, will be effectual. There is no part of the United States, not excepting New England, where more *may* be done to increase the number of pious and educated ministers, than in this favored portion of the country. We speak deliberately, and from full conviction on the subject. Ministers, Brethren, and Friends dwelling in this region, you will not suffer the talent which God has given you to lie buried, or to be forgotten and neglected.

After mentioning many facts calculated to show the great and pressing calls for ministerial labor, some of which may be found in the last number of the Quarterly Journal, the Corresponding Secretary, under date of January 7, 1829, in behalf of the Board of Directors—proceeds:

“In view of these facts, and many others of a similar nature, the Western Education Society has been greatly enlarged in its operations. Since its connection with the American Education Society, its Directors have held but two quarterly meetings. The first was in September, at which they received thirty two beneficiaries; sixteen on recommendation from Examining Committees, and sixteen transferred from the American Education Society. At their last meeting, which was in December, they received twenty one beneficiaries; nine on recommendation from Examining Committees, and twelve transferred from the American Education Society. This Society has now FIFTY FIVE beneficiaries, whose quarterly appropriations, agreeably to the Society's rules, will amount to *eight hundred and ninety eight dollars*. A considerable accession to this number is expected at the next meeting of the Board. And here we present the important question—What can be done to meet these necessities, which are increasing so fast, and pressing upon this Society with an overwhelming interest? Shall we say to young men of a promising character that they cannot be supported; and send them back to their farms and workshops? We cannot and *dare not* take this responsibility, in view of the situation of our country and of the world. Shall we depend on the Parent Society for funds? They forwarded *every dollar* of the appropriations in September, amounting to \$552; and



we have been under the necessity of applying to them for above \$700 of the appropriations made in the month of December last; while only \$120 were paid from our own treasury.

"SHALL WE GO ON AT THIS RATE? Shall a Society which extends over thirty counties, embracing the middle and western parts of this state, depend chiefly on the liberality of the eastern states, to educate their pious young men for the ministry? The wealth of this country; the christian enterprise of this country; the expansive views and liberal feelings which Christians here have uniformly manifested, forbid the indulgence of such a thought. The cause is manifest, why our treasury is now without funds. No efforts have been made to raise them; as the Corresponding Secretary of the American Education Society has been expected here for several months, to commence his operations for this particular object. But the pressure of his other avocations now imperiously require that he should spend the winter in the southern and western states. And the business concerns of this Society, which are indispensable, demand so much of the time of its Corresponding Secretary, and require that he should be so often at the centre of operations, that it will be *out of his power* to visit many places in the course of the present winter for the purpose of raising funds.

"What then can be done? MORE THAN ONE THOUSAND DOLLARS must be appropriated at the quarterly meeting of the Directors, in March next, to meet the necessities of this Society. How easily this sum, and much more, might be raised, by a little exertion in *every place*, where agents of this Society have been appointed. For the purpose of uniting the efforts of such agents, and of others that may be disposed to take an interest in this object, it is proposed that a collection be taken up for the Education Society, by subscription or otherwise, on the *first week in February next*; and where it cannot be conveniently made at that time, that it be attended to as soon after as circumstances will admit. May we not hope that *every Town Agent*; that *every Association which has made no returns*; and that *every Minister of the Gospel* who receives this circular, will make an exertion to promote this object? With how much greater ease, and how much more economy, the sum that is needed can be raised in this way, than by employing travelling agents to perform this work? The success of this application will go far in deciding the question, whether such agents must hereafter be employed by this Society.

"Will the brother or sister who is perusing this Circular now look at the facts above stated a *second time*. Was there

ever a period when the object of Education Societies had so urgent a claim on the public? Was there ever a time when this Society had more reason to expect the support of its friends and patrons? Shall the object of this Circular be obtained in *your place by the efforts you may make* in compliance with this proposal? It is but a few weeks before this collection must be made. Will you now prescribe your plan; draw up your subscription paper, if this is to be the mode adopted; begin to wake up an interest in favor of this object, by circulating the substance of this communication; and fix upon the week and day when your collection shall be taken up? And will you forward the amount collected as soon as may be convenient, to JAMES S. SEYMOUR, Treasurer, at Auburn; to the Subscriber, at Westmoreland; or to some of the Society's Depositaries, noticed in the last annual report? You will thus participate in the peculiar enjoyments, as well as in the trials and services, of those who have labored by this means, in turning many to righteousness.

"JAMES EELLS."



#### OPERATIONS OF OTHER EDUCATION SOCIETIES.

*Eleventh Annual Report of the Society for educating pious young men for the Ministry of the Protestant Episcopal Church, Oct. 1828.*

This Society was established, in June, 1818, at Washington City. In 1820, the Beneficiaries of the Society were placed under the instruction of the Rev. Reuel Keith, who had been appointed a Professor of Theology at William and Mary's College, Va. In 1823, Professor Keith removed to Alexandria, Fairfax Co. Va., at a distance of six miles from Washington, where the Episcopal Convention of Virginia had established a Theological School. In consequence of this measure, fresh exertions were made in behalf of the Education Society. The receipts of the tenth year were 3,138 dollars; of the eleventh, 4,768 dollars. The Society has now 28 auxiliaries, located in the States of Virginia, Maryland, New York, South Carolina, and the District of Columbia. Nine new Beneficiaries were received during the past year, making the whole number, assisted by the Society, *thirty-eight*. The aid which the Society furnishes, is confined to the inhabitants of no territorial limits. The method of assis-

tance is the same as that of the American Education Society, advantageous loans. The sum of \$215 was refunded, during the last year. Nineteen, whom the Society have aided, are now laboring in the work of the Ministry. The operations of the Society, though limited, are conducted with energy and wisdom.

### *Massachusetts Baptist Education Society.*

Within the limits of the Baptist Denomination in the United States, there are more than *twelve hundred* destitute churches. This alarming deficiency of the means of grace, has awakened, as well it might, considerable interest, in different portions of the Baptist church. Several State Education Societies are enlarging their sphere of operations. Among these is the Massachusetts Baptist Education Society. From the fourteenth annual Report, just printed, it appears that some measures are in contemplation for creating a deeper and more general interest in the cause. It is proposed to extend the sphere of the Society's labors over all the New England States. Students from all these states are now assisted by the Society. Fifty-three young men were aided, during the last year, twenty-six of whom were new Beneficiaries. Eleven are preparing for the Newton Theological Seminary. Eight are members of that institution; eleven are preparing for college; thirteen are members of different colleges, &c. Rev. Henry Jackson, of Charlestown, is Secretary of the Society.

### *Connecticut Baptist Education Society.*

This Society as we learn from the last Annual Report, was formed in 1818, and incorporated in 1820. It has assisted several young men, in a course of regular study. The Society has a permanent fund of 1500 dollars. Other sources of income, are the annual subscriptions. All together constitute a disposable fund of 200 dollars per annum. Some more efficient measures are in contemplation to increase the usefulness of the Society. Auxiliaries in each Baptist church in the State are proposed. In their address, the Directors state as arguments, showing the importance of learning in ministers of the Gospel—that there is now among all classes a very general diffusion of knowledge—that duties of immense importance to the church of God are multiplying upon ministers,—and that there is a most urgent call for ministerial labor from destitute churches.—Rev. Barnas Sears, of Hartford, is Corresponding Secretary.

### *Receipts into the Treasuries of the American Education Society and of its Branches from October to Dec. 1828.*

#### DONATIONS.

Berlin, Fem. Ed. Soc. by Miss Mary Pay, Treas.	8 26
Essex County Aux. Ed. Soc.—From 2d Fem. Cent Soc. Newburyport, by M. C. Greenleaf, Treas.	12 00
Salem Fem. Aux. Society, by Anna Batchelder, Treas.	30 00
Haverhill, Miss Marsh, by Rev. E. Cornelius,	100 00
Easton, From Mrs. Hayden	1 66
From a friend to the Society	100 00
Henniker, N. H. Fem. Ed. Soc.	15 00
Leominster, Fem. Aux. Ed. Soc. by S. Lincoln, Treas.	12 23
Lincoln, From family of Dea. Farrar	4 05
Collection at Monthly Concert	13 32
Middlesex Ed. Soc. by L. Shattuck, Tr.	50 00
Newburyport, Assoc. Circle of Industry, by Helen Tracy, Sec. and Tr.	
Semi-annual payment, \$25. Balance on the previous 6 mos. \$3	28 00
North Andover, Female Friend	2 00
Presbyterian Branch, New York	2000 00
Phillipston, Fem. Char. Soc.	5 00
Reading, So. Pa. Fem. avails of labor	20 00
Sutton, Ladies' Praying Assoc. by Mrs. Mary Le B'March	7 00
Salem, Fem. member of Tab. Ch.	3 00
Townsend, Benevolent Society	32 00
Woburn, Male Ed. Con. in Middle and New Bridge District	6 75
Warwick, Monthly Concert	5 00
West Newbury, Coll. in 2d Parish on Thanksgiving, by J. Parker	10 00—2465 27

#### ANNUAL SUBSCRIPTIONS.

Boston, Geo. I. Homer 30. D. W. Child 30. J. Everts 10. Hawkes Lincoln 5. Samuel Coverly 5. Jas. Milledge 5. L. P. Grosvenor 5. Dr. G. Shattuck 5. T. Barry 5. Ezra Palmer 5. Wm. Worthington 5. Geo. Murdock 5. George Odiorne 5. Tobias Lord 5. Moses Everts 5. Aaron Everett 5. Jas. Clapp 5. Catharine Codman 5.	145 00
Henniker, N. H. Joshua Darling	5 00
Newbury, Samuel Newman	5 00
Phillipston, Ms. Rev. Joseph Chickering, 5 years to 1828	15 00
Of Tho. White, Esq. 7th pay't from Mrs. Electa Kingsbury, towards \$1000 to be paid in 10 years from 1829	200 00—225 00

#### LIFE SUBSCRIPTIONS.

Rev. GEORGE W. BLAGDEN, of Brighton, from Ladies of his Soc.	40 00
Rev. H. P. TAPPAN, Pittsfield, by Yo. Ladies' Benev. Society	40 00—80 00

#### INCOME FROM SCHOLARSHIPS.

Rumstead, 1 year's interest	60 00
Charleston, S. C. from Jasper Corning 1st payment for 5 years	75 00
First Dorchester, 6 mos. interest	30 00
Dixon, Dedham, 1 yrs. interest	60 00
Homes, 1 yrs. interest	60 00
Asahel Hooker, Norwich City, by Ladies' Aux. Ed. Society	78 00
Lord, Kennebunkport	60 00
Martyn, of A. P. Cleveland, 1 year's interest on his half	30 00
Norwich, 1st Soc 1 yrs. int.—1 yrs. interest from Ladies of 1st Soc.	60 00
Osgood, Springfield, int. on balance	53 75
Ropes, 1 year's interest	60 00
Tappan, 1 year's interest	60 00
— 1 year's interest	60 00—746 70



## GRANTS REFUNDED.

From 3 former Beneficiaries refunded in part 160 00

## INCOME FROM OTHER FUNDS.

Dividends on Bank Stock 150 00  
Interest on Money loaned 583 94—733 94

## PRINCIPAL RECEIVED ON SCHOLARSHIPS.

Lathrop, West Springfield, in part 277 00  
Norwich, 1st parish, in part 50 00  
Saco and Biddeford, in part 103 00  
Worcester, Salem, in part 85 10—515 10

Whole amount received this quarter \$5071 01

## MAINE BRANCH.

Payson Scholarship, 1 year's interest 60 00  
Dividend on Portland Bank shares 32 00  
\$92 00

## NORTH WESTERN BRANCH.

From sundry persons, donations 121 07

## NEW HAMPSHIRE BRANCH.

Dunbarton, Aux. Ed. Society 14 00  
Pelham, Ladies, balance to constitute Rev.  
JOHN H. CHURCH, D. D. Life Mem. 18 82  
Francestown, From Ladies 9 02

## CONNECTICUT BRANCH.

Windham Co. Ch. Soc., North Mon. Con.  
by E. B. Perkins 16 00  
Brooklyn Mon. Con. by E. B. Perkins 17 00  
Hartford Yo. Men's Scholarship, interest in  
part, by Richard Bigelow 13 92  
Linsley Schol. int. in part, by H. Francis 64 00  
Lavenham Do. Do. J. R. Woodbridge 24 09  
Hawes Do. Do. 4 20  
Received on Scholarships in part, viz.  
Hawes 30 00  
Hartford Young Men's 135 50  
Asabel Hooker 239 50  
Henry Stillman 150 00  
Lavenham 50 00—605 00

\$744 12

## WESTERN EDUCATION SOCIETY.

Oneida Asso. Norwich Soc. Sacramental col. 2 87  
Genoa, Cayuga co. Fem. Benevolent Soc. 21 50  
A Friend to the Am. Ed. Society 5 00  
James Eells, Cor. Sec'y collected by him of  
sundry individ. and Soc. since 1st May 130 76  
Fabius, Monthly Concert 4 00  
Rev. Samuel C. Aikin 1 50  
Harpersfield, Del. Co. 3 00  
Do. avails of sundry articles 1 88  
Oswego, Tioga co. Rev. Aaron Putnam 10 00  
Sangerfield, Fem. Aux. Asso. of Waterville 5 00  
Augusta, Oneida co. Winthrop Chandler 10 00  
Paris, Female Auxiliary Association 5 00  
Lafayette, Onondaga co. 5 00  
Elbridge, Onondaga co. Nathan Monroe, Esq. 50 00

\$255 51

## PRESBYTERIAN BRANCH.

Cedar Street Cong. G. Buck, dona. 50 00  
William P. Stewart, donation 20 00  
W. R. Scribner, donation 25 00—95 00  
Jonathan Leavitt, subscription 25 00  
John Wheelwright, do. 37 50  
J. W. Leavitt, do. 75 00  
Silas Brown, do. 75 00  
J. C. Johnson, do. 37 50  
Dennis Davenport, do. 37 50  
Wm. W. Chester, do. 112 50  
R. L. Nevins, do. 75 00  
Wm. M. Halstead, do. 150 00—625 00  
Laight St. Cong. A. Tappan, subs. 375 00  
Schermerhorn & Lockwood, 37 50  
E. Wainwright, 37 50—450 00  
Charles E. Pierson, donation 5 00  
Ladies, 1st pay't for 3 Beneficiaries 75 00

Hezekiah Ufford, old subscription 2 00  
Blooming Grove, Orange co. N. J. Presb.  
Cong. by Dr. Cox, to constitute their  
pastor, Rev. JAMES ARBUCKLE, a  
Director for life 75 00  
Rev. W. T. Hamilton, coll. on his Agency  
to Pennsylvania, &c. viz.  
Subscrip. in part from 5 places 68 00  
Donations from 5 Congregations 102 81—170 81  
Ladies' Assoc. Rutgers St. Church, by Miss  
Hannah Goldsmith, Treas. 184 81  
D. M. Moore, former Beneficiary, amount  
refunded with interest 46 08  
Catskill, on acc. of Young People's Schol. 31 50  
Newark, N. J. Mrs. R. Cummings, towards  
a Scholarship 10 00  
Troy, 1st Ch. S. K. Stow 5 00  
Connellsburg, Pa. James Agnur, Treas. be-  
ing half of a yearly subscription 44 00  
From a Lady, by Mr. Cory 5 00  
Rev. C. Durfee (app. not yet made by him) 18 25  
Brick Church, Fisher Howe, Ch. Com.  
Mrs. Tace Patten, subscription 20 00  
John Adams, do. 50 00  
Moses Allen, do. quarterly pay't 50 00  
John M'Comb, do. 35 00  
Collections on acc. subscriptions 70 00—225 00  
Henry M. Leeds, donation 25 00  
Hudson, Gentlemen's Scholarship 35 00  
Rev. NICHOLAS PATTERSON, balance  
towards his Honorary Membership 20 00

\$2147 45

## Clothing received during the Quarter.

Boston, Mrs. Christiana Baker, 6 prs. Socks.  
Eastport, 3 doz. shirts and 1 dozen collars, from the  
Sewing Society, by Catharine Q. Kettell, Sec'y.  
Henriker, N. H. 21 1-4 yds. cloth, and 2 prs. Socks  
from the Female Ed. Soc.  
Leominster, A box of Clothing valued at \$30.96  
from the Fem. Aux. Ed. Soc. by Susan Lincoln,  
Treas.  
Phillipston, A box of clothing, valued at \$20.30 from  
the Fem. Char. Soc. inclosing \$5.  
Winchendon, A box of Clothing from the Reading  
Soc.  
Westminster, A Package of Clothing, valued at \$26,  
92, from Ladies of that town.



Rev. E. CORNELIUS, Sec'y of the General Society,  
Andover, Mass.  
Mr. B. B. EDWARDS, Assistant Secretary.  
WILLIAM ROPES, Esq. Treas. of do. No. 84 Milk  
Street, near the East end of the street, on the  
North side, and nearly opposite to the Navy  
Agent's Office, Boston.  
Rev. BENJAMIN TAPPAN, Sec'y of the Maine  
Branch, Augusta, Me.  
Rev. SAMUEL P. NEWMAN, Treasurer of Do.  
Brunswick, Me.  
Rev. CHARLES B. HADDUCK, Sec'y of the N. H.  
Branch, Hanover, N. H.  
SAMUEL FLETCHER, Esq. Treasurer of Do.  
Concord, N. H.  
Rev. CHARLES WALKER, Sec'y of the North  
Western Branch, Rutland, Vt.  
IRA STEWART, Esq. Treasurer of Do. Middle-  
bury, Vt.  
Prof. DENISON OLMSTED, Secretary of Conn.  
Branch, New Haven, Ct.  
ELIPHALET TERRY, Esq. Treasurer of Do.  
Hartford, Ct.  
Rev. HENRY WHITE, Sec'y of the Presbyterian  
Branch, No. 34 Beekman st. New York.  
PETER LUDLOW, Esq. Treasurer of Do. No. 50  
Franklin street, New York.  
Rev. JAMES EELLS, Westmoreland, Oneida co.  
N. Y. Sec'y Western Education Society, Aux. to  
the Presb. Branch of A. E. S.  
JAMES S. SEYMOUR, Esq. Treas. of Do. Auburn,  
N. Y.

THE  
**QUARTERLY REGISTER**  
AND  
**JOURNAL**  
OF THE  
**AMERICAN EDUCATION SOCIETY.**

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No. VIII.

APRIL

1829.

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To the Secretary of the American Education Society.

SIR,

May I beg the liberty of a place, once more, in your Quarterly Register? I have endeavored, in a former number, (No. V.) to lay before the public such considerations as appeared to me worthy of regard, in respect to the study of the Latin and Greek languages; in particular, the study of them by young men intending to become preachers of the gospel of Christ. I would fain hope, that this important subject is beginning to attract the serious and special attention of those who are the guardians, curators, and instructors of our higher Schools and Colleges; and that the result of attention and examination will be, a deeper persuasion than ever, that the old way in regard to linguistic study, is a *good way*, and that it is not to be forsaken, unless some better reasons and more cogent motives are presented for so doing, than have yet been offered. It is my full persuasion, that the subject needs only to be looked at soberly, and examined impartially and thoroughly, *by the test of experience*, in order to satisfy the minds of most enlightened men among us.

My present object is not to pursue, or enforce, the subject on which I have already touched. It were easy, indeed, to say much more upon it;

and to say some things that were left unsaid in my former communication. But I have chosen a subject for the present communication, in some respects different from my former subject, although it is of the same general nature. I hope your patience, and that of your readers, will not be exhausted by my prolixity on the topic of studying the ancient languages. I promise, for the present, to be as brief as the nature of the discussion, and the object which I have in view, will permit.

It is now known to the public, in consequence of the information given at the close of our annual Catalogue, in the month of January last, that the Trustees of the Theological Institution here have required, that candidates for admission, in future, should be acquainted with the rudiments of the Hebrew language, and be able to sustain an examination in the Grammar of it, and also in the construing and parsing of a few chapters in the Hebrew Chrestomathy recently published. This requisition presupposes an attention to the study of Hebrew, during the period of collegiate life; at least, in most cases it must involve this, because in most cases, young men now come immediately from College to this Seminary. The natural, or rather, the necessary consequence of such an arrangement, in respect to the young men who enter our Sem-



inary, will be, that the direction of some part of their collegiate studies must be modified by the requisition of our Trustees. Of course, this requisition becomes an important matter to the colleges, and not a little responsibility devolves on the guardians of this Seminary for taking such a step, (not to mention the delicacy of the whole matter, in various respects). It is altogether proper and becoming therefore, nay, in some respects necessary, that the reasons for such a requisition should be stated somewhat at large, in order that all the officers and guardians of Colleges may fully understand the views and expectations here, and the grounds on which an appeal is made to our public Seminaries, in order that they may carry into effect the arrangements in question about Hebrew study.

I hope this subject will not be deemed one, which is incongruous with the nature and design of your Register; inasmuch as the Am. Education Society, under whose patronage this is published, now extend their aid to young men of piety, in the *professional* stage of their education as candidates for the ministry, as well as in the academical and collegiate stages of it. Your Society have a deep interest, therefore, in *all* the questions that respect the discipline of young men for the clerical profession; and the public, it is to be hoped, will not be without sympathy, for a matter of so much importance to the welfare of the churches.

On the importance of studying the *original* Scriptures, I dwelt briefly in my former letter. I shall not retrace the whole of that ground, on the present occasion. I shall only advert, in a very summary way, to some of the important reasons why the original Scriptures ought to be studied.

These may be presented in the following manner.

(1) No translation does, in *all* respects, give a view of the Original, which is *fully* adequate and correct,

both in respect to sentiment and colouring; nor is it possible to make any mere translation which will do this. It is a fact, that the present translations of the Scriptures are, in some cases, (as all competent judges well know,) either inadequate, incorrect, or obscure. But a teacher of religion should have, (I mean, when it may be in his power to procure it,) more effectual helps than present translations afford, in order to understand the Original.

(2) All *ultimate* appeals in religious discussions and disputes, must be made to the original Scriptures, and to them only; for they only are, in the highest sense, the *inspired* word of God, the words of the Holy Spirit. Modern or ancient translators have not been inspired; and therefore have been liable to commit mistakes. They have actually committed some. An *ultimate* appeal, therefore, cannot be made in religious discussion and controversy, to any mere Version, as of final and binding authority. But every teacher of religion will be continually exposed to the necessity of such an appeal; he will always be forced to it, whenever he may have an antagonist who can himself make it; and then, if he cannot sustain such an appeal, his cause must suffer, at least in the view of the world. If he can make such an appeal, and his antagonist cannot, then he has a great advantage on the side of truth, of which he may avail himself to a very important purpose.

The force of this is beginning to be extensively felt, at last, in our religious community; and few churches, at least in our older towns and among our well educated people, are now willing to settle a young minister, who has not made himself acquainted with the original Scriptures.

(3) No person can have a proper and full understanding of the best and most important commentaries on the Scriptures, who has not studied the Originals themselves. All commentaries of the higher kind, on which

any dependance can be placed, appeal to the *usus loquendi*, the peculiarities, the forms, the colouring, the power, of the Original, in order to make out an argument in favour of any particular explanation, or to overthrow one against it. Nothing but a knowledge of the Original itself can enable any one properly to judge of such critical efforts; nothing else can enable him to see their power or weakness; or correctly to decide, whether he ought to be influenced by them or not. On any other ground, if he assent to them, he takes a leap in the dark; if he refuses his assent, his leap is equally obscure, and hazardous. The apostle Peter required of his converts, that they should be able to give "a reason of the hope that was in them;" but a teacher of the divine word, who hazards an answer to very many questions, which *may be* asked about the contents of the Bible, must hazard one, merely on the ground that this or that critic have thought or said thus and so;—a reason which does not seem to be satisfactory or becoming, provided he might have, and ought to have, a better one, viz. one drawn from the nature of the Original itself.

(4) The young men, who are to go on Foreign Missions, ought, in a special manner, to be most solicitous to understand the original Scriptures. To translate the Bible properly, into a foreign language, from any thing but the Original, is utterly out of question. No man, in the least degree versed in the business of translating, can for a moment assent to the possibility of this.

(5) The pleasure and profit of studying the Scriptures, is vastly increased by a knowledge of the Originals. Appeal must here be made to *fact*; and it may be made with confidence. Those who have "tasted," know, that the fruit is good. Thousands of gold and silver would not purchase it from them. "I have," said the immortal Luther, in a time

of midnight darkness over the Christian world, "I have but little knowledge of the Hebrew; but that little I would not part with, for all which the world contains." Luther was not alone in this persuasion. Those who have made progress enough in the enlightened study of the Hebrew, to see the beauties, and feel the power of this primitive (I had almost said, divine) language, will most fully accord with every word which Luther uttered in regard to it.

This is true, also, in a great degree, of the Greek Original; but my present concern is with the Hebrew in particular, and therefore I limit myself to this.

(6) An acquaintance with the helps necessary to a proper study of the original Scriptures, must greatly enlarge the circle of any man's acquaintance with literature, especially with ancient history, geography, chronology, and antiquities at large. The history, manners, customs, laws, climate, soil, productions, &c. &c., of all hither Asia, of southern Europe, and northern Africa, (by way of eminence the ancient world,) are all involved in the exegetical study of the original Scriptures. It is impossible for any man to engage in such a round of study, without enlarging his mind, and expanding his views, as well as greatly increasing his knowledge.

(7) The study of the Hebrew is an introduction to the knowledge of Chaldee, Syriac, Arabic, Samaritan and Ethiopic (all of these being cognate dialects); and therefore it is an introduction to the language and literature of those nations, who were the original stock from which the human race sprung, and with whose history it is a matter of deep interest to be acquainted.

(8) The development of the human mind, in the western world, in Greece, Rome, and Modern Europe, is very different, in a great variety of respects, from that which has been made in hither Asia, among the Hebrews, and other surrounding nations.



The philosopher, the moralist, the politician, the historian, and the divine, all have an interest in becoming acquainted with the latter as well as the former. Whoever has studied human nature only in the records of the West, has studied it but in part. The study of Oriental men is necessary to enlarge and complete his views; and to this study, Hebrew is not only the natural, but the necessary introduction.

It were easy to add many more considerations to these; but the nature of my undertaking, and the occasion, forbid. May I not take it for granted, that these reasons will not be deemed, by impartial judges, to be without some weight, in regard to the study of the Hebrew Scriptures?

But granting the *importance* of this; still, "How does it follow, that Hebrew must be studied in our Colleges? Is it not sufficient, that young men commence the study of it, after they leave the Colleges, and enter our Theological Seminaries? Must the Hebrew interfere with the Collegiate round of study? And if so, why may not Blackstone and Bichat as well be studied by the young men, who intend to be lawyers or physicians, as Hebrew by those who expect to be preachers? Is not Hebrew properly a *professional* study? And if so, how can our Colleges, (which are not *Universities*,) insist on the study of it?"

Fair questions, which require a considerate and a satisfactory answer. It becomes our duty here to inquire, whether such an one can be given.

In order to pursue this inquiry in such a manner as to arrive at some satisfactory and definite termination of it, it is proper to ask, at the outset; On what ground, and for what reasons, is the study of the Greek and Roman classics insisted on, at Colleges? The answer for substance would be, that the study of them is useful discipline to the mind; that it opens important sources of knowledge to young men; that it sets before

them excellent models of eloquence and style; and that classical acquisitions may be useful to them in either of the learned professions, or may adorn the walks of private life.

To all this, (as I have already borne testimony,) I do most fully and cheerfully accede; and to this, I well know, all with whom I am here connected, as fully accede. But is there any one reason here, which does not apply, in its main force, to the Hebrew Scriptures? I take it for granted, that one great object of a *truly liberal* education, in respect to languages, is, to lead young men to those sources of history, eloquence, style, and sentiment, which are best adapted to form their minds in such a way, that they may cherish correct and expanded views of men and things, of writing, and thinking, and reasoning.

But are the Hebrew Scriptures to be put out of the account, in this great matter? Setting aside, now, my own particular convictions, arising in part perhaps from my professional bias, let me appeal to the testimony of one of the most enlightened civilians and masterly scholars of any age or country, whose profession was that of civil law (and I had almost said, of classical literature); to the testimony of one who had all the treasures of the East and the West at his command, and who had opened and examined them all; I mean that of Sir Wm. Jones. "*I have carefully and regularly perused the Scriptures,*" says he, "*and am of opinion, that this volume, independent of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written.*"

It is not too much to say, that all competent judges will agree with him in this opinion. Indeed, I am at a loss how to express my feelings here, in an adequate manner. It is my full persuasion, that the Bible is as much

in advance of other writings, in all the respects which are named by the admirable scholar to whom I have just appealed, as the subjects, the nature, and the object of it, are, in point of importance, beyond those of classic heathen writers. The difference does really seem to me to be as great, as one might suppose there would be, between the book of God, and the books of men.

But not to insist on this, I remark, that if antiquity be an object of research for a man of *liberal* education; then where is the book as ancient or authentic as the Bible? If the history of countries, which were the *incunabula gentis humanae*,\* is a proper and an important subject of inquiry; where is this to be found, except in the Bible? The incongruous, not to say contemptible, fables of heathen authors, in regard to this deeply interesting subject, are not even to be named, when compared with the Hebrew Scriptures. If the poetry, which animated the voice and strung the lyre, ages before Homer or Hesiod tuned their harps, is worthy of regard; in the Hebrew Scriptures, and there only it is to be found. There too it is found, not in the constrained and artificial metres and quantity of the Greek and Roman Muse, but in the moving, melting, thrilling, overpowering language of simple nature. It bursts from David's lyre, in notes sweet as angels sing; it sounds from Isaiah's voice, awful as the thunder, or ravishing as the music of the spheres. Habakkuk, Joel, Nahum, echo the lofty strains, in notes such as heavenly themes might well inspire, and which seraphs might sing before the throne of God. This sacred choir, who lead the way, are followed by a numerous train, worthy of their leaders, and worthy of a place among the consecrated band of Him, 'who dwells enthroned in light.' Compared with these, the fabled votaries of Apollo and the Muses are as

inferior, as the gods from whom they professed to derive their inspiration, are inferior to the Maker of heaven and earth.

If simplicity, and beauty, and the touching eloquence of artless nature, be demanded in narration, and a part of *liberal* education be, to hold up before the youthful mind the best models of these; then the Hebrew Scriptures are to be studied. I may safely challenge all the books on earth to produce specimens of this nature, which equal those in the Hebrew Scriptures. Above all; when one reads them in the Original, the effect is irresistible. The dullest apprehension cannot avoid perceiving, that there is in the original language itself, a naïveté, an energy, a pathos, a perfect simplicity, which renders it adapted, even to admiration, to the purposes of narration of every kind. And what may be thought peculiar, is, that with all this, the language has a brevity, an energy, a descriptive power, a flexibility, in poetry, which render it absolutely an object of wonder and astonishment to a feeling, discerning reader. It is a language worthy of the Bible; and the Bible is worthy of the language. If it was not spoken in Paradise itself, the reason was not, that it was unworthy of that honour.

I know well that the Hebrew Scriptures can be studied, and have been studied, without seeing, feeling, and believing all this. But have not Homer and Virgil been read, and scanned, and commented on, ten thousand thousand times, without one feeling of their sublimity, their beauty, or their harmony? That the blind do not see the mid-day sun, argues not against his majestic march through the sky. Or if the music of heaven be addressed to him who has no ear to hear it, will it cease to be harmonious?

The only reason why every student of Hebrew does not see and feel the beauties and excellencies of this language, is, either because he does

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\* Cradles of the human race.



not study it enough to see and feel them, or because he has no taste for any thing of this nature. So long as the student is struggling with mere grammatical difficulties, and obliged to bend all his attention to the *exterior* only of the language, so long he is, in a great measure, deprived of the privilege of enjoyment from the study of it, except by way of anticipation. To strip off the shell, is not to enjoy the nut; to break off by slow and laborious process, the flinty rock which surrounds the diamond, is not to see and enjoy its lustre. But who can enjoy the one or the other, unless the preparatory process be first gone through? The student who undertakes in Hebrew, and stops at the threshold, has all the labor of stripping off the repulsive and prickly husk, and then the disappointment of throwing away the whole fruit, at last, for want of a little more perseverance.

But I am wandering from my immediate object, and I hasten to return.

Need I add that, if one object of a *liberal* education be, to imbue youth with good moral principles; then is it certain, that this end is to be attained by no other means, so fully and perfectly as by the study of the Scriptures? I will not undertake to compare the moral principles of the heathen world, with those of the Bible. They will not bear any comparison; and this is conceded even by those who do not at all regard the Scriptures in the light of a divine revelation.

I have proceeded thus far, by comparing the Scriptures with the heathen classics, assuming the like grounds, in the main, for both. The result of such a comparison must be, that the Hebrew Scriptures, in all respects, better deserve an attentive study, than the heathen classics. After what Sir Wm. Jones has said, in regard to this point, I am not solicitous about being put to the blush for such an assertion.

I ask, then, why the Hebrew Scriptures are not as well worthy of a place in a plan of liberal education, as the writings of Homer and Virgil, of Xenophon and Livy?

The Germans, (those great masters of the science of liberal education,) have judged that they are. Yes, even they who have renounced the Bible as a divine book, have so judged. They have made the study of the Hebrew Scriptures a part of their plan of discipline, in all their Universities; they have done this, in their best and most important Gymnasias. And all this, from the mere feeling of consistency and classic taste. The same enthusiasm which leads them to spend twenty years on the antiquities of Greece or Rome, leads many of them to spend the like time on those of the land of Israel. Here is consistency at least, if nothing more. But are our plans of education equally consistent?

We have surveyed the question before us, assuming for the Hebrew Scriptures a like ground with the heathen classics, as to origin and authority. But in a Christian land, and by a people professedly Christian, and above all by the heads of Schools and Colleges who are openly and avowedly the friends and believers of Revelation, the divine origin and authority of the Scriptures are not to be left out of the account. If any object is worthy of being accomplished by the education of an immortal being, it is, to train him up for a state of immortality; to acquaint him early with his duty and his destiny; and from the very morning of his days, to aim at leading him to revere and obey the commands of heaven. I will not argue this point. I need not do it. I am addressing those, who need nothing more than to be reminded here of these all-important truths.

Believing then, as we all do, that the Hebrew Scriptures contain a revelation from heaven, are they not to be counted worthy of our study? What! shall years of toil and expense

be occupied with the study of Greek and Roman history and mythology—shall no efforts be deemed too great to accomplish this purpose; and yet shall not even one feeble attempt be made to lead the youthful mind to the original source of all true history, and of the only true theology? We put our children to the study of the classics at the very dawn of intellectual existence; we continue it into riper years; we insist that they shall be familiarly acquainted with all the illicit amours, the base and petty artifices, the shameful falsehood and deceit, the perjury, the revenge, the cruelty, the horrible murders, in a word, the truly *demoniacal* characters and actions, of all the gods and goddesses of Greece and Rome; things shameful to be recorded, beyond measure shocking to be perpetrated; we insist that they shall be familiar with all these, as the very elements of their education—of a liberal education; and yet, the books which unfold to us the glorious and perfect character of Him ‘in whose sight the heavens are not clean,’ are not to be studied. Yes, it is a *liberal* education, to be made extensively acquainted with abominations, at which every mind, that is not grossly polluted, must instinctively shudder; to be taught that the gods are worse than men, in proportion as they have more cunning and more power; it is a part of a liberal education to know all the deeds worthy of being covered with everlasting darkness, which the heathen have perpetrated; and yet the character of the Maker of heaven and earth, his unsullied purity, his eternal justice, his overflowing benevolence, his unspeakable compassion, are not to be sought for in the original Scriptures; nor are the character and deeds of the only people of God, which the world once contained, to be the subject of special research in a land of *Christian liberal* education! Tell this not to the world. Proclaim it not among the heathen. Well may they ask, ‘Where

is your God? And of what account is he among you? While you *profess* to worship him, your attention in reality is devoted to the gods whom we adore.’

As a sword in my bones, I feel the bitter reproach of such a question. Tell it not, I say again, to the world! A *liberal* education is, to make the unutterable abominations of the heathen world a subject of long, and laborious inquiry; while the glories of the eternal Godhead are passed by without a special regard.

“But,” I shall be told, “the instruction which you demand, may be given from the *English Bible*?” Indeed? And may not Homer, and Virgil, and Cicero, and Livy, and Xenophon, be studied, too, in the *English* versions? Quite as well, I answer. Nay better. Nor is there a single argument against the study of the original Hebrew Scriptures which cannot be brought against the study of the original Greek and Latin classics.

“But the time necessary to study Hebrew,” I shall be told, “is the great objection. It breaks in upon the collegiate course. It does not leave sufficient room for other studies.”

Be it so. But are there not some other studies pursued in Colleges, that are less important either to the spiritual or temporal welfare and improvement of men, than the study of the Hebrew? I cast my eye, for a moment, on the catalogues of the New England Colleges, which contain *Exposés* of the course of study. Here I see navigation, surveying, gauging, spherical trigonometry, fluxions, integral and differential calculus, conic sections, calculation of eclipses, chemistry, mineralogy, the law of nations, political economy, and many other studies of the like nature; and most of these pursued more or less, in nearly all the Colleges. Let us compare, then, most of these, in point of real utility, with the study of the original Scriptures. I do not aver that they are not, in general,



useful; nor that some of them are not highly useful, in their place, and to professional men. But as an object of *liberal* and *general* education, most of them are far from having claims as high as those of the Hebrew Scriptures. *The moral education of immortal beings, ought to take precedence, in all arrangements by Christians for their instruction.*

Most peculiarly true are the sentiments which I have now been exhibiting, in regard to a comparison of Hebrew study with some of the higher branches of the mathematics. I honour mathematicians. I was, when young, somewhat of an enthusiast in their science. But all educated men are no more to be mathematicians, than they are all to be lawyers or physicians. Nor can I accede to the usual reasoning, about the strengthening of the mental powers by the extensive study of mathematics. To a certain extent, (a moderate one,) I acquiesce in the reasoning. Beyond this, I regard it as palpably erroneous. Nothing can be more different than *mathematical* proof, from all other kinds of evidence, on every other subject. In mathematics, there is no *probability*; all is certainty or nothing. There is no gradation of evidence; no balancing of testimony; no comparison of witnesses; no room for judgment in regard to probabilities. All minds that can see at all, can come at mathematical evidence with equal certainty and conviction. There is no difference here between the wise man, and (I had almost said) the fool. But in respect to every thing else pertaining to this world, or to that which is to come, evidence is made up of *probabilities*; and the judgment, the reasoning powers, the logical efforts, the moral feelings, are all called into action. Can there be two things, now, more diverse?

Tell me not then, that the extensive study of the mathematics fits a man for *moral* reasoning. It evidently has a *tendency* to unfit him; so entirely different is his discipline in

reasoning here, from that which is practised in morals.

It was this which made the late distinguished bishop Warburton aver, that the effect of mathematical studies is such as has been described. "Hence" he adds, "it comes to pass, that the best mathematician in England, is notoriously the worst reasoner in it." I do not take it upon me to vindicate this last assertion; much less to apply it to many of the excellent men, who are instructors in the science of mathematics in our country. But this, I do feel, may be safely averred, viz. that the *tendency* of mathematical reasoning, and the discipline of it, when carried far, can have no very favorable influence on training our mental faculties to *moral* reasoning and judgment.

What then if fluxions, and the integral and differential calculus, and the calculation of eclipses, and even navigation and guaging, should give way to the study of the records of heaven, in a Christian land? Where would be the loss? In the course of my life, I have studied two professions; and it is now thirty years since I left College; yet during all that time, I have never once had necessary occasion for a single principle of the *higher* branches of mathematics. So much for *experience*; and if experience has nothing to do with this question, then what is to determine it?

But as rational and accountable beings, all men, of all professions, and in every walk of life, are concerned with the Bible. A *truly liberal* education should be one which is adapted to prepare them for every station; and above all, it should regard them as immortal beings. This is a point, on which every Christian parent who has children to educate, must feel constrained to speak; nor can he consent, in any way, to let go his hold of this.

"But the study of the Hebrew Scriptures is *professional*."

Then surely the study of the Greek Testament also is professional. And

what, moreover, is the study of navigation, of surveying, of gauging, of fluxions, of the law of nations, of political economy, or chemistry, or mineralogy? I may study these, if I am to be a sailor, or a surveyor, or a gauger, or a teacher of mathematics, or a lawyer, or a physician, or a professor of mineralogy; but what if I am to be a divine, or a merchant, or a farmer, or a tradesman? Must I be constrained to spend my time on that which is *professional*? And what can be more evidently so, than most or all of these studies, and more that might be easily named? Can it be, then, that Hebrew should be objected to as *professional*, while such studies are admitted and pursued, because they are not so? Can it be credited, that such an objection has ever been made to the study of the Hebrew in the Colleges? How can the study of that be *professional*, which concerns every accountable and immortal being? I trust that it will not be believed, by the next generation, that such an objection could ever have been made to the study of the Hebrew.

But there is another appeal, which may be made to the excellent men, to whom the management of our Colleges is intrusted. In almost all of them, liberty is allowed, during some part of the course, for students to select certain studies, and omit certain others. Thus, in many Colleges, they may choose French, or Italian, or German, or Spanish, and omit some other studies which different individuals pursue. This is all well, within certain bounds. But why should the language in which the book of God is written, be excluded from becoming the object of such a choice? Is it less important than the French which is the most common of all modern languages?

"But," I shall be told, "the French introduces one to works on the mathematics, and on chemistry and medicine."

True; but are not these *profession-*

*al*? But besides these, I may add too, that the French introduces one to the works of Voltaire, and Rousseau, and La Mettrie; and to an innumerable host of worse than worthless books. Is it not as important to become acquainted with the Hebrew sacred records, as with these?

"But the time cannot be spared, for the study of Hebrew."

How then can it be spared to study French, Italian, Spanish, German, fluxions, mineralogy, conic sections? Demand higher qualifications to enter College, and then there will be time enough; and in addition to this, education will be greatly enhanced in value.

"But," I may be asked, "would you then, in earnest, have *all* our students at the Colleges engage in the study of Hebrew?"

I answer, that I would not make it in all cases, a *necessary* study; but I would give it a fair chance. I would place it on as good ground, at least, as one half of the studies which are now pursued at our public Seminaries of learning. I would permit all who intend to enter the ministry to study this sacred language, and make definite provision for it; and grant permission to as many more to study it as should desire to do so.

"But Hebrew can be read at our Theological Seminaries; why not confine it to them?"

In reply I might say; The law of nations can be read at our law-schools; and chemistry and pharmacy at our schools of medicine; and mathematics studied at our military and other schools; and navigation and surveying, almost any where. Why consume the time of Collegiate life, by obliging students to engage in these?

The real answer however, to the question is, that our Theological Seminaries are so constituted, and for this generation must remain so, that there is not *time* to study the Hebrew there *ab initio*, and make such progress in it as to answer any really important purpose. If the study is not begun



earlier, it may as well, nay better, be wholly omitted. Twenty years' experiment has fully satisfied us here of this.

On this account, the Trustees of our Seminary, wishing to do all in their power to elevate the tone of theological education in our country, have thought it expedient to require an elementary knowledge of the Hebrew, from those who are candidates for admission to the privileges of our Institution. On an examination of this whole subject, and after looking at it with the eye of Christian guardians and instructors, will not those, who manage the affairs of our Colleges, cheerfully second an effort of this nature?

I do hope and trust, that they will. It cannot be, that the present state of things in our country should not make the want of increased knowledge among Christian ministers apparent. *Better* men than have been, and now are, in the ministry, we may never see; and perhaps have no good reason to expect. But the times demand a discipline different from that of former days; and we ought to aim at meeting the exigencies of the times. That the Bible should be longer studied, more thoroughly, attentively, systematically, and critically, than it has hitherto been, by young candidates for the sacred office, all Christians and all enlightened men, must judge to be desirable. And if so, the work must be begun in the Colleges. To them we look, to lay the foundation of a truly Christian, and liberal education. I trust we shall not look in vain.

The whole subject of education, in our country, is now undergoing a review, and discussion, and experiments, which must end in casting more light upon it. I am far, very far, from catching at innovations, in this important matter; I am, (at least I hope and trust I am,) equally remote from adhering to former usages merely or principally because they have been usages. I would not

retain the *theory* of any part of education, when *practice* contradicts it. I would give up what is imaginary, or only a deduction of theory, (it might be, a very ingenious one,) for what is real, and substantial, and Christian. Above all, and with reference to the awful day of account, I would have our youth educated in a *Christian manner*. I would have them taught not only to venerate the Scriptures, as a code of ancient and divine laws, but I would have them brought up to the study of the Bible; brought up with the ability to read, and examine, and judge for themselves; and this in regard to the Originals. Roman Catholics may teach a different doctrine; Protestants cannot do so with consistency. Christian parents cannot do so, with a clear conscience.

When I pursue such a train of reflections as this, and then stop and ask myself what there is, in the present system of our collegiate education in this country, which is adapted to render the study of the original Scriptures attractive to students at large, or even feasible, I am brought to a distressing pause. Our Colleges are provided with Professors of Greek and Roman literature, who would adorn any station in life, or any places in our Seminaries. All the encouragement is, for the most part, given to the studies of their departments, which can well be given; recitations, lectures, premiums, applause—all, all stand ready to second the efforts of the industrious student, in acquiring a knowledge of what the heathen said and did. But the Bible—the book of God—the guide to immortal life and glory—where are its professors, and lectures, and recitations, and premiums, and the hearty approbation for deciphering its ancient pages? Now and then a kind of singular genius, as he is thought to be, applies himself to the study of this antiquated volume; and scarcely can his classmates keep themselves in countenance, while they speak to one

another of his oddity. The College officers, it may be, approve, but do not take any special interest in the whole matter. Nay, some rather speak with discouragement of it, because they fear that it will interfere with other more important studies.

Is this a fictitious account, or a story of reality? For the most part, of reality. There are some cheering, some hopeful incipient exceptions to it. But in the main, it is true. Are we then, I must be permitted to ask once more, are we then in a *Christian* land? Are we *Christian* parents, guardians, instructors? Have we now, such deep solicitude, that our children should know all the follies and abominations of the heathen, and is the book of God to lie buried in neglect, if not in oblivion?

I would fain hope that these questions, (though but very imperfectly expressive of the strength of my convictions and feelings,) may reach every College and Gymnasium of this land, and the ear of every Christian parent and minister in it. We have a most serious account to render to the great Author of the Bible, for the manner in which this blessed book is received and treated in the higher walks of education. The middling and lower classes of the community are far before Colleges here. Their Sabbath Schools, and their Bible Classes, show what they wish to be done. But the Bible, forsooth, is not to hold a place in a higher and more accomplished education, in a *liberal* scholar's discipline. I do hope, I must believe, that the Christian Guardians and Instructors of our Colleges will look at these considerations, with the attention which in a Christian land they deserve. It is not too much to say, that an awful responsibility devolves upon them, in regard to the part which they act, in directing the studies of the youth committed to their care.

The readers of this work may be disposed, perhaps, to put much of what I have said, to the account

of enthusiasm for the study of the Hebrew, because it is a part of my professional business. That I have an ardour for this study, is one of the last things which I should wish to deny. I should be ashamed, (at least I ought to be ashamed,) if I had not. Nothing was ever accomplished, and nothing ever will be, as to Hebrew or any thing else, without ardour. If it were not assuming too much, I would very willingly say, that I glory in being an enthusiast for the study of the Bible; for such an enthusiast was Paul. It is an object worthy of enthusiasm; worthy of the studies, and efforts, and devotedness, of all who teach and of all who learn. The difference between its importance, and that of other books, is great as the difference between the endless ages of a future world, and the few and fleeting moments of the present one.

But my subject is carrying me beyond the brevity which I encouraged your readers to hope for, and I must hasten to conclude.

Before I do this, however, I must make a few remarks, to prevent any misunderstanding of what has been said. I owe this to myself; it is but justice to my readers.

I trust, that nothing which I have said on the importance of Hebrew study, will be construed or can be fairly construed, as implying any reproach or disregard, in respect to the many excellent ministers and others of our country, who have no knowledge of this language. Nothing can be farther from my intention. When they came on the stage, the study of Hebrew was not only unfashionable (if I may so speak,) but next to impossible. There were no teachers, and no books; and nobody urged the importance of the study. And now when means of study have become accessible and pretty ample, some of them are too far advanced in life to engage, with any good hope of profit, in such an undertaking; and others in the midst of overwhel-



ming engagements, resulting from other duties, which admit of little, if any, possibility of engaging with success in the study in question. That there may be excellent, nay eminent ministers of the gospel, who are unacquainted with the Hebrew, needs no other proof than to look abroad and recognize many of the radiant stars which adorn our hemisphere. But that these good and great men, would feel their panoply to be more complete, provided they had a thorough knowledge of the original Scriptures, is what they themselves would be the first of all to avow, and which they most deeply feel. In arguing, then, on the real nature of our subject, it is proper to regard these feelings and convictions of theirs, and to reason from the nature of the case, the exigencies of the times, and the importance of the book to be studied. I trust that my beloved brethren, who have not enjoyed the privilege of being educated as young candidates for the ministry now are, will be among the last to find fault with urging the importance of this subject, and will pardon the earnestness of asseverations in respect to it.

The means of studying Hebrew are now before the public, in such a form, and at a price so moderate, that they are within the reach of all who may desire them. The Hebrew language, I venture to say, is now decidedly more accessible than Latin or Greek. Any young man in College, of moderate abilities, who will undergo a little self denial in regard to food and exercise, may find abundant time to make himself acquainted with the language, even if his College should refuse to aid him. Of course, all such as are to enter our Seminary, may become fitted to do so by their own private efforts, in case they are obliged to depend on these alone. Such is the construction of the Hebrew helps now proffered to the public, that the possibility is not only afforded, of the student's go-

ing on rightly in his private study of the Hebrew language, but it is in fact rendered impossible for him to proceed, in any other than the right way. There is no ground then, why the Guardians of this Seminary should not persevere in their requisition as to Hebrew, even in case some of the Colleges may decline to second their efforts.

But it cannot be supposed, that such will be the case. The matter is too important to remain unconsidered, and too plain, when considered, to admit of serious doubt, among *Christian* guardians and instructors.

I do hope Sir, to see the day, when not only every College in the land, but every Gymnasium, every respectable Academy, will present facilities for Hebrew study, and regard it as part of their regular course. We may then expect that the Bible will be more read, and better understood, by the educated classes of society. We may hope for results to the church and to the world, from such a course of truly *Christian* education, that will gladden the city of our God, and make the saints joyful together. May the blessed day be near, when the Scriptures shall be not only more generally read and understood, but read, revered, loved, and obeyed by all nations; so that 'the knowledge of the Lord may cover the earth, as the waters cover the seas!'

I have only to add, that it is on my own responsibility alone that I have ventured to publish the above sentiments; as no opportunity has offered of submitting them to the inspection of the Trustees. I can only say, that so far as I know, the sentiments are substantially those of all with whom I act here; while, if there be any thing in the mode of expressing them that is amiss, the fault is chargeable to me.

Wishing the best of Heaven's blessings on your labours, and on those of the excellent Society with which you are connected, I subscribe my-

self, with great respect and affection  
your friend and brother,

M. STUART.

Andover, 28 March, 1829.

"Reports on the course of instruction in Yale College by a Committee of the Corporation, and the Academical Faculty."

These Reports appear to have had their origin in a meeting of the President and Fellows of Yale College, September 11th, 1827. A resolution was then passed, authorizing a Committee of five, "to inquire into the expediency of so altering the regular course of instruction in the college, as to leave out of said course the study of the *dead languages*, substituting other studies therefor; and either requiring a competent knowledge of said languages as a condition of admittance into the college, or providing instruction in the same, for such as shall choose to study them after their admittance."

This Committee at a subsequent meeting, "after taking into consideration the case referred to them, requested the Faculty of the college to express their views on the subject of the resolution."

In compliance with this request, a report of the Faculty was presented, in *two parts*; "one containing a summary view of the plan of education in the college; the other, an inquiry into the expediency of insisting on the study of the ancient languages."

To those who are familiarly acquainted with the high reputation of Yale College, it may seem surprising that a resolution of the kind just recorded should ever have been passed by its enlightened Corporation; but the circumstance is not regretted, inasmuch as it led to an able vindication of the course of instruction hitherto pursued. This course has been sanctioned by the judgment of numerous eminent men, and fully authorized by the uniform and complete success which has attended it. The Report of the Faculty occupies the principal part of the pamphlet before us. The remainder is from the Com-

mittee of the Corporation, and coincides exactly in sentiment with the preceding.

The first part of the Report of the Faculty has no direct reference to the inquiry introduced into the resolution. It is however probably the best exposé of the nature and objects of a liberal education, which can be found within the same compass in this country. To speak of it in terms of the highest commendation, is only to express, so far as we have the means of knowing, the undivided sentiment of all competent judges. We hardly know from what parts to select an extract, but venture upon the following.

"In laying the foundation of a thorough education, it is necessary that *all* the important mental faculties be brought into exercise. It is not sufficient that one or two be cultivated, while others are neglected. A costly edifice ought not to be left to rest upon a single pillar. When certain mental endowments receive a much higher culture than others, there is a distortion in the intellectual character. The mind never attains its full perfection, unless its various powers are so trained as to give them the fair proportions which nature designed. If the student exercises his reasoning powers only, he will be deficient in imagination and taste, in fervid and impressive eloquence. If he confines his attention to demonstrative evidence, he will be unfitted to decide correctly in cases of probability. If he relies principally on his memory, his powers of invention will be impaired by disuse. In the course of instruction in this college, it has been an object to maintain such a proportion between the different branches of literature and science, as to form in the student a proper *balance* of character. From the pure mathematics, he learns the art of demonstrative reasoning. In attending to the physical sciences, he becomes familiar with facts, with the process of induction, and the varieties of probable evidence. In ancient literature he finds some of the most finished models of taste. By English reading, he learns the powers of the language in which he is to speak and write. By logic and mental philosophy, he is taught the art of thinking; by rhetoric and oratory the art of speaking. By frequent exercise on written composition he acquires copiousness and accuracy of expression. By extemporaneous discussion, he becomes prompt, and fluent, and animated. It is a point of high importance, that eloquence and solid learning should go together; that he who has accumulated the richest treasures of thought, should possess the highest powers of oratory. To what purpose has a man become deeply learned; if he has no faculty of communicating his knowledge? And of what use is a display of rhetorical elegance from one who knows little or nothing worth communicating?"

Every observing reader knows that within these few last years, our coun-



try has furnished an abundance of idle declamation, on improved modes of education. Much has been said and written concerning European universities, and eminent schools of learning. These, it is asserted, are constantly advancing in the career of improvement, while our own seminaries are stationary. Our Colleges are even charged with a determined opposition to any thing that comes to us from abroad, in the shape of improvement in the methods of instruction. That much of this declamation is well intended we have no doubt; that still more of it is vague and unmeaning, we have just as little doubt. The proof of this is found in the uncertainty in which it leaves the chief question in debate. Sometimes we are told that the colleges ought to dispense with the study of the ancient languages, and substitute something more valuable in their place. Again we are told that there is no thorough teaching in the colleges, and that those who wish to be well versed in the classics, must, after leaving college, lay anew the foundations of their education. Certainly no well digested plan of education can follow from assertions so contradictory. They are rendered the more ludicrous by the fact that in censuring the American colleges for negligence, reference is made to European diligence and success; for it is notorious that in Europe, at the present moment, almost unexampled attention is bestowed on the study of the ancient languages. Can the example of our transatlantic brethren, at the same time convict us of too much and too little attention to the learned languages? It is not true that the European universities are not the objects of study and interest in this country. Every thing valuable in them is investigated and understood on this side of the Atlantic; and, so far as it is adapted to our state of society, is gradually adopted. Our foreign literary intercourse is constantly increasing, and promises to introduce amongst us, all that is

worth imitation. The process may be slow, but it is certain; and the danger is that it will be accelerated faster than our state of society will justify.

There is one improvement alluded to, both by the Committee and the Faculty, which is too important to be passed unnoticed. "The first and great improvement," says the Report, "which we wish to see made, is an elevation in the standard of attainment for admission. Until this is effected we shall only expose ourselves to inevitable failure and ridicule by attempting a general imitation of foreign universities. For the sake of our Colleges, for the sake of our youth, for the sake of our Country, we wish to see accomplished this "elevation in the standard of attainments for admission." Multitudes of promising lads are hurried through their preparatory course and entered unseasonably at College, because it is the fashion. The evils of such a course are incalculable. They are too young to be released from that more particular care bestowed upon them at well ordered Academies; they are too young to withstand the temptations of College life; they are too young to grapple with the abstruse studies of Mathematics and Philosophy. They have not acquired sufficient *general knowledge*, to profit by the multiplied facilities of mental cultivation which the societies and lectures and exhibitions of Colleges present. It is not necessary to detail the disastrous results which flow from early discouragements in College. When with these considerations is connected the fact that early admissions are frequently attended by inadequate knowledge even of the books required, nothing need be added to fill up the measure of folly with which such are chargeable. Though we feel deeply, we cannot enlarge on this subject. Nothing affects us more than to see a youth of bright parts, and amiable character, against the advice of experienced and

solicitous friends, enter College, without sufficient knowledge of preparatory studies, and without sufficient expansion and strength of mind to grasp those subjects which occur in the more advanced stages of education. Let the officers and guardians of Colleges speak out; let teachers of Academies do their duty, and the evil will find a sure though it may be a distant remedy.

The *second part* of the Report of the Faculty discusses the subject of the resolution, though with brevity, yet with ability which we have never seen surpassed. We have little to say concerning it except to express a sincere wish that it may be extensively circulated, and meet with a candid perusal.

We take this opportunity to advert to an objection to the learned languages, which though entirely without foundation, has had wide circulation. It is said that those Colleges where they are admitted into the prescribed course, exert an influence against the acquisition of modern tongues, and do not sufficiently encourage the attainment of knowledge in English literature, and the more recent discoveries in science and art. This is undoubtedly a mistake. In none of our principal colleges is such an influence exerted. On this point facts are worth a thousand speculations. Where are the treasures of modern literature and science, English and Continental, better appreciated than at those Colleges where the Latin and Greek classics are admitted? On this subject we make the following quotation from the Report:

"But here it will be asked, is the literature of the modern nations of Europe to form no part of a course of liberal education? Is not modern literature a subject of discussion as well as ancient? Undoubtedly it is; the facilities for acquiring the more popular languages of Europe should be afforded in our public institutions. The claims of modern languages are questioned only when they are proposed as substitutes for the ancient, not when they are recommended on their own merits. If modern literature is valuable, it should be studied in that way, which leads most directly to a thorough understanding of it; and

this way lies through the literature of the ancients. If the languages and literature of Italy, France and Spain, beyond what is merely superficial, is an object with the student, they should be acquired through the Latin; nor is there reason to doubt, so far as experience affords the means of judging, that this is the most expeditious mode of acquiring a familiarity with the languages in question. To begin with the modern languages in a course of education, is to reverse the order of nature."

To the general argument in favour of the languages, nothing need be added; but the progress of political events has disclosed one consideration in favour of the Greek, to which we will briefly allude. Modern Greek is found to bear a closer resemblance to the Ancient, than was once supposed. He who is well versed in the latter, has but little trouble in getting a knowledge of the former. Should Greece become that free and enlightened nation, which she promises ere long to be; should she put forth anew those products of genius and learning, to which her soil is so congenial; should that intercourse prevail between her and us, which may be reasonably anticipated; what American youth of liberal education, would choose to be ignorant, either of that language which to some extent she now uses, or of that which was the glory of her ancestors and the admiration of the world; and which she will know better and adopt more nearly, the higher she ranks as an intellectual and enlightened people? If we are growing enthusiastic it is because we have touched on Classic ground. From the very emotion which the name of Greece awakens, we derive a new argument in favour of her language.

The "Report of the Committee of the Corporation" speaks a language very encouraging to the advocates of sound learning in the United States. "By the estimation in which classical literature is held in any community, its advancement in civilization and general learning may be satisfactorily ascertained. On this subject in Europe, a concurrent opinion and practice appear to prevail among



men of distinguished learning, or of professional or political eminence; *and in our own country*, it is presumed, there is not great diversity of sentiment in the same class."

Many who have the interest of their country at heart, have feared that any statement like the above would not correspond with the true state of the case. From the East and the West, from the North and the South, a voice has been heard in opposition to the study of Latin and Greek. This opposition has not been confined to the ignorant. In some instances the pen of the learned has been employed, and the weapons of the wise have not always been withheld from this Gothic work. If we believe the representations of its warm and busy propagators, the sentiment must have made immense progress in the land. And indeed we are not yet without our fears that a 'Lombardy-poplar growth' of education, slender, frail and blighted, though it may be, will have an ephemeral popularity. We are however satisfied on farther reflection, that the language we have quoted from the Committee is substantially correct. Our most important Seminaries have maintained their ground with laudable constancy and zeal.\* The most influential public Journals of the day have fearlessly defended that course of education, without which they themselves must soon fall from their elevated rank. The same may be said of most of the weekly papers of similar rank. When to these facts it is added, that the most distinguished writers of the country, have either incidentally, or more at length, advocated the same course, there seems little need of qualifying the language of the Report. Notwithstanding the short-lived prevalence of superficial

views, and mistaken apprehensions, sound education is safe in the hands of the enlightened and patriotic.

As conductors of this Journal, it seems appropriate for us to say that the Beneficiaries of the Am. Education Society furnish no exception to the claims of a finished education. If the call for immediate labour in the vineyard of Christ is great, the call for talents and learning of the highest order is equally great. An ignorant ministry cannot be a permanent blessing to an enlightened people. We cannot now go into a consideration of this sentiment. The reasons of it have been frequently stated, and circumstances constantly occurring render them more and more impressive.

The battle with Infidel Philosophers is undoubtedly to be fought in this country, and it may be under new and more appalling forms of hostility than have ever yet appeared. The writings of the scurrilous Paine are even now in very extensive circulation; and though they have been unanswerably refuted by Bishop Watson, the remedy is not coextensive with the evil. How poorly must he be qualified to defend the blessed Gospel against all opposition with which it may meet, who is not "a scribe well instructed." We pray the great Lord of the Harvest to raise up labourers for his vineyard, in tenfold proportion, to meet the exigency of the case, but let us not forget to mingle with these aspirations, the earnest wish that they may be such labourers as He shall approve in the sight of all men, by crowning their efforts with signal and enduring success. By means of charitable assistance the doors are thrown wide open for the entrance of indigent young men into the ministry; and the affecting entreaties for ministerial aid, which reach them from every quarter, afford but too strong temptations to a hurried course of education. But let such, before they decide, take a broad view of the whole prospect. Let them remember that they live not for the present

\* We are not opposed to the course of study which is pursued in some of our Seminaries, and which is confined to the modern languages to the exclusion of the ancient, when it is designed for such as are not aiming at either of the learned professions. We are glad such an experiment is going forward. But this exception we do not think applicable to a complete course of collegiate education.

time only; but for posterity. Let them reflect that any immediate good which they may effect in any of the destitute parts of the world, will never compensate for the introduction of ignorance and unenlightened zeal into the ministry of Christ. The former may save a few souls from death; but the latter will ultimately bring such discredit and reproach upon the Christian name, as would endanger the spiritual welfare of a whole nation, and that for centuries to come. Piety we conclude then is essentially necessary in an Ambassador of Christ; but let it shine with the light of knowledge.

We would remark in conclusion, that though the reputation of Yale College cannot be affected by any remarks of ours, we cannot refrain from expressing our high gratification, that an Institution, where so many youthful minds are formed for the service of their country and the church of God, is conducted by men of such liberal principles as these Reports contain.

NOTE. Yale College has been in operation more than a century and a quarter,—more than half a century less time than Harvard University, the oldest in the Union. Its graduates have held some of the most honorable and responsible stations in the United States. A very large proportion have devoted themselves to the work of the Christian ministry, not far from one quarter of the whole number. The whole number of Alumni is upwards of *four thousand*, exceeded only by those of Cambridge; and in respect to those still living, superior to the number of graduates from any other College in the country.

To the Secretary of the American Education Society.

My Dear Sir;

You ask me to prepare, for the Quarterly Register and Journal of the American Education Society, an essay on the *Ministerial character and preparation best adapted to the wants of the United States, and of the world, in the Nineteenth Century.*

It is a mighty subject; fit rather to be handled by one, who stands on some high vantage ground, and is able to look through the entire state of the church and the world, than by me, who dwell in an humble and retired corner, and can just see the glancing of the light, as its rays beam over me, and just hear the report of the wonderful things which have been

accomplished, and of the still more wonderful, which are in preparation. Yet, to borrow the thought of Cowper, hard as the task assigned me is, it were harder still to leave it unattempted. In this difficulty, I comfort myself with the hope, that as so great a subject can only be *touched* in this brief Essay, it will be taken up, hereafter, by one of more leisure, and better able to handle it in a worthy manner.

It is not a little surprising, that the church has, to a great degree, overlooked the importance of forming ministerial character, and pursuing a course of preparation for the ministry of the gospel, in adaptation to the existing state of things. The groundwork of that character, indeed, must always be the same; for the religion, which it is the minister's province to teach, is unchangeable. But the varying condition of the world, renders it necessary to modify the instrumentality, by which the truth is carried to the consciences of men. The manner of the apostle Paul among people differing as much as though they lived in distant ages, affords a fine illustration of this remark. Look at him when preaching Jesus Christ in a Jewish Synagogue; next, see him standing on *Mars Hill*, among the polished, the witty, the philosophical Athenians;—then hear him, as he addresses king Agrippa; or as he reasons of righteousness, temperance, and a judgment to come, before the representative of the Cæsars;—you find him, indeed, everywhere the same bold and dauntless teacher of righteousness; but in each particular case varying his whole manner, in adaptation to persons, times, and circumstances. Now as the Apostle Paul had a training and preparation for the ministry, which enabled him, without sacrificing one iota of religious truth, to accommodate his manner of teaching to men of all classes and nations; in like manner preachers of the gospel ought to be so educated that they shall be able to conform to



the spirit of the age, and teach the *whole of gospel truth* in the way most likely to do good.

In the 19th Century, a mighty impulse has, assuredly, been given to the human intellect. There is a *march of mind*;—there is an energy; a business-like character, belonging to the age in which we live, and distinguishing it from times gone by.

The energy of which I have spoken, is infused into every department of human opinion; and has communicated, as might have been expected, a corresponding vigor of action. If it is so in any part of the church; it is equally so, in the world; if the watchword of "the sacramental host" is "onward," the enemy has caught the same spirit, and all the leagued and disciplined legions of the prince of darkness shout back "Onward!"

The present age, moreover, is characterized, not only by vigor of action, but by enlargement and comprehension of views. The excitement has been such—the achievements of the last thirty years have been so great, that no little thing, no local, temporary interest, can fill, and satisfy the mind. Military, political, civil affairs are all conducted on a grand scale. The progress of science—the freedom of the press—the facilities of intercourse between nations—the extension of education—the formation of a public opinion of the civilized world—the wide circulation of news, both political and domestic, have all served to produce this reach of thought and of purpose. The foulness of a crime perpetrated in one of our western villages, or in a hamlet in some obscure corner of England, in the course of a few weeks, awakens detestation among a hundred millions of human beings. And the moral sublimity of a truly virtuous and noble action, with like rapidity of diffusion, soon thrills through unnumbered bosoms, and calls forth admiration and praise from the wise and good of half the human race. The effect of all these circum-

stances is felt on the mass of christendom's population. And the church has to do her work, amidst multitudes, whose minds are dilated with strong feeling, and filled with magnificent enterprises.

Now, as a general remark, I would say that in regard to all these movements, and the spirit which urges them forward, the church must keep before the world; and, shining in the light of heaven, she must hold forth the word of life, and show to benighted and bewildered man, the way of peace and salvation. And I should think that ministerial character ought to be formed in reference to this condition of the world. In particular,

*There is an urgent call for a lofty tone of religious feeling in the ministers of the gospel.* In the awakened state of christendom, when every thing is tuned to a high key, the dull and dreary *monotones* of listlessness will produce only disgust and contempt. Every priest and Levite must take his jubilee-trumpet, and sound such notes of heavenly melody as shall, amidst all the din and bustle and turmoil of this gross earth, be heard waxing louder and still louder, until every discordant sound shall be overpowered by the rapturous hosannas of a redeemed world. No man need expect that others, in the present mighty upstirring of human nature, will sympathise with him, and be brought under the influence of truth itself, when uttered by him, if his own feelings are flat and stale. But this excitement, to be of any real value, must be well sustained, and equable. The grand truths of the gospel must apply a constant stimulus to the heart and soul of the preacher; and he must show that it is this, and nothing else which bears him on, through all his labors.

*In the next place, preachers of the gospel must be trained for energetic action.*—The enterprises of men of this age, in the various pursuits of life, are characterised by remarkable ear-

nestness and decision. "Their driving is like the driving of Jehu the son of Nimshi." In the eagerness of pursuit, they lean forward as they go on. Ministers of Jesus Christ must catch the same spirit.—"What their hands find to do, they *must* do with their might." Otherwise, men will never believe that they are at all in earnest. A life of feeble effort will pass off, and the world will be as though they had never lived.

But the vastness of the work affords another argument. "The harvest is great, and the laborers are few."—So much the more, then, for them to do! They must work while it is day—and every hour in the day—or many will at last cry out, in the bitterness of their anguish, "the harvest is past; the summer is ended, and we are not saved." O! who can look over this world, lying in all the darkness and desolation of sin, and not feel that every one who loves the Lord Jesus, and especially every one who is consecrated to the work of the ministry, ought to put forth every atom of his strength in carrying forward the great design of making known the saving health of the gospel to all nations.

It deserves to be remarked, too, that as the time approaches for the consummation of the great purposes of redeeming mercy, the Head of the church shows that he intends to use, in this high service, men whose tone of feeling, whose standard of piety, and energy of action, are brought up to the requirements of the gospel. They who, in former times, might have been to some degree useful in the performance of half service, are laid aside and rejected; while the honor and happiness of success are granted to those who give their hearts *undivided* to this mighty work.

Again: *the present age calls for ministers of comprehensive views and enlarged feelings.* The field of labor is the world. The movements of the church affect the interests of the human race. The plans proposed by

Christian benevolence diffuse their influence through all christendom. The opposition of infidelity, or bigotry, in the present increased and easy intercourse among nations, operates on the same extended scale. And the minister of the gospel can hardly be reckoned fit for his station, who confines his views to one little corner, or limits his feelings to one little portion of the church.

It is high time, too, that the whole moral influence of true religion should be felt by the entire world of heathens, Mohammedans, Jews, and nominal Christians. And the man, whose heart is not big enough to take in all; whose mind cannot look beyond the plans and interests of a sect; who cannot, at one hour with the deepest interest take hold of a neighboring sabbath school; and at the next, give all his soul to the business of a mission located in the islands of the sea, or on the other side of the globe, is not the man for this age. He has come into the world, behind his time; or has stayed in it, until such services as his seem not to be needed.

I should say, too, that the *present period requires singleness of heart and purpose in the ministry; and undivided attention to its appropriate duties.* A preacher of the gospel must not love money, or fame, pleasure, or power. He must love his work better than life; he must, in a peculiar and eminent degree, be ready to practise self denial; he must be willing to go any where, be any thing, do or suffer any thing, to promote the cause of the Redeemer and the salvation of souls; he must forget his own particular interest, and lose himself in the high and hallowed enterprise of evangelizing the world.

In former times, preachers of the gospel not unfrequently gave time, attention, feeling, labor, to many interests not immediately connected with the accomplishment of their great object. But what have the ministers of a kingdom which is not



of this world, to do with affairs of state, and political contests? Why should a man, whose office might well fill the hands and the heart of an angel, occupy his time with subordinate interests? If these things were once tolerated, they can be so no longer. *Now*, there is a call for a concentration of energy, an undivided attention, an application of the entire mental and moral power of the preacher to his holy calling.

There are two or three other particulars, which I wish to mention, and which I have reserved to this place, because they have a more or less special relation to ministerial character and preparation in the United States.

The Bible Society, in this country, will place the Bible in every family within our borders. The influence of sabbath schools—that best of all substitutes for pious parents—will be felt, to very great extent, by the children of this nation. Bible classes will ultimately be formed in all our churches. Now these institutions will exert a very powerful influence on the intellectual and moral character of our countrymen. The teachers of religion will have to minister to people improved and elevated by familiarity with the truths of the Bible. And they will be under the necessity of becoming sound interpreters of scripture, *able to prove its meaning*. This, I think, will be more the case in America, than in any other quarter of the world.

But again. This highly favored land is *peculiarly the land of Revivals*. The value of these gracious visitations of the Holy Spirit, is appreciated in most of our churches. But the manner of conducting them is not yet so understood, that farther discoveries are not to be made, and greater wisdom employed in their management. It has very often happened that young men, on going out to preach the gospel, have been instrumental in producing a powerful excitement; which they have known

how to conduct not much better than a landsman knows how to steer a vessel in a storm. The result is, every thing soon goes down. There is, in the case now before us, most urgent need of much prudence, much knowledge of religion, intimate acquaintance with one's own heart, and clear discernment of the difference between true religion and its various counterfeits.

Farther: there is a peculiarity in the state of our country, which deserves far more attention than it has ever received from the friends of religion. Our nation, with all its complicated and immense interests, *is governed by OPINION*. It is this, which elects our rulers, and executes our laws. Every man is free, not only to have an opinion, but to maintain it to the best of his ability. Hence our countrymen evince remarkable independence of thought, and tenacity of sentiment. They stick to it, because it is their own. In religion, this freedom and independence are very observable. Among us there is no visible head of the church; no human authority, to which men are accustomed to bow. And the preachers of the gospel must go forth, prepared to deal with hearers, who are to be convinced before they can be persuaded; to encounter men, who are accustomed to put every thing they are required to believe to a severe test; and who are always ready to question whatever is delivered from the pulpit. This is particularly the case in many of the destitute parts of the country. There cannot be a greater mistake than is committed by those, who say that half educated men will answer well enough for the south and the west. In these regions, many, indeed, know little about religion; but they are, notwithstanding, very acute, quicksighted men; able at once to take the measure of a man's talents. And, you may rely on it, my dear sir, that an ordinary, every day sort of a preacher, will very speedily, among them, sink into neg-

lect and contempt. *Send your best men to the destitute settlements:—by all means send THEM.*

Besides ; as religion advances, and its friends take a higher stand, the spirit of opposition will be wider awake, and more fully determined. And there is coming on, in this country, a fearful conflict between those who are, and those who are not on the Lord's side. It will be a conflict of opinion. It may be something more, but no one can tell what. The strife will be severe. And all the resources of the advocate of religion, will be put in requisition. He will be tasked to the very uttermost of his power.

In a country like this, too, where religion is perfectly free ; and where, humanly speaking, its success depends entirely on opinion, it is very certain that christianity can never rise higher in society, than the intellectual character of its teachers. If they are felt to be low and feeble men, of small furniture, and poor resources, they will keep religion down to their own level. But should they be master spirits, whose power is felt even by men of great and vigorous minds, religion will rise in society, and enlist the influence of those who form and regulate public opinion.

Again, in that country where religion is free, of all others, it is most necessary that its ministers should be thoroughly prepared for their work. Among us, there is nothing to regulate the religious principle, but the power of truth. And unless it is brought to bear, with all its energy, on the understandings, and consciences of the people, religion will degenerate into wild enthusiasm, and ultimately into dark, untameable fanaticism. Farewell, then, forever, to all the hopes of the patriot and the christian. A tornado, sweeping over the whole face of the country, could not do the work of desolation more completely.

These remarks, of the justness of which I am most fully persuaded, in-

dicate the course of preparation to be pursued in this country, and in this age. But before I offer any particular observations on this subject, allow me to express my high gratification that the American Education Society has taken a high stand. It is this, which more than any thing else, commends that noble institution to the intelligent members and friends of the church. I do heartily rejoice in the belief that the Society will be firm—that they will not abate one jot nor tittle of their demands for thorough preparation in their beneficiaries. And I, for one, am free to say, that, should they lower their standard, I care not how soon the Society runs down. There will be no need for it. Half formed and unformed men enough will always enter the ministry, without their aid.—In hope that you will pardon this overflow of zeal, on this interesting subject, I proceed to remark,

1. The present age requires a sound and thorough *intellectual education* for ministers of the gospel. Men to be adapted to the office, must have a large furniture of the mind, and know how to use it well. This is admitted in relation to the religious teachers of that part of our country, where general education is greatly advanced. In the South and the West, it is thought that inferior qualifications will answer.—True, the people have not a great deal of book learning. But they are all accustomed to hear in their courts, and on their hustings, addresses and arguments from the foremost men among them.—They are more trained to pass judgment on the performances of public speakers, than any other people in the United States. And you may rely on it, my dear sir, that it is a very great error to send to those parts of our country “stop gap missionaries,” in the hope that they will bring sheep into the fold, and scare away the wolves. Why does infidelity so prevail there among the educated classes of society? Chiefly, I be-



lieve, because the great body of the clergy consists of men no more able to teach than other farmers or mechanics. Forgive my recurrence to this particular topic; it is one of vital importance; connected with the well being of the church, and the moral influence of this great nation on the destinies of the world.

But I consider my general proposition as fully proved, by the facts already stated. In a country, and a world, where general education is continually extending; where science is making rapid progress among civilized nations; where the Bible is yet to be translated into a thousand languages or dialects, and the lights of learning and civilization are to be sent through all the dark habitations of savage man, if any one can doubt whether the ministers of christianity ought to be thoroughly trained men, he is out of the reach of argument.

2. In all our schools of the prophets, *the standard of ministerial religion* must be set higher than it ever has been since the days of the apostles. All the exercises of the Seminary must be made to bear on the piety of the students. This is the more important, because young candidates for the ministry often bring with them from College, much of the *spirit of College*. And in this, as we all know, there is often a sad mixture of vanity, pride, selfishness, and self-dependence. The expulsion of this spirit, and the introduction, in its place, of the *spirit of the pulpit*, is a most important result of the discipline of theological institutions.

It has, indeed, been generally supposed, that the critical study of the Bible exerts a deadening influence on the piety of the student:—And I wish that facts did not seem to justify the opinion. I say *seem*—because I am confident that it need not, and ought not to be so. And I can easily conceive that the investigation of the genuine reading, and of the true meaning of the sacred Oracles, may be made the most valuable means, in

the world, of “growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” Let a right method be steadily pursued, and we shall see the greatest adepts in biblical learning, becoming the most pious of men. For my own part, I cannot but have an unfavorable opinion of that candidate for the ministry, who can make progress in the study of the Bible, and no advances in holiness.—But however this may be, preachers must become more holy men. Education Societies, Theological Seminaries, Presbyteries and Associations, and the whole church must see to this thing. It must be understood and felt, that the world and the church, and the Head of the church demand very high attainments in ministerial piety. The world will never be converted, without great sacrifices and mighty labors. And nothing is sufficient to bear men through them, but intense love to the Lord Jesus Christ.

3. Measures must be adopted to prepare ministers of the gospel for more *vigorous action* than the church has been accustomed to witness for centuries gone by.—The discipline to which I allude, is both *physical* and *moral*.

Thoroughly trained scholars, need not be feeble, broken down men, just prepared to go home from their places of education—and *die*.—They need not be *consumptive*, or *dyspeptic* or *hypochondriacal*. I am verily persuaded that by pursuing a wise course, by seeing to it that students *daily* take *sufficient exercise* in the *open air*, young preachers may be sent out from our Seminaries, with more learning than they usually acquire on the present system; and at the same time, able to endure hardness; to spend a day and a night in the deep; to bivouack in the wilderness, or perform any exploit of hardihood, which other men can perform.—In these days for laborious exertion, this is a subject of great importance, requiring the most serious consideration. It is mournful

to think how many valuable men have been cut down, just in the beginning of their usefulness. The church can ill afford to bear such losses.

But mere physical strength is not all. We want *minds trained for action*. By this I mean, minds accustomed to consider what human nature is, and how it is influenced; to lay plans for the accomplishment of important purposes; and to devise means for their execution.—In a word, we want a training for the *business of the profession*. In the great matter of promoting religion, there has never yet been employed half as much common sense, as the case calls for. The children of this world are wiser in their generation than the children of light. In every other profession this sort of training to business is made a primary object. But preachers of the gospel are mostly taught nothing but book learning. They have to do with minds and hearts; to find access to the inner man, to go to the very sources of human action;—and in preparing them to do this work, they are made to study chiefly, old books, written by men in states of society, far different from ours.

I have lately examined with considerable care, the history of some of the most successful preachers the church has ever been blessed with. They had indeed ardent feelings, devoted piety, and indefatigable industry; but to these high qualifications they added much knowledge of human nature, and a great portion of common sense. Under its guidance, they took care not to increase the difficulties arising from man's native opposition to the gospel, by giving needless offence; they noticed and seized on thousands of little circumstances, by which human beings are actuated, and took advantage of them in their efforts to promote religion. The conduct of the apostle Paul is a remarkable instance in point; and I could easily refer you to a living preacher, who furnishes a noble example of the same kind. To these

things, under the Holy Spirit, is in a great degree to be attributed, the surpassing success of these highly favored men.

4. To the several particulars mentioned above, I must add one more. The state of the church and the world *requires more attention to the Bible*, than has usually been given, in a course of theological education. This remark may appear surprising to some; harsh and offensive to others. Of its truth and importance I have the fullest conviction. In all our preaching, there is too little scripture. We rely too much on our own reasoning, or on the authority of man, to establish the propositions, which we derive from texts of scripture; and take too little pains to prove to the people the meaning of the Bible. Too many *religious orations*, and too little sound, clear *exposition* is heard from the pulpit. We thus save labor, but lose influence in our preaching.

It is the authority of the Lord of conscience, which alone lays on men the weight of irresistible obligation.

The expectations and wishes of those, who by domestic discipline, sabbath schools, and Bible classes, have been made familiar with the scriptures are not met and answered by this mode of preaching.

It renders it necessary that pastors should spend more time in preparing new sermons, than in this age of action, can well be allowed for this purpose. If they must preach several times every week—must pay visits to families and to the sick—and bear their part in conducting the benevolent enterprises of the day, they must have more than human resources to be able to prepare for their people in sufficient numbers, an interesting and profitable variety of orations on theological topics, derived from texts of Scripture. But if their study of the Bible has been so thorough, as to enable them to catch the particular shade of meaning belonging to every text as it stands in scrip-



ture, and make it give its cast and coloring to a sermon founded on it, they may without difficulty find an inexhaustible supply of subjects, with all the endless variety of scriptural illustration; and thus do this part of their work to the satisfaction and profit of their people, while the other parts shall not be left undone.

But there is another view of this subject, which deserves most serious attention.—When the statements of the Bible were received as *ultimate facts*, and christians made no attempts to explain things, which Christ has not explained, the Church enjoyed internal peace. But as soon as the pride of human nature showed itself in constructing systems, wherewith to prove the Bible, and show *how* things are, then controversy began;—and it has continued ever since. Ages and centuries of theological contention have passed away, and controversy still agitates the church, and exhausts that strength, which ought to be expended in converting sinners.—How is the peace of the church to be restored, and its divisions healed? We must wait, it is said, until the millennium, before these happy events can be brought to pass. But how is the millennium to be produced? Certainly by the instrumentality of christians.—Of christians too much divided, and too jealous to co-operate in this work? Can it then be the intention of the great Head of the church, that the present divisions and sects, with all their peculiarities and party feelings should be perpetuated; and the world become the theatre of Christian contention? Assuredly not. These divisions must be healed, and the whole influence of the church be brought to bear on the *whole* world, before the day of glory will be ushered in. The true interpretation of the Bible, and the carrying of its meaning to the heart seem to be the only measures by which this great event can be accomplished. Throughout all christendom, then, the state of the people calls

for religious teachers able to expound the scriptures, and prove their true meaning. And the millions of the heathen world are put off, and the time for them to receive the blessing seems to be deferred, until christians shall be prepared to deliver an uniform testimony in behalf of their religion. The divisions, jealousies, and contentions of christians are keeping back the day of millennial triumph! How important then it is, that candidates for the ministry should universally and chiefly learn to interpret the Bible by means of common, established principles of exegesis?

This thorough study and sound exposition of the Bible seem to be necessary to enable the preacher to accomplish the most important point of all—to bring the tone of feeling, the purpose and conduct of the church up to the standard of the gospel. But this cannot be done without infusing into them the entire spirit of the gospel. To be prepared for effecting this, the preachers of religion must themselves so study the scriptures, as to have the full meaning enter their minds, and bear on their consciences. Instead of framing systems according to the ever varying dogmas of human philosophy, and making the wisdom of man control the declarations of inspiration, they must study the Bible, so as to enter into the very thoughts and feelings of prophets and apostles, when they wrote as they were moved by the Holy Spirit.

In this way, the words of eternal truth may be made to bear with all their force on the church; and every christian, holding forth the word of life, will, by his conduct, answer the question, what is religion; and cause his daily course to point out to an erring world the way to Heaven.—So may it soon be!

I am, Rev. and Dear Sir,  
most truly yours,

**JOHN H. RICE.**

Union The. Sem. April, 1829.

## NOTICES OF PUBLICATIONS.

Introductory Lecture, delivered in the Theological Seminary, Princeton, N. J. Nov. 7, 1828. By Charles Hodge, Prof. of Oriental and Biblical Literature.

This Lecture was delivered to the students of the Seminary, with which the author is connected, soon after his return from a residence on the continent of Europe. We have been so much gratified and instructed by a perusal of the Lecture, that we cannot forbear to make some brief extracts, especially as they will fall within one of the prominent objects of this number of the Register—the communication of facts on the subject of education.

Prof. Hodge remarks that one of the most obvious lessons, which an American Christian is taught by a residence in Europe, is the *great importance of civil and religious liberty*. On the momentous question whether the churches in this country can supply our rapidly increasing population with the blessings of the Gospel, the author remarks :

“Two centuries have elapsed since the first persecuted settlers of New-England set their feet upon these shores, to rear a church in all the liberty wherewith Christ has made us free. The population of that section of the country has increased from a few individuals to eighteen hundred thousand, and there is now one minister to every thousand souls; a proportion greater than in some of the oldest countries of Europe; and there is doubtless, no equal population upon earth to whom the gospel is administered with greater fidelity and purity. The same may be said of our own church, and of various sections of our country and denominations of Christians. In estimating the success of this experiment, there are two important circumstances which should be taken into account. The one is the rapid increase of our population. The American churches have had to supply the means of religious instruction, not merely to the regular and natural increase of their number, but to keep pace with a population which doubles itself in twenty-five years. The other circumstance is, that in many parts of our country, the population is so sparse, that to bring the ordinances of religion within the convenient reach of every family, would require one minister to every few hundred individuals. Taking these circumstances into consideration, I think that it may safely be asserted, that quite as much has been accomplished towards supplying the people with religious instruction, as in countries where this duty rests upon their governments, and quite

as much as would have been accomplished by any church establishment; and to unspeakably better purpose. Still, the experiment is but in progress, and the eyes of the friends of religion, and of religious liberty, are watching its advance with the most intense anxiety. Every effort made by the free churches in America, to supply the gospel to their destitute brethren, fills their hearts with joy. Nor are they alone in the interest which they take in the state of things in this country. Those who differ from them in opinion on this subject, are watching us too, and often appeal to what they deem the failure of the experiment, in America, of a church standing without the aid of government. The accounts so often published among us, of extensive regions destitute of the means of grace, are produced as evidence of this failure. The amount of good really accomplished, and the greatness of the task imposed on the American churches, they cannot appreciate, and are thus unfortunately led to argue, from our experience, against the expediency of releasing the struggling church, in their own country . . . . But let us, brethren, awake to the full interest and importance of the task to which God has called us. If the sad tale be to be told, in every Christian country, and at every Christian fire-side, (for the interest taken in this subject is well nigh universal,) that the American church has fallen, that the grand experiment has failed, let it not be in consequence of the remissness of the present generation. Our fathers have effected much in this work, and have left the rapidly increasing task to us; and a more sacred duty, a duty more vitally involving the interests and honor of religion, cannot be conceived, than that of supplying the ordinances of the gospel to the rapidly increasing population of our country, without being brought to the sad necessity of resigning liberty for life. For we may rest assured that, if the state support the church, she will govern it. Then, farewell to the purest glory of this Western Hemisphere: America will have failed of her destiny, and left her grand vocation unaccomplished.”

Under the second general head—the *training of youth in knowledge and religion*, the following instructive, and to us, surprising statements are made in regard to the great advance of common school education in Prussia.

“And first, the schools are divided into three classes; the higher schools or gymnasias, designed for men intended for one of the learned professions; the schools for merchants and higher order of mechanics; and those for the peasantry. Teachers for all these are regularly educated for their business. Those intended for the gymnasias, after having spent seven or eight years in



one of these institutions, proceed to the university, where they remain from three to five years, attending the lectures on the branches in which they are to become teachers. Having completed this course, they are subjected to a rigorous examination, which, if they satisfactorily sustain, they are eligible to the office of instructors in the higher schools, commencing with the lower classes and rising according to merit. Those who are designed for the second class of schools, have an entirely different training; for this purpose, there is in each of the provinces at least one large seminary. In these institutions the future teachers are instructed, not only in the branches they are themselves to teach, but also in the art of teaching; the whole object being to prepare and discipline them for their work. It is not until they have completed this course, and have sustained an examination by the proper authorities, that they are allowed to enter upon their duties as instructors. For the preparation of teachers of country schools, for which such a thorough course of discipline is not considered necessary, there are smaller institutions, several in each province, all under the direction of government. These teachers are also examined as to their moral and mental qualifications, before they are allowed to enter even on the lowest grade of elementary instruction. With respect to the mode by which the schools are supported, it must be remarked that it is different in different cases. The gymnasia, as they are designed for the higher classes of the people, are either supported by their own funds, (for some of them are very extensive establishments, which have been in operation for centuries; the one in Nordhausen being, I think, 300 years old) or by the usual tuition fees. The lower schools are supported by tax, where there is no adequate provision already existing; very much as in Massachusetts. The whole country is divided into districts, and the property in each district is assessed for the support of its schools. This is the simplest and most efficacious plan. The schools are then not only free, but every parent is required under pain of fine or imprisonment to send his children. This law extends to the Jews, Protestants, and Catholics. If the Jews in any one place be sufficiently numerous, and have property enough, they have schools of their own. If this be not the case, they must send their children to those of the Christians. The Catholics have their own seminaries for the preparation of teachers, and their own schools supported in the same manner, and under the same regulations with those of the Protestants.

As to the course of instruction pursued in these several institutions, my time will allow me to say very little. In the gymnasium, there is a very thorough course, in the ancient languages, in several of the modern tongues, in mathematics, geogra-

phy, history, &c. The leading features of the system pursued, are, having a great number of teachers, generally in the proportion of one to every ten or fifteen students; and combining constancy with variety of occupation. During most days of the week, the pupils have from seven to eight exercises, on as many subjects, passing from one teacher to another. It is in these institutions that the German literati lay the foundation of their future eminence. The course is from five to eight years. In schools of the second class, the ancient languages are omitted, but most of the other branches are attended to. In those of the third class, only the elementary branches, reading, writing, and arithmetic are taught. In all these schools, music is a regular matter of instruction. But the most interesting feature of this whole system, is, that religion is as regularly and as systematically taught as any other subject. Each class of schools has its regular text books on this subject; and in all, the history and leading principles, both in doctrines and morals, of the scriptures, are inculcated. The nature of this instruction, depends of course, very much on the individual character of the man to whom it is committed, and it is too often the case, that it embraces little more than the leading facts, and moral principles of the Bible; still even this is of immense advantage.

It would be interesting and instructive, did our time permit, to compare in detail the plan now described, with those adopted in different parts of our own country. We would find, I think, with regard to thoroughness of instruction in the higher schools, to the means taken to prepare suitable teachers, and the plan adopted for the support of the schools and securing regular attendance on the part of the children, that we have much to learn from the experience of older countries. As this is a subject which is so intimately connected with the best interests of men, it demands the attention of all the friends of knowledge and religion.

There is one point suggested by what has been said, worthy of particular consideration. Is it not possible in this country, to have the Christian religion taught in the common schools?

Unless some plan can be adopted of introducing religious instruction into the common schools, we must consent to see a large portion of our population growing up in ignorance of the first principles of moral and religious truth. For if this matter be left entirely to parents or pastors, it can be but imperfectly attended to. There will always be a large number of the people, who belong to no denomination, and come under the care of none. There is said to be 70,000 of such persons, in the single city of New-York; and we need not go many miles from our village to find individuals who hardly know that there is a God. What the result will be, of thus neglecting the moral educa-

tion of the people, it requires no prophetic spirit to foretel. If public virtue be necessary to the existence of free institutions; if reason and experience teach, that religious knowledge and culture are essential to virtue; to leave the people destitute of this knowledge and this culture, is to secure the destruction of our civil liberty. Experience has shown, that a free government cannot exist, where the mass of the population is ignorant and immoral, and the term of its continuance among us is fixed to the period, when the uneducated and vicious shall constitute the majority of the people. It is enough to contrast the degradation of men who have had no moral instruction in their youth, with the character of those who have been brought up under the influence of the gospel, to have the heart filled with zeal for the extension of the blessings of religious education, even if this world were the only theatre of man's existence. But when we consider that these men, whom we thus desert to ignorance of God and his word, are forming their character for eternity, the importance of this subject is seen and felt to be infinite.

The success which in other countries has attended the efforts to render religious education universal, should encourage us to make the attempt here. So thoroughly is the system, just detailed, carried through in Prussia, that I never met a poor boy selling matches in the streets, (and I made several experiments of the kind,) who could not answer any common question, on the historical parts of the Old and New Testaments. And one of the school commissioners of Halle, (a town containing twenty-four or twenty-six thousand inhabitants,) told me that a recent investigation led to the discovery of only fifty or sixty children who had hitherto neglected to attend the schools. Do not let us calmly sit still, therefore, and suppose that nothing can be done. If we cannot introduce religious instruction at once, into all the schools in our country, nor throughout a whole State, we may at least, endeavor to effect the object, in our own immediate neighborhoods."

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## MISCELLANEOUS.

### SPIRIT OF BRAINERD.

"I withdrew, to my usual place of retirement, in great peace and tranquillity, spent about two hours in secret duties, and felt much as I did yesterday morning, only weaker and more overcome. I seemed to depend wholly on my dear Lord; wholly weaned from all other dependences. I knew not what to say to my God, but only *lean on his bosom*, as it were, and breathe out my desires, after a perfect conformity to him in

all things. Thirsting desires, and insatiable longings, possessed my soul after *perfect holiness*. God was so precious to my soul, that the world, with all its enjoyments, was infinitely vile. I had no more value for the favor of men than for pebbles. The LORD was my ALL, and that he over-ruled all, greatly delighted me. I think that my faith and dependence on God, scarce ever rose so high. I saw him such a Fountain of goodness, that it seemed impossible I should distrust him again, or be any way anxious about any thing that should happen to me. I now enjoyed great sweetness in praying for absent friends, and for the enlargement of Christ's kingdom in the world. Much of the power of these divine enjoyments remained with me through the day. In the evening, my heart seemed to melt, and I trust was really humbled for indwelling corruption, and I *mourned like a dove*. I felt that all my unhappiness arose from my being a *sinner*. With resignation, I could bid welcome to all *other* trials; but *sin* hung heavy upon me; for God discovered to me the corruption of my heart. I went to bed with a heavy heart, *because I was a sinner*; though I did not in the least doubt of God's love. O that God would *purge away my dross, and take away my sin*, and make me ten times refined!"



We are just to the south of all Europe, and I bid adieu to it forever, without a wish of ever revisiting it, and still less with any desire of taking up my rest in the strange land to which I am going. Ah! no,—farewell, perishing world! To me to live shall be Christ. I have nothing to do here, but to labor as a stranger, and by secret prayer and outward exertion, do as much as possible for the Church of Christ and my own soul, till my eyes close in death, and my soul wings its way to a brighter world. Strengthen me, O God, my Saviour; that whether living or dying, I may be thine.

*Journal of Henry Martyn.*



*Usefulness.* On the day of his death, in his eightieth year, Eliot, the apostle to the Indians, was found teaching the alphabet to an Indian child at his bed side. Why not rest from your labors now? said a friend. "Because," replied the venerable man, "I have prayed to God to render me useful in my sphere, and he has heard my prayer, for now that I can no longer preach, he leaves me still strength enough to teach this poor child his alphabet."



TABLE I. STATISTICS OF THE THEOLOGICAL SEMINARIES IN THE UNITED STATES,

Containing the name or title; Location; Denomination; Date of going into operation; whole number educated; finished the course in 1828; number of students in 1829; number aided by Seminary funds; number aided by Education Societies; volumes in Seminary libraries; vols. in the social libraries of the students; names of the Professors; and titles of the Departments.

Name or Title.	Location.	Denomination.	Com. of op.	No. of edu- cat.	Left in 1828	Students in 1829.				Aided by Sem funds.	Vol. in Sem. Lib.	Vol. in Soc. Lib.	Names of the Professors, and titles of the Departments.	
						3 y.	2 y.	1 yr.	Tot.					
Bangor Theolog. Sem.	Bangor, Me.	Congregational	1816	51	5			6					{ John Smith, D. D. Theol. and Past. Duties. George E. Adams, Bibl. Crit. and Sac. Rhet.	
Andover Theol. Sem.	Andover, Ms.	Congregational	1808	444	20	36	41	60	137	51	6000	2340	{ E. Porter, D. D. Pres. Prof. Sac. Rhet. L. Woods, D. D. Chr. Theol. M. Stuart, Sac. Lit. — Ecc. Hist.	
Newton Theol. Institu.	Newton, Ms.	Baptist	1825	7	1	4	9	8	21				{ Ira Chase, Bibl. The. Henry J. Ripley, Bibl. Lit. and Past. Duties.	
Theological School	Cambridge, Ms.	Unitarian	1816		5	9	8	9	26				{ H. Ware, D. D. Div. S. Willard, Heb. and Orient. Lan. A. Norton, Sac. Lit. H. Ware, jr. Sac. Rhet.	
The Dep. of Yale Col.	New Haven, Ct.	Congregational	1822	42	18	14	16	18	48			600	{ N. W. Taylor, D. D. Didact. The. J. W. Gibbs, Sac. Lit. E. T. Fitch, Comp. Sermon. C. A. Goodrich, Oratory.	
Gen. The Sem. Prot. } Epis. Ch. in U. S. }	New York City	Prot. Epis.	1819	123	6	7	12	8	27		3600		{ J. H. Hobart, D. D. Past. Th. Pul. Elo. S. H. Turner, D. D. Bib. Lit. R. Wilson, D. D. Syst. Div. B. T. Under- donk, D. D. Ch. Polity. C. C. Moore, Orient. and Gr. Lit.	
Theol. Sem. of Auburn	Auburn, N. Y.	Presbyterian	1821	106	11	16	27	23	66	21	28	3500	{ J. Richards, D. D. Ch. The. M. L. R. Perrine, D. D. Ecc. Hist. and Ch. Gov. Henry Mills, Bib. Crit.	
Hamilton Lit. & Th. Ins.	Hamilton, N. Y.	Baptist	1820	20	11				15	15	1260		{ N. Kendrick, D. D. Th. and Ment. Phil. D. Hascall, Nat. Phil. & Sac. Rhet. S. S. Whitman, Bibl. Lit. B. Sears, Lang. E. Hazellus, D. D. Syst. Th. Ch. Hist. Past. Theol. G. B. Miller, Jew. and Ch. Ant. Heb. Lang.	
Hartwick Theol. Sem.	Hartwick, N. Y.	Evangel. Luth.	1816	13	1	2	1	6	9		900	300	{ P. Milledoller, D. D. Did. and Pol. Th. J. De Witt, D. D. Bibl. Lit. J. S. Cannon, D. D. Ec. Hist. Ch. Gov. & Pas. Th.	
Th. Sem. Ref. Dutch Ch.	New Brunswick, N. J.	Ref. Dutch Ch.	1784	147	3	6	9	6	21		1500		{ A. Alexander, D. D. Did. & Pol. Th. S. Miller, D. D. Ec. Hist. and Ch. Gov. C. Hodge, Orient. and Bibl. Lit.	
The Sem. Pres. Ch. U. S.	Princeton, N. J.	Presbyterian	1812	470	15	24	41	48	113	28	26	6000	450	{ S. S. Schmucker, Ch. Th. & pro tem. of other Branches. Lewis Mayer.
Sem. Gen. Syn. Evan. } Luth. Ch. in U. S. }	Gettysburg, Pa.	Evangel. Luth.	1826	6					23	3	6	6000	30	{ J. J. Janeway, D. D. Did. and Pol. Theol.
Th. Sem. Ger. Ref. Ch.	Carlisle, Pen.	Ger. Ref. Ch.	1825	7		4			4	6				{ Reuel Keith, D. D. Syst. Div. E. R. Lippitt, Sac. Lit.
Westn. Theol. Sem.	Alleghany-town, Pa.	Presbyterian	1823	60		19	5	24	24					{ J. H. Rice, D. D. Ch. Th. H. P. Goodrich, Orient. Lan.
The Sem. of Virginia	Alexandria, Va.	Episcopal	1823	11	5	10	6	12	28	5	21	2000		{ I. Anderson, D. D. Did. & Pol. Th. W. Eagleton, Sa. Lit.
Union Theol. Seminary	Pr. Ed. Co., Va.	Presbyterian	1824	11	5	10	6	12	28			4000		{ J. M. Peck, Ch. Theol.
Theol. Sem. South. & West. Th. Sem.	Maryville, Tenn.	Presbyterian	1821	22	2				27	11		1200		
Rock spring Th. School	Illinois	Presbyterian	1827											
				1529	103	128	199	203	599	140	151	35960	3720	

TABLE II.

RESIDENCES OF STUDENTS AT THE VARIOUS THEOLOGICAL SEMINARIES  
IN THE UNITED STATES.

Name of Seminary.	Maine.	N. Hamp.	Vermont.	Mass.	R. Island.	Conn.	N. York.	N. Jersey.	Penn.	Maryland.	Del.	Virginia.	D. C.	N. Car.	S. Car.	Georgia.	Alabama.	Mississip.	Tenn.	Kentucky.	Ohio.	Indiana.	Mich. Ter.	For. Co.
Bangor	2		4	2		3			3												1			4
Andover	13	28	18	27		6	6								2	1								1
Newton		3	2	7	1		1																	
Cambridge																					2			
New Haven			1	7		34	1		1															
New York Prot. Epis.																								
Hartwick							8								1									
Hamilton			11	4	2	5	20	1	1							1								
Auburn		3	5	16		5	31	1	3					1										2
Princeton			4	10		6	25	7	28	7	2	6		1	3	1	1	1	1	3	4	1		
Evangel. Lutheran									13	4				1	1									2
Prot. Epis. Alexandria			3	1			1		3	1		1	2	1										
Union, Prince Edward		1		1					2			8		9	1									
Southern and Western						1	1		1			2					1		13	4				
	15	35	48	76	3	63	94	9	55	12	2	17	2	13	8	4	2	1	16	8	11	1		5



TABLE III.

Showing the times of the Anniversaries or Commencements; the Public Examinations; and the vacations or recesses, at the Theological Seminaries.

NAMES.	ANNIVERSARIES.	EXAMINATIONS.	FIRST VACATION.	SECOND VACATION.	THIRD VACATION.
Bangor	Fourth Weds. in Sept.	At the close of each term.	Five weeks from Anniversary.	Five wks from last Wed. in Apr.	[May.
Andover	Thurs. at 2d Wed. Sept.	At the close of each term.	Six weeks from Anniversary.	6 w. fr. Thurs. after 3d Wed. Apr.	Four weeks fr. Tues. bef. 2d Wed.
Cambridge	In July.	In April.	Six weeks from Anniversary.		Recess of a few days at Easter.
New Haven	Frid. after examination.	Last week June, Wed. and Thurs.	Six weeks from 2d Wed. in Sept.	Two weeks from 2d Wed. in Jan.	
Protest. Epis. N. Y.	Third Weds. in August.	From Friday pre. to com. day.	From Com. till 1st Mon. in Oct.	Recess of few days at Christmas.	
Auburn	Wed. af. 1st Tues. June.	Last weeks in May and Nov.	4 w. fr. Wed. pre. 1st Thurs. May.	8 w. fr. Thurs. suc. 3d Wed. Aug.	
Hamilton	Last Tues. in August.	Last Tues. in Aug.	Second week in June.	Second week in Sept.	
Hartwick	Third Weds. of July.	Last Tues. in Aug.	Fr. 3d Wed. Ap. to 3d Mon. May.	Fr. last Wed. Au. to 1st Mon. Jan.	Twelve weeks from Dec. 1st.
Dutch Reformed			From Com. to Sept. 15.	From Dec. 21, to Jan. 7.	From Dec. 21, to 1st Mon. in Jan.
Princeton			Six weeks from middle of May.	Six weeks from last of Sept.	From April 7 to May 1st.
Ger. Ref.			Five weeks from 2d Wed. in April.	5 w. fr. Wed. pre. last Sun. Sept.	Two weeks at Mid. Winter.
Evan. Luth.			Immediately after commencement.	Begins on last Wed. of Sept.	Recess 1 w/k at Christmas and 1st
Western Theol.					[w/k May.
Epis. Va.	Wed, bef. 3d Thur. May.		Fr. 2d Wed. July to 2d Wed. Oct.		
Union Pr. Edward		Second Weds. in May.	Six weeks beginning May.	Six weeks beginning October.	
South. & West.	Fifteenth of Sept.	Two examinations.	Month of April.	From 15th of Sept. to 1st Nov.	
Rock Spring		Last of March and 15th Sept.	From Christmas to Jan. 1st.	Months of Aug. and Sept.	





## STATISTICS OF COLLEGES IN THE UNITED STATES.

OBTAINED BY SPECIAL CORRESPONDENCE FROM AUTHENTIC SOURCES, APRIL, 1829.

TABLE I.

Containing the proper title of each college; the place of its location; when founded; the name of the President or Provost; the number of academic instructors; the whole number of alumni; the number of alumni living; the number of alumni who have become ministers; the number of the same, living; the number of graduates at the last commencement; the present number of undergraduates in the respective classes; the number of professors of religion in each college; the number of indigent students assisted by College funds, and by Education Societies; number of medical students connected with the Institution; number of law students thus connected; number of volumes in the college libraries, and in the social libraries of the students.

NAME.	LOCATION.	when foun- ded.	PRESIDENT OR PROVOST.	No. ac'e Inst	Wh. No. Inst	alum. in liv- ing.	No. alum. min.	Grad. Undergrad. 1823-9.				Stud. prof. assist relig.	Stud. Stu. Co-fu. E.S. Stu.	Med law Col. Libr.	Vols. Col. stu- dents.	
								1893.	Se.	Ja.	So					Fr
Waterville	Waterville Me.	1820	Rev. Jer. Chaplin, D. D.	5	53	39	16	14	12	5	13	6	11	1700	5000	
Bowdoin	Brunswick Me.	1794	Rev. Wm. Allen, D. D.	7	345	313	33	30	20	29	21	22	35	8000	4300	
Dartmouth	Hanover N. H.	1769	Rev. Nathan Lord, D. D.	8	1577	1230	527	369	41	32	31	32	33	3500	8000	
Middlebury	Middlebury Vt.	1800	Rev. Joshua Bates, D. D.	5	476	429	204	186	18	19	16	19	27	1646	2322	
Vermont U.	Burlington Vt.	1791	Rev. James Marsh	5	175				4	7	5	11	10	1500	1000	
Williams	Williamstown Ms.	1793	Rev. E. D. Griffin, D. D.	7	673	565	203	180	15	20	28	28	16	2100	1660	
Amherst	Amherst Ms.	1821	Rev. Heman Humphrey, D. D.	9	138	134	30	29	40	40	47	72	52	2300	3140	
Harvard U.	Cambridge Ms.	1638	Hon. Josiah Quincy, LL. D.	15	5489	2153	1377	1055	52	60	47	69	74	6	30000	4600
Brown U.	Providence R. I.	1764	Rev. Francis Wayland, D. D.	6	1134	744			25	22	23	19	32	3000	5750	
Washington	Hartford Ct.	1826	Rt. Rev. Thos. C. Brownell, D. D.	9	25	23			15	19	21	14	9	5000	1200	
Yale	New Haven Ct.	1700	Rev. J. Day, D. D. LL. D.	16	4	30	2340	1004	504	82	79	74	87	20	8500	6500
Columbia	New York City	1754	Rev. William Harris, D. D.	8	880											
Union	Schenectady N.Y.	1794	Rev. E. Nott, D. D., LL. D.	9	1120	1085	228	215	69	92	69	34	28	5000	8000	

Hamilton	Clinton, N. Y.	1812	Rev. H. Davis, D. D.	1825	160	145	20	16	14	3	3	10	4	3	20	1	1	390	580
Geneva	Geneva, N. Y.	1825			5	13	12	4	4	20	20	23	14	6	63	11		8000	4000
Rutgers	N. Brunswick, N. J.	1770	Rev. P. Milledoller, D. D.		6	1980	1200	387		11	26	29	15	9	43				
Nassau Hall	Princeton, N. J.	1746	Rev. J. Carnahan, D. D.		5					28	32	31	27	9	99	40	3	6	110
U. Pennsylv.	Philadelphia, Pa.	1755	Rev. Wm. H. De Lancey, D. D.		4	287	271	126	117	22	34	24	14	62	12	4	1		
Jefferson	Canonsburg, Pa.	1802	Rev. M. Brown, D. D.		6					8	11	8	12	31				600	1700
Dickinson	Carlisle, Pa.	1783	Rev. Wm. Neill, D. D.		3	143	133	26	24	22	34	24	14	62	31			2000	5000
Washington	Washington, Pa.	1806			4	39	39	5	5	9	10	14	17	41				400	525
Western U.	Pittsburg, Pa.	1820	Dr. R. Bruce, Prin.		4													400	525
Madison			Rev. Henry B. Bascom															7000	
Alleghany	Meadville, Pa.	1815	Rev. Timothy Alden		2	10	10								12			10000	
St. Mary's	Baltimore, Md.	1805	Rev. E. Damphoux, D. D.	13											60			3000	1000
Columbian	Washington, D. C.	1821	Rev. Stephen Chapin, D. D.	6											131	3		8000	
Univers. Va.	Charlottesville, Va.	1814	Hon. J. Madison, Rector	8	538														
Hamp. Sid.	Prince Edward Co.		Rev. J. Cushing																
Wm. & Mary	Williamsburg, Va.	1691	Rev. A. Empie	7						3					103			3400	600
Washington	Lexington, Va.	1812	Rev. G. A. Baxter, D. D.		380	370	9	9	17	7	10	6			23	2		700	1500
Univer. N. C.	Chapel Hill	1791	Rev. J. Caldwell, D. D.	9	434	400	11	10	13	18	27	19			54				
Univer. S. C.	Columbia	1802	Thomas Cooper, M. D.																
Charleston	Charleston, S. C.	1785	Rev. Jasper Adams, D. D.	8	14	10	3	2	6	6	8	10	18	42		3	9	1000	
Uni. Ga. or Fr. C.	Athens, Ga.	1785	Rev. M. Waddell, D. D.	6	210	182	11	11	28	21	32	19	33	105	29	5	8	2000	1820
U. Nashville	Nashville, Tenn.	1806	Rev. Philip Lindsley, D. D.	7	56				16	17	17	30		54				340	200
E. Tennessee	Knoxville, Tenn.		Rev. Charles Coffin, D. D.	2					3	8	4	4	5	21	5			1500	400
Augusta	Augusta, Ky.	1822	Rev. Martin Ruter											82	28	6		3500	
Greenville C.	Greenville, Tenn.	1794	Rev. Henry Hoss											22					
Uni. Ohio	Athens, Ohio	1802	Rev. R. G. Wilson, D. D.	4	41	39	11	11	10	12	7	22	19	60	18	10	2	1842	908
Miami Uni.	Oxford, Ohio	1824	Rev. R. H. Bishop, D. D.	3					9	13	11	21		45					
Transylv. U.	Lexington, Ky.		Rev. Alva Woods, D. D.											50					
West. Res. C.	Hudson, Ohio	1828												30					
Blooming. C.	Bloomington, Ind.	1828	Rev. Andrew Wylie, D. D.																

## GRAND TOTAL—Colleges

Instructors in 32 colleges	43	Graduates in 30 coll. in 1828	652	Stud. assist. by Ed. Soc. in 14 coll.	148
Whole No. Alumni in 28 coll.	217	Undergrad. in 33 coll. 1828-9		Medical students in 7 coll.	590
Alumni living in 23 coll.	20,520	Seniors 670. Juniors 646.	2809	Law students in 3 coll.	33
Alumni ministers of 20 coll.	11,866	Soph. 660. Freshmen 532.		Volumes in 30 coll. Libraries	128,118
Ministers living of 19 coll.	4235	Stud. Prof. Religion in 22 coll.	587	Vols. in 25 students Libraries	66,730
	2814	Stud. ass. by coll. funds in 15 coll.	321		





TABLE III.

Showing the time of Commencement in the various Colleges in the United States; the Number of Vacations; and the time of their occurrence.

COLLEGES.	TIME OF COMMENCEMENT.	No. vac.	FIRST VACATION.	SECOND VACATION.	THIRD VACATION.
Waterville	Last Wed. in Aug.	3	Four weeks from Com.	Eight weeks from the last Wed. Dec.	Two weeks from last Wed. May.
Bowdoin	First Wed. of Sept.	3	Three weeks from Com.	8 wks from Fri. after 3d Wed. in Dec.	Two wks fr. Fri. after 3d Wed. May.
Dartmouth	Wed. pre. last Wed. in Aug.	3	Four weeks from Com.	Six and a half wks from last Wed. Dec.	2 and half wks fr. Thurs. next pre. last
University of Ver.	First Wed. of Aug.	2	Four weeks from Com.	8 weeks from 1st Wed. in Jan.	[Wed. in May.
Middlebury	Third Wed. in August	3	Four weeks from Com.	Seven weeks from 1st Wed. in Jan.	Two weeks from 3d Wed. May.
Williams	First Wed. in Sept.	3	Four weeks from Com.	Six weeks from 4th Wed. in Dec.	Three weeks from 3d Wed. in May.
Amherst	Fourth Wed. of Aug.	3	Four weeks from Com.	Six weeks from 4th Wed. in Dec.	Three weeks from 2d Wed. in May.
Harvard Universi.	Last Wed. in Aug.	3	Two weeks Wed. pre. 25th Dec.	Two weeks from 1st Wed. in April.	Six weeks next pre. Com.
Brown University	First Wed. in Sept.	3	Four weeks from Com.	Six weeks from last Fri. in Dec.	Three weeks.
Washington, Ct.	First Wed. in Aug.	3	Six weeks.	Two weeks.	Four weeks from 1st Wed. in May.
Yale	Second Wed. in Sept.	3	Six weeks from Com.	Two weeks from 2d Wed. Jan.	Three wks from about 1st of April.
Columbia	First Tuesday in Aug.	1	From Com. to first Mon. in Oct.	Three or four wks from mid. Dec.	Four wks from 2d Wed. in May.
Union	Fourth Wed. in Aug.	3	Seven weeks from Com.	Two wks at Christmas and New Year.	Three weeks from about 10th April.
Hamilton	Fourth Wed. in July	3	Six weeks from Com.	From Dec. 21, to Jan. 7.	From April 7, to May 1.
Geneva	First Wed. in Aug.	3	Five weeks from Com.	4 wks from Thurs af 3d Thurs. April.	
Rutgers	Third Wed. in July.	3	Six weeks from Com.	From Apr. 16, to Apr. 30, inc.	From Aug. 1, to Sept. 14.
Princeton	Last Wed. in Sept.	2	From Dec 23 to Jan. 6, inclusive.	Four weeks 1st Mon. in May.	
University Penn.	Last day of July, day pre, if Sunday.	2	Four weeks from first Mon. Oct.	Five weeks in April and May.	
Jefferson	Last Thurs. in Sept.	2	Five weeks in Sept. and Oct.	Month of May.	
Dickinson	Fourth Wed. of Sept.	2	Month of Oct.	Not determined.	Not determined.
Washington	Last Thurs. in Sept.	2	Months of July and Aug.	From 2d Wed. June to 2d Wed. July.	
West. University	First of July.	1	Six weeks from Com.		
Alleghany	First Wed. in July.	2	From Com. to 2d Wed. in Jan.		
Columbian	Fourth Wed. in December.	2	From July 20, to Sept. 1.		
University of Va.	No commencement.	1	From Com. to last Mon. Oct.		
Wm. and Mary	Fourth of July.	1	Month of Oct.		
Hampton Sidney	Fourth Wed. in Sept.	2	From Com. to 3d Wed. in May.	Month of May.	
Washington, Va.	Fourth Thurs. in April.	2	Six weeks from Com.	From 3d Wed. Oct. to 3d Wed. Nov.	
Chapel Hill	Fourth Thurs. in June.	2	From July 15, to Oct. 15.	Four weeks from Dec. 15th.	
University S. C.	About Dec. 15.	1	Three weeks in April.		
Charleston	Last Tues. in October.	3	One week from Com.	Month of December.	
University Ga.	First Wed. in Aug.	2	Five and a half weeks in Spring.	Fr. Wed. bef. 2 Mon. Nov. till Jan. 1st.	Also each Saturday in term time.
Univer. Nashville	First Thurs. in Oct.	2	Four weeks from 1st Thurs. April.	Five and a half weeks in Autumn.	From April 1st to April 15th.
Knoxville	First Thurs. in Oct.	2	Four weeks from Com.	Four weeks from 1st Thurs. in Oct.	
Augusta, Ky.	First Wed. in Aug.	2	Six weeks from Com.	Six weeks from close of 1st term, Feb.	
Centre		1	From mid. July, to 1st Oct.		
Pennsylvania					
Miami, Ohio	Last Wed. in Sept.	2	From Com. to 1st Mond. in Nov.	From last Wed. March to 1 Mon. May.	
Athens, Ohio	Wed. fol. 3d Tues. in Sept.	2	From Com. to 1st Wed. in Nov.	Four weeks from 2d Tues. in April.	



## VIEW OF THE COURSE OF STUDY

PURSUED IN VARIOUS COLLEGES IN THE UNITED STATES, TOGETHER WITH THE PREPARATORY STUDIES, ETC.

We are able to present but an imperfect view of this subject at the present time, not having received recent returns from many of the Colleges. We shall hope to present a full, and accurate statement another year.

## PREPARATORY STUDIES.

BOWDOIN	{ Geography, Arithmetic, Cicero's Select Orations, Four Gospels, Jacob's Greek Reader, Sallust; also required to write Latin Gram-
DARTMOUTH	{ matically.
MIDDLEBURY	{ English, Latin, and Greek Grammars, including Prosody; Virgil; Cicero's Select Orations; Sallust; Four Gospels; Jacob's Greek
WILLIAMS	{ Reader, or an equivalent; Arithmetic, Geography, Algebra to the end of Simple Equations; Rhetoric; History U. S.
AMHERST	{ Latin and Greek Grammars, including Prosody; Virgil; Cicero's Select Orations; Greek Testament, Græca Minora or Greek Reader;
HARVARD UN.	{ Ancient and Modern Geography; Arithmetic.
BROWN UN.	{ Arithmetic; Geography; English, Latin, and Greek Grammars; Virgil; Cicero's Select Orations; Caesar's Comm.; Gr. Test.; Græca
WASHINGTON	{ Min. or Gr. Reader.
YALE	{ Cicero; Clark's Introduction; Virgil; Sallust; Greek Reader; Four Gospels; Geography; English Grammar; Arithmetic; Algebra
COLUMBIA	{ to the end of Simple Equations.
UNION	{ Latin and Greek Grammars, including Prosody; Greek Reader; Four Gospels; Virgil; Sallust; Cicero's Select Orations; Arith-
HAMILTON	{ metic; Algebra to the end of Simple Equations; Geography.
GENEVA	{ Geography; Arithmetic; English, Latin, and Greek Grammars; Colburn's Algebra as far as Quadratic Equations; Four Gospels;
	{ Greek Reader; Caesar's Commentaries; Virgil; Cicero's Select Orations.
	{ Eng. Gram., Geog. and Arith.; Cæsar or Sallust; Cicero; Virgil; Gr. Reader; Gospels of Luke, John, and Acts of the Apostles;
	{ Latin and Greek Gram. &c.
	{ Cicero's Select Orations, Clark's Introduction, Virgil, Sallust, Greek Testament, Græca Minora, Adams' Latin Grammar, Goodrich's
	{ Eng. Lat., & Gr. Gram. & Pros.; Geog., Cæsar; Arith., Cic. against Cataline, &c.; eight books Æneid; Sal.; Gosp. of John &
	{ Luke; Gr. Reader; first 3 books Hom. II.; 3 Xen. Cyrop.
	{ Rigg's Lat. Gram., Farrand's Lat. Course, Selectæ, Eutropius, Clark's Introd., Corn. Nepos, Cæsar's Comm. Virgil, Cicero's Orations,
	{ Gr. Gram. and Test.; Greek Int. and Gr. Minora; Arith., Eng. Gram., and Geog.
	{ Virgil, Cicero's Select Orations, Four Gospels, Prose part of Gr. Minora, or instead of it, the Gr. Read., Clark's Introd., Arith.
	{ Classical Course, Lat., Gr., and Eng. Gram., Mair's Int. Cæsar's Com., Buc. & Æn. of Virg. Cl. Four evang. first half of Gr. Read.
	{ Prose part of Gr. Min. Eng. Course, Gram., Arith., Geog., Hist. Rhet., Composition, Reading, Spelling, and Writing.

RUTGERS COL.	Arith., Four books Cæsar's Com., Sal., Four Cic. Orat. against Cataline, 6 books Æn. Four Evan., Gr. Min., Mair's Introd.
U. PENNSYLV.	Virg., Sal., Hor. Odes, Gr. Test., Lucian's Dial., Xen. Cyrop., Gr. Min., Eng. Gram., Arith., and Geog.
DICKINSON COL.	Dat., and Gr. Gram., Geog., Arith., Four first books Æn. Orat. against Cataline, Four Evang., and Gr. Min.
CHARLESTON, S. C.	<i>Class. Department</i> , 5th Class. Read., Spell., Writ., Arith., Geog., Lat. Gram., Lat. Reader, Phædrus.
UNIV. NASHVILLE	Lat. Gr. and Eng. Gram., Mair's Int., Arith., Geog., Virgil, Cicero, Gr. Test. and Min., Cæsar.
TRANSLYVANIA U.	Arith., Eng., Lat. and Gr. Gram., Geog., Cicero, Virgil, Sallust or Cæsar; Four Gospels; Gr. Reader.
BOWDOIN	{ <i>First Term</i> , Gr. Maj.; Livy; Lacroix's Arith.; Alg.; Rom. Ant. <i>Second Term</i> , Græ. Maj.; Livy; Alg.; Rom. Ant. <i>Third Term</i> , Græ. Maj.; Legendre's Geom.; Logic, Excerpt. Latin.
DARTMOUTH	{ <i>First Term</i> , Livy; Rom. Ant.; Gr. Maj.; <i>Second Term</i> , Hom. in Gr. Maj.; Hor. Ant.; Porter's Anal.; <i>Third Term</i> , Hesiod; in Gr. Maj.; Hor.; Arith. reviewed, Algebra.
MIDDLEBURY	{ <i>First Term</i> , Sallust; Cicero's offices; Eng. Gram.; Porter's Anal.; Arith. Review; Alg.; Gr. Maj. <i>Second Term</i> , Gr. Maj., Cic. Ant. and Sen., Alg., Jam., Rhet. and Livy; <i>Third Term</i> , Gr. Maj., Livy, Alg., Priestly on Hist.
WILLIAMS	{ <i>First Term</i> , Livy; Gr. Maj., Neilson's Gr.; Rom. Ant. <i>Second Term</i> , Livy; En. Gr., Web. Arith.; Gr. Maj., Day's Alg., Geog. <i>Third Term</i> , Hor.; Alg.; Geog., Gr. Maj.
AMHERST	{ <i>1st Term</i> , <i>Class C.</i> Livy, Gr. Maj., Rom. Ant.; <i>Par. Cour.</i> Fr. and Span. Gram.; Voltaire's Charles XII. Col. Esp. Phil. of Arith. <i>2d Term</i> , Livy, Gr. Maj. <i>Par. Course.</i> Ch. XII.; Col. Espan.; Henriade, Bk. Keep. <i>3d Term</i> , Euc., Gr. Maj., Hor. <i>Par. Course</i> , Geom. de Legen.; Hen.; Cartas Maruecas. <i>In both courses</i> , 1st & 2d <i>Terms</i> , Alg. & Porter's Anal.; <i>3d Term</i> , Phil. Eng. Gr.
BROWN UNI.	{ <i>First Term</i> , Alg.; Livy; Pros. and Lat. Comp., Gr. Maj. <i>2d Term</i> , Alg., Tac., Gr. Maj. <i>3d Term</i> , Plane Geom. Tac., Gr. Maj.
WASHINGTON	{ <i>First Term</i> , Livy; Rom. Ant.; Lat. Comp.; Gr. Maj., Gr. Ant.; French. <i>2d Term</i> , Hor., Lat. Comp.; Gr. Maj., Gr. Comp. Hist. <i>3d Term</i> , Gr. Maj. Gr. Comp., Alg.
YALE	{ <i>First Term</i> , Livy; Rom. Ant., Arith.; Alg., Gr. Maj. <i>2d Term</i> , Livy, Gr. Maj.; Alg. <i>3d Term</i> , Hor.; Hom. II., Rob. ed.; Euc. Livy; Hor.; Cic. Orat.; Gr. Maj.; Lat. Comp.; Rom. Ant.; An. Geog.
COLUMBIA	{ <i>First Term</i> , Cic. de Off. amicis, &c.; Hor.; Lat. Pros. Gr. Maj., <i>2d Term</i> , Xen. Cyr.; Hor., Rom. Ant., Livy. <i>3d Term</i> , Sal.; Gr. Maj., Xen. de Oratore.
UNION	{ I. Livy; Gr. Maj., Rom. Ant.; Gr. Ant.; Eng. Gr. II. Livy; Gr. Maj.; Arith. Reviewed; Book Keeping. III. Livy; Gr. Maj., Jamieson's Rhet.; Geog.
HAMILTON	{ <i>Class C.</i> Virgil's Georgics; Poet. part of Min. or last half of Gr. Reader; Geog.; Lat. and Gr. Prosody; Livy; Arith. reviewed, Eng. Gr.; Sal.; Ant., Gr. Maj., Gr. Test.
GENEVA	{ I. Horace; Pros.; Rom. Ant.; Gr. Maj.; Neil. Gr. Ex.; Pros.; Arith., Geog., Gram., Comp. &c. II. Hor., Rom. Ant., Gr. Maj., Gr. Ant., Gr. Ex., Alg., &c. III. Cic., Gr. Maj., Gr. Ex., Alg., &c.
RUTGERS	{ Arith., Alg., Euc., Hor.; Epic.; Gr. Maj. and Ex.; Cic. Orat.; Gram. Ant. &c.
UN. PENN.	{ I. Arith., Alg., Ovid Metam., Xen. Cyrop., Gram., Reading; Comp. &c. II. Sal., Hom. II., Alg., Geog. &c.
DICKINSON	Virg., Hor., Cic. Sel. Ora.; Gram., Rom. Ant., Gr. Gram.
JEFFERSON	

## FRESHMAN STUDIES.



ST. MARY'S { *First Yr.*, Lat. Gram. and Hist. Sac.; French Gram. & Read., En. Gr., & Read. Geog., & Wri. *2d Year*, Hist. Sac., Hist. Rom. French Gram., Ex.; and Fontaine's Fables; En. Gr., Arith., Geog. and Writing.  
 CHARLESTON { *Class Dep.* Lat. Gr.; Selectae, Caesar, Turner's Ex., Cic. Orat., Arith., Writ., Geog., Chronology, &c.  
 TRANS. UNIVER. Lat. and Gr. Lang., Arith., Alg., Geom., Geog., Hist., Eng. Gr., Porter's Anal.  
 MIAMI UNIV. En. Gr., and Pros.; Mair's Int., Caesar; Virgil; Mineralogy, Arith., Alg., Geog., Penmanship.  
 BLOOMINGTON, Ia. Cic. Orat., Virg.; Gr. Maj., Rom. Ant., En. Gr., Geog., Alg., Geom., Eng. and Lat. Composition.

## SOPHOMORE STUDIES.

BOWDOIN I. Term, Gr. Maj., Ex. Lat., Alg., Trig., Geom. II. Gr. Maj., Hor., Cam. Math., Geom. III. Gr. Maj., Hor., Math., Rhet., Gram.  
 DARTMOUTH I. Gr. Maj., Cic. de Orat., Geom., His II. Gr. Maj., Hist., Ex. Lat., Day's Math. III. Day's Math., Geom., Ex. Lat. Rhet. Log.  
 MIDDLEBURY I. Hor. Geom., Geog. II. Hor. Gr. Maj. Day's Math. III. Gr. Maj. Tac., Log. Day's Math., Paley's Eviden.  
 WILLIAMS I. Rhet., Gram., Hor., Geom., Geog., Rhet. II. Log., Geom., Day's Math., Rhet., Gr. Test. III. Hist., Gr. Maj., Cic. de Orat.  
 AMHERST { *I. Class Course*, Geom., Hor., Gr. Maj. *Par. Course*, Geom., de Legen., Fr. Lang., *In Common*. Rhet. II. *Class C.* Cic. de Off., Gr. Maj., *Par. C.* Cal., Fr. Lang., Span. Lan. Nav. & Mil. Tactics. *In Com.* Day's Math., Log. Geog., III. *Class C.* Cic. de Orat., Gr. Maj. *Par C.* Fr. Lan., Span. Lang., Prac. Math., Drawing. *In Com.* Day's Math., Dutton's Math., Geog.  
 BROWN I. Geom., Hor., Gr. Maj., II. Trig., Hor. or Juv., Rhet. III. Conic. Sect., Gr. Maj., Log.  
 WASHINGTON { I. Ter., Lat. Com., Iliad, Gr. verse, Alg., Geom. II. Cic. de Orat., Lat. Comp., Gr. Maj., Gr. Comp., Geom. III. Gr. Maj. Gr. Comp., Rhet., Day's Math.  
 YALE I. Hor., Gr. Maj., Geom. II. Hor. Gr. Maj., Day's Math. III. Gr. Maj., Cic. de Orat. de Off., &c. Day's Math., Dut. Math., Rhet.  
 UNION { *I. Class C.* Tac., Gr. Maj., Log. *Scien. C.* Hist., Arith., Log. II. *Class C.* Alg., Gr. Maj., Tac. *Scien. C.* Alg., Nat. Theol., Nat. Hist. III. *Class C.* Rhet., Geom., Gr. Maj. *Scien. C.* Rhet., Geom., Fr. or Span. Lan.  
 HAMILTON I. Hor. Gr. Maj., Gr. Ex., Alg., Geom., Geog. II. Hor. Gr. Maj., Gr. Ex., Alg., Geom., III. Hor. Hom. II., Geom., Day's Math.  
 GENEVA *Ela. C.* Ge., Rh., Alg., Men., Draw., Eng. Gr., Fr. Lan. *Class C.* Hor., Gr. Maj., Al., Gr. Ex., Rhet., Ge., Men., Sp. Pro., Gr. Tes.  
 RUTGERS { I. Virg. Buc. et. Geog., Gr. Maj., Geom., Rhet. II. Virg. Geog., Gr. Maj., An. Geog., Geom., Rhet. III. Hor. Gr. Maj., Day's Math., Rhet.  
 UNIV. PENN. { Alg. and Geom., Appl. of Alg. to Geom., Trigon., Surv., Mens., Sph. Geom. and Trig., Cic. de Or. and de Off., Terence, Hor., Gr. Maj., Iliad, Lat. and Gr. Exer., Mineral. and Geol., Nat. Phil., Hist., Geog., Rhet.  
 DICKINSON I. Geom., Æneid, Gr. Maj.; Geog. II. Geom., Alg., Ter. or Livy, Gr. Maj., Hist., Chron. Gr. and Rom. Antiq.  
 JEFFERSON Gr. Test., Gr. Min. and Maj., Phaed., Fr. Gram. and Ex., Recueil Choisi., Eng. Gram. and Ex., Arithm., Geog. *4th year*, Nepos.  
 ST. MARY'S { *3d year*; Historia Romana., Phaed., Fr. Gram. and Ex., Æsop., Hierocles, French, Ex., Telemaque, Rousseau, Eng. Gr., Alg.  
 CHARLESTON Justus, Caes., Curt., Ov., Virg., Lat. Pros., Gr. Gram., Lat. Pros., Gr. Gram., Gr. Reader, Sall., Cic. de Sen. et de Am., Chron., Geog.  
 TRANSYLVANIA *Class. Dep.* Virg., Lat. Pros., Gr. Gram., Gr. Reader, Sall., Cic. de Sen. et de Am., Chron., Geog.  
 MIAMI UNIV. Lat. and Gr. Lang., Book-keeping, Trigon. &c., Logic, Fr. Lang. or Hebrew, or Calculus, at option.  
 INDIANA { I. Gr. Antiq., Hor., Gr. Maj., Cic. de Orat., Longinus, Camb. Math., Book-keeping. II. Gr. Maj., Cic. Orations, et de Off., Camb. Math.  
 Cic. de Orat., Hor., Rhet. Gram., Geog., Logic, Rhet., Gr. Maj., Gr. Antiq., Hist., Hutton's Math.

## JUNIOR STUDIES.

BOWDOIN	{ I. Gr. Maj., Exc. Latina, Hor., Appl. of Alg. to Geom., Camb. Mechanics, Fr. Lang. II. Calculus, Nat. Phil., Intel. Phil., Fr. Lang. III. Calculus, Camb. Mechanics, Gr. Maj., Hor., Mor. and Polit. Phil.
DARTMOUTH	{ I. Gr. Maj., Tacitus, Dutton's Math., Chemistry. II. Gr. Maj., Nat. Phil. and Astron., Nat. Theol. III. Gr. Maj., Nat. Phil. and Astron. Nat. Theol., Mor. and Polit. Phil.
MIDDLEBURY	{ I. Gr. Maj., Tacitus, Dutton's Math., Nat. Phil., Chemistry. II. Gr. Maj., Cic. de Orat., Nat. Phil., Chem. III. Gr. Maj., Cic. de Orat., Astron., Fluxions, Nat. Theol., Mineralogy.
AMHERST	{ I. Class. C. Gr. Maj. <i>Par. C.</i> Phil. of Hist., Politics of An. Greece. <i>In Com.</i> Dutton's Math., Chem., Hist. II. Class. C. Gr. Maj., Tacitus. <i>Par. C.</i> Architecture, Civil Engin'g, Hist. of Lit. <i>In Com.</i> Phil. of Nat. Hist. with Appl. to Nat. Theol., Nat. Phil., Chem. III. Class. C. Gr. Maj., Tacit. <i>Par. C.</i> Appl. of Sci. to Arts, Ferg. on Civ. Soc. <i>In Com.</i> Nat. Phil., Geol., Botany.
WILLIAMS	{ I. Gr. Maj., Day's Math., Chem., Nat. Phil. II. Exc. Latina, Paley's Evid., Analyt. Geom., and Conic Sec., Nat. Phil., Chem. III. Exc. Lat., Gr. Maj. Nat. Phil., Paley's Evid., Fluxions.
BROWN	{ I. Topogr., Cic. de Orat., Nat. Theol. and Phil. of Nat. Hist. II. Calculu., Iliad, Rhet. III. Elem. of Crit., Am. Const., Nat. Phil.
WASHINGTON	{ I. Gr. Maj., Gr. Comp., Day's Math., Con. Sect. Sph. Geo. and Trig. or Mod. Lang. II. Tacitus, Lat. Comp., Chem., Fluxions, or Mod. Lang. III. Mor. Phil., Min. and Geol., Nat. Phil., Bot. and Nat. Hist.
YALE	{ I. Cic. de Orat., Tacitus, Gr. Maj., Nat. Phil. II. Tacitus, Gr. Maj., Nat. Phil. III. Astron., Logic, Hist., Fluxions, Gr. Maj., Heb. Fr. or Span. at option.
UNION	{ I. Class. C. Rhet., Day's Math., Gr. Maj. <i>Scient. C.</i> Rhet., Geom., Alg. II. Class. C. Cic. de Orat., Nat. Phil., Con. Sec. <i>Sci. C.</i> Trigo., Nat. Phil., Geom. III. Class. C. Polit. Econ., Gr. Maj., Nat. Phil. <i>Sci. C.</i> Analyt. Geom., Nat. Phil., Fr. or Span.
HAMILTON	{ I. Cic. de Orat., Gr. Maj., Day's Math., Webber's Math. II. Cic. de Orat., Tacitus, Chem., Webber's Math., Day's Math., Nat. Phil. III. Tacitus, Gr. Maj., Hist., Nat. Phil.
GENEVA	{ Gr. Maj., Tacit., Trigon., Con. Sec., Aug. de Civ. Dei., Logic, Cic. de Off., Math, Mor. Phil., Paley's Evid., Iliad, Calculus.
RUTGERS	{ I. Livy, Gr. Maj., Day's Math., Con. Sec., Fluxions, Rhet. II. Horace, Gr. Maj., Conics and Spherics, Flux., Rhet., Mor. and Intel. Phil. III. Cic. de Orat., Gr. Maj., Nat. Phil., Mor. and Intel. Phil., Rhet.
UNIV. PENN.	{ Persp. Geog., Alg., Analyt. Geom., Calculus, Juvenal, Persius, Livy, Gr. Maj., Nat. Phil., Chem., Logic, Gen. Gram., Mor. Phil.
DICKINSON	{ I. Trigon., Mens., Surv., Nav., Con. Sec., Quinct., Virg. Georg., Gr. Maj., Gr. and Lat. Comp., Rhet., Logic. II. Fluxions, Mechanics, Hor., Demosth., Gr. and Lat. Comp., Mor. Phil.
JEFFERSON	{ Geom. Mens., Trig., Surv., Alg., Flux., Geog., Nat. Phil. Astron., Chem., Lat. and Gr. Lang.
ST. MARY'S	{ 5th year, Livy, Sall., Cic., Ov., Virg., Gr. Gram., Lucian, Xen., Fr. Comp., L'art Poétique, La Henriade, Geom., Span. Lang., Geog. 6th year, Cicero, Liv. Tacit., Suet., Patreculus, Quiffet., Hor., Juvenal, Pers., Lucan, Lucr., Sen., Ter., Xen., Isoc., Hesiod., Theoc. Bion., Trig., Con. Sec., Calculus, Mechanics, Span. Lang., Geog.
CHARLESTON	{ Virg. Georg., Hor., Gr. Maj., Iliad, Livy, Arith., Chronol., Geog.
TRANSLYVANIA	{ Lat. and Gr. Lang., Nat. Phil., Rhet., Nat. Hist., Intel. Phil.
MIAMI	{ I. Gr. Maj., Cic. de Nat. Deorum, Juvenal, Con. Sec., Fluxions, Geog., Rhet. II. Hebrew, Gr. Maj., Virg., Lat. and Gr. Comp., Nat. Phil., Hist.



## SENIOR STUDIES.

BOWDOIN	{ I. Astron., Math., Nat. Theol., Paley's Evid., Burlemaqui. II. Chem., Polit. Econ., Butler's Anal. III. Nat. Hist., Mineralogy, Butler's Anal.
DARTMOUTH	{ I. Locke's Essays, Butler's Anal., Stewart's Phil. II. Stewart's Phil., Cic. de Off., Gr. Test., Edwards on the Will., Polit. Econ., Paley's Evid. III. Federalist.
MIDDLEBURY	{ I. Rhet., Mor. Phil., Vattel, Locke. II. Stewart's Phil., Brown's Phil., Butler's Anal. III. Brown's Phil., Butler's Anal.
AMHERST	{ I. Brown's Phil., Stewart's Phil., Paley's Evid. Anat. II. <i>Class. C.</i> Heb. or Gr. at option. <i>Par. C.</i> Mod. Lang. or Math. at option. <i>In Com.</i> Phil. of Rhet., Polit. Econ. III. Butler's Anal., Mor. Phil.
WILLIAMS	{ I. Phil. of Rhet., Stewart's Phil. II. Anat., Nat. Theol., Leslie on Deism, Moral Phil. III. Polit. Phil. Vattel.
BROWN	{ I. Nat. Phil., Intel. Phil., Evid. of Chr'y. II. Astr., Chem., Polit. Econ. III. Heb. or Fr. Lang., Pol. Econ., Nat. Phil.
WASHINGTON	{ I. Elem. of Crit., Logic, Polit. Econ., Nat. Phil. II. Gr. or Lat. Lang. and Comp., Elem. of Crit., Stewart's Phil. III. Appl. of Sci. to Arts; Vattel, Am. Const. Nat. Theol., Paley's Evid., Butler's Anal.
YALE	{ I. Rhet., Nat. The., Stewart's Phil., Brown's Phil., Gr. and Lat. II. Paley's Mor. Phil., do. Evid., Gr. and Lat. III. Pol. Econ.
UNION	{ I. <i>Class. C.</i> Stewart's or Brown's Phil., Nat. Phil., Elem. of Crit. <i>Scien. C.</i> Calculus, Nat. Phil., Elem. of Crit. II. <i>Class C.</i> Astron., Mor. Phil., Elem. of Crit. III. <i>Class. C.</i> Hebrew. <i>Sci. C.</i> Anat. or Blackst. Physiol. or Kent's Lectures.
HAMILTON	{ I. Rhet. Logic, Locke. II. Moral Phil., Elem. of Crit., Stewart's Phil. III. Butler's Anal., Polit. Econ.
GENEVA	{ Cic. de Orat., Stewart's Phil., Nat. Phil., Astron., Kames' Crit., Butler's Anal., Chem., Min. and Geol., Polit. Econ., Const. of U. S., Kent's Lect., Rutherford's Institutes, Juv., Persius.
RUTGERS	{ I. Cic. de Orat., Hor. Ar. Po., Longinus, Nat. Phil., Mor. Phil., Intel. Phil., Logic. II. Tacitus, Gr. Test., Nat. Phil., Evid. of Rev., Int. Phil., Hist. and Chronol. III. Tacitus, Gr. Test., Polit. Econ., Evid. of Rev., Hist. and Chron.
UNIV. PENN.	{ Evid. of Nat. and Rev. Rel., Metaphys., Nat. and Pol. Law, Calculus, Analyt. Dynamics, Longinus, Astron., Nat. Phil., Chem.
DICKINSON	{ I. Exp. Phil., Chem., Cic. de Off. et Nat. Deor., Longinus, Gr. and Lat. Comp., Univ. Gram., Intel. Phil., Evid. of Rev. II. Astr., Tacit., Hor. Art. Po., Eurip. Medea, Soph. GEd. Tyr, Gr. and Lat. Comp., Crit., Polit. Econ., Evid. of Rev., Mor. Phil.
JEFFERSON	{ Rhet., Logic, Stew. and Reid's Phil., Mor. Phil., Nat. Theol., Polit. Econ., Hist., Evid. of Christianity, Lat. and Gr.
ST. MARY'S	{ Mor. Phil., Nat. Phil., Plato, Aesch., Demosth., Long., Theoph., Hom., Soph., Eurip., Rhet., Elocution.
CHARLESTON	{ Juv., Pers., Tacit., Cic. de Off., Gr. Maj., Chronol., <sup>Geog.</sup>
TRANSLYVANIA	{ Mor. Phil., Elem. of Crit., Astron., Chem., Const. of U. S., Polit. Econ., Gen. Law.
MIAMI	{ I. Hebrew, Gr. Maj., Cic. de Senect., French, Lat. and Gr. Comp., Mor. and Int. Phil., Astron., Chem. II. Hebrew, Gr. Maj., French, Logic, Polit. Econ., Evid. of Rev., History.

## NOTES

## ON THE TABLES OF THE THEOLOGICAL SEMINARIES.

1. *Bangor*. We have received no return from this Seminary since the present year commenced. We learn from the Christian Mirror that a special effort is now making to raise a fund of \$50,000; \$12,000 for the support of the Professor of Bib. Lit.; \$12,000 for buildings; and the remainder for current expenses.

2. *Baptist Academical and Theological Institution at New Hampton, N. H.* The whole number of students in this Institution is 204. A course of theological instruction has been adopted during the last year. One half of the overseers and trustees are appointed by the Baptist convention of the State. Rev. B. F. Farnsworth, is Principal and Professor of Christian Theology. The Institution was first incorporated as an academy in 1821. It is represented as in a very flourishing condition.

3. *Andover*. The number of students at this Institution is greater than at any former period. The first year is devoted to Sacred Literature; the second to a course of Christian Theology; and the third to Sacred Rhetoric. Courses of lectures are given by the Professors in the respective departments. A weekly exercise is held, in which the subject of Pastoral Duties, among others, is discussed. The Professorship of Ecc. Hist. is vacant. Candidates for admission to the Seminary are now required to sustain an examination in Heb. Gram., and in the Hebrew Chrestomathy of Prof. Stuart, so far as the extracts from Genesis and Exodus extend.

The Athenæum, or Reading Room, is a most valuable appendage of this Institution. Between seventy and eighty weekly, monthly, and quarterly papers are received, besides five or six of the ablest Reviews in the world. Most of them are furnished gratuitously by the Publishers. By means of this collection of papers, very valuable, general information is rapidly diffused among the students.

4. *Newton*. The regular course embraces three years, and is devoted to Bib. Lit., Ecc. Hist., Bib. Theol., and Past. Duties. The Institution, though under the particular superintendence of the Baptist Denomination, is open to individuals of any Denominations, who possess the requisite religious and literary qualifications.

5. *New Haven*. The Professor of Theology delivers two courses of lectures—the first on mental and moral Philosophy and natural theology; the second on the doc-

trines of revealed theology. In the Department of Sacred Literature, about equal attention is paid to Greek and Hebrew. Themes are also occasionally given out. The Professors of Divinity and Rhetoric also give Lectures. The students have access to the Lectures in College, and to the college Library, and Reading room. Previously to 1822, the President of the College, as Professor of Divinity, discharged the duties of teacher of Didactic Theology. The tuition in the Theological Department is entirely gratuitous. Most of the students board in the college commons, at an expense of from \$1,25 to \$1,37 1-2 per week.

6. *Episcopal Seminary, New York city*. Bishop Hobart attends to the composition of sermons, and gives instruction in the Pastoral duties, using selections on the subject from various authors. Dr. Turner instructs in the Old Testament History, using the English version, and the New Testament in Greek, with more or less reference to various commentators, Pridaux's Connexions, Jahn's Introduction, and Archaeology, &c. Lectures on the criticism of the text are also given. Ernesti's Elements of Interpretation is used as a text book in this department. Prof. Wilson uses Pearson's exposition of the creed as a text book. Also the class study Burnet and Tomline on the 39 Articles; Jones on the Trinity; Horsley's Tracts; Magee on the Atonement; Lawrence's Bampton Lectures, &c. Prof. Onderdonk uses Potter on Church Government as a text book; Hooker's Ecclesiastical Polity, &c. Prof. Moore confines himself to Hebrew. The class read a portion of Genesis, Psalms, Isaiah, Job, &c.

Every Monday evening, a meeting of the students is held—a Professor presiding,—for practical, and critical purposes, alternately. The object of the first is the promotion of personal piety; at the other, two Dissertations are read, and freely criticised. A service is held in the chapel every Sabbath.

7. *Baptist Seminary at Hamilton*. This Institution is both Literary and Theological, adapted exclusively to the education of those intended for the ministry. In the *Preparatory Department*, the common English Branches are taught—*The first year*, the text books are Porter's Analysis; Kaime's Elements of Criticism; Church History; Languages. *Second year*, Hebrew; Lowth's Lectures; Jahn's Archaeology; Ernesti's Camp. Prelim. Dissertations. *Third year*, Exegesis of Sac. Scrip., Horne's Introd., 1st vol.; Logic; Intellectual and Moral Philosophy. *Fourth year*, Systematic and Pastoral Theology, composition and delivery of Sermons. The whole No. of students is 66.



8. *Lutheran Seminary at Hartwick.* Connected with this Seminary is an Academic Department, where the students are instructed in the Latin, Greek, German and French Languages; Mathematics; Natural Philosophy; History, &c. The Divinity students receive their tuition gratis. A small fund is provided for paying the board of those who are very indigent.

9. *Auburn Theol. Seminary.* The course of study at this Seminary does not vary materially from that pursued at Andover, except that a separate course on Polemics is given, in the Senior year. Lectures are occasionally delivered on subjects connected with Biblical Science, and also on the leading topics embraced in the Didactic course.

10. *Seminary of the Dutch Reformed Church at New Brunswick, N. J.* This Seminary went into operation in 1784 by the appointment of John H. Livingston D. D. as professor of Theology. Rev. Drs. Derick Romeyn, and Solomon Frøeligh were afterwards associated with him. In 1810, the Seminary was removed from New York to New Brunswick. The text Book used by the Professor of Theology is Mark's Medulla.

11. *Princeton Theol. Seminary.* *First Year,* Original Languages of the Scriptures; Sacred Chronology and Geography; Biblical and Profane history connected; Jewish Antiquities and Exegetical Theology. *Second Year,* Bibl. Crit., Did. Theol. Eccl. History and Hebrew Lang. con. *Third Year,* Bib. Theol., Polemic Theol., Eccles. Hist., Church Government, Composition and delivery of Sermons; Pastoral Care.

12. *German Ref. Sem. at Carlisle.* A course of Lectures in Bibl. Theol. is delivered to the Students who understand the English Language. The German students use Mursinna's Dogmatik as a text book, with the reading of other suitable works. There are Exegetical exercises on some books of the Old and New Testaments, both critical and practical. No regular course has yet been pursued in Bib. Crit. Eccles. Hist. is a part of the course with Mosheim as a text book. Pastoral Theology is taught in oral Lectures, on Paul's Epistles to Timothy and Titus. In Moral Philosophy Paley is used. In the Evidences, Paley and Alexander. The students write Essays regularly. The plan for raising \$10,000 for a Professorship is nearly completed.

13. *Evang. Luth. Sem. at Gettysburg.* The studies of the first year are Greek, and Hebrew philology; Sac. Geog. and Chronol. Bib. and Prof. Hist. connected,

and Bib. Ant., Horne's Int., Jahn's Archæol., Prideaux, Winer, Stuart, &c. are used. A manuscript Gram. prepared by Prof. Schmucker, and containing the most recent improvement in Hebrew, is also used. A course of Exegetical Lectures on the N. T. is also given. The studies of the second year are Philosophy of the Mind; Nat. Theol., Evidences of Christ. Bib. Crit., Hermeneutics; Bib. Theol; Prac. Divin., and Eccles. Hist. The text books are Locke, Reed, Stewart, Brown; also, Paley's Nat. Theol; Mosheim; Schmucker's translation of Storr and Flatt, Ernesti; with a series of Lectures, &c. The studies of the third year are Bib. Theol., Lectures on systematic and controversial Theol. con.; with a series of Lectures on the Church Government adopted by the Lutheran Church; also Composition and delivery of sermons; and Past. Theol. in a series of Lectures. An effort is now making to establish a Professorship of Bib. and Orient. Lit., which it is hoped will succeed.

14. *Union Theol. Seminary.* The prevailing features in the plan of education are the cultivation of practical religion; critical study; and the discipline of the mind. *Course of study first year.* Hebrew, 35 Chap. of Genesis and 50 Psalms; Greek Gospels, Jahn's Archæology, Alexander on the Canon, Evidences of Christianity, weekly Lectures on Bib. Crit., Lit., &c. *Second year,* Hebrew, remainder of Psalms, and Isaiah. Greek, Epistles, Nat. Theol., Bib. Theol., essays by students and lectures by Professors. *Third year,* Hebrew, Job; Greek, Epistles. Theol. connected with analysis of faith. Hist. of the religion and Polity of the Church, with Lectures by the Professor. The text books in Church Hist. are Mosheim, Milner, Echhard, &c. At each recitation on the Scriptures, the students, in order, present a short analysis of a sermon, or a lecture on some text. This analysis is subject to the remarks of the Professor. The study and practice of Rhetoric and elocution is rendered somewhat peculiar, from the fact that the Southern portion of the Church demands extempore preaching. The Students have a semi-monthly Philological Society; A Society of Inquiry on missions, &c.

15. *Southern and Western Theol. Sem.* The course of studies embraces the following—Greek Test., Hebrew Bible; Eccles. Hist., Ch. Gov., Jewish Antiquities; Sac-Chronol., Bib. Crit., Hermen., Did. and Pol. Theol., Comp. and delivery of sermons, &c.

#### *Notes on College Statistics.*

*General Note.* From failures in our returns we are unable to present a complete view of the state of our colleges. In regard

to Waterville college we were obliged to copy from the returns in 1827-8.—Hamilton, 1826-7.—Columbia, 1827-8.—Nassau Hall, 1827-8. About one half of the colleges South and West of Pennsylvania must be considered as having made some advance from our statements copied from the returns, which were made one year since. The general result however will not be materially affected.

It will be observed that the aggregate number of undergraduates is larger than the sum of the four classes. This is accounted for, as several of the Colleges do not make any division in their number of students corresponding to classes.

The whole number of Colleges mentioned in our list is 43. Probably the whole number is not far from 50.

*Bowdoin.* Medical school. The first Medical graduation, 3 persons 1821. Total graduates, 163, deceased 9. The library of this school consists of 2500 vols. of modern and valuable works. It is said to be the best in N. E. The expenses of the library are moderate. This, together with the anatomical preparations render this school attracting to students in Medicine.

*Dartmouth.* Its permanent funds are small, and while its literary advantages have enabled it to hold an honorable rank among the Colleges of our land, its accommodations for students have hitherto been inadequate. But during the past year the old buildings have been much improved, and in the course of the present season, two new brick edifices will be completed for the accommodation of students, Libraries, apparatus, &c.

The Trustees are making an effort to raise a fund of \$50,000 for this institution before the next commencement. It is hoped that the numerous alumni of Dartmouth will each lend his aid, and that the Christian public will not withhold its charities from a college which has borne its full share in advancing the cause of religion and human happiness.

*Middlebury College.* Considerable progress has been made in preparing a mechanic's shop for the use of the students. The funds of this College are small, depending entirely upon private munificence. Among its most liberal Benefactors were the late Hon. G. C. Painter, who bequeathed \$13,000; Gen. Arad Hunt, who gave between 5 and 6000 acres of wild land, which is beginning to be leased; and Jos. Burr, Esq. who gave \$12,500. There is a small Society connected with the College, which have funds to a small amount, which are loaned without interest to indigent students—there is also a charitable society in town, which furnish aid in clothing, &c.

*Williams.* A very commodious chapel has recently been erected, furnishing recitation rooms, room for Libraries, &c.

*Amherst.* The Bible, in the English translation, is now one of the regular studies of the classes, though it is not mentioned in the statement printed with the last Catalogue. A large part of the present senior class are engaged in the study of the Hebrew, in conformity with the plan recommended by Prof. Stuart, in the present No. of the Register.

*Harvard.* We have not stated the course of study at this University, with the exception of the preparatory studies, as we understand that some changes are to be soon made.

*Yale College.* A Gymnasium and wood yard furnish means of exercise to the students. About \$400 per annum are earned by indigent students in preparing wood for the fire. The seventeen Instructors of this Institution, named in the list, are exclusive of three medical, and two law professors.

*University of Pennsylvania.* There has recently been a reorganization of the Collegiate department of this University. It is now represented as in a very flourishing condition.

*Dickinson.* This College receives \$3000 per annum for 7 years, from the State, beginning with 1826.

*Jefferson.* The general fund given by the State, and by individuals, amounts to \$9000; and a fund by legacy, for the support of pious young men intended for the ministry, amounts to \$6000. About 50 graduates of this Institution are now studying theology, who, with the number stated in the table, as ministers, show that almost two thirds of the alumni have devoted themselves to theology. This Institution has been in a remarkable manner the child of Providence. It has grown up gradually out of the first grammar school erected west of the mountains. It has enjoyed several times the special influences of God's Spirit.

*William and Mary.* This Institution is in a flourishing condition. The number in the Scientific Department is 67, and in the classical 36. The productive funds of the College amount to about \$120,000, a sum not sufficient for its full endowment.

*Charleston College.* This College is not organized by the usual division of four classes. It is adapted to the wants of the city. The College is divided into an English, Classical, and Scientific department. Over each of these is placed an



experienced Preceptor, with assistants. This plan is found very successful. One advantage is that boys are taken at an early age and trained in a uniform manner, till they receive their degrees. A very handsome and commodious edifice has recently been erected for various public objects. Elias Horry, Esq. gave \$10,000, last year, in aid of a Professorship of Moral and Political Philosophy. The faculty and students have access to the Charleston city library amounting to 12,000 volumes. In our view of the studies, we have only presented those of the Classical Department, not being able to make an arrangement to introduce them all.

*Greenville, Tenn.* This College owns no land, except a very small lot on which the College buildings stand. Its funds are about \$5600. The College has hitherto been under the necessity of conducting students through the preparatory studies, owing to the existing state of academies in the region. This College is entirely indebted to private bounty for its existence.

*Augusta College.* This Institution is in Bracken Co. Ky. on the Ohio river. It was first established in 1822, as an academy. Its first commencement as a College will be held in August next. Connected with the College is an academic Department, conducted by three Instructors. The tuition in College is \$15 per ann.; in the academy \$12. The income from the funds is equal to the current expenses. The college edifice is 3 stories in height, 80 ft. by 40, and finished with great neatness. The College is represented as in a very flourishing condition.

*Ohio University.* This Institution is supported by lands leased, and by tuition fees. The lands yield annually \$2500 or 3000.

#### *Medical Schools.*

The principal medical schools in the United States are at Brunswick, Me.; Hanover, N. H.; Castleton, Vt.; Boston and Pittsfield, Ms.; Providence, R. I.; New Haven, Ct.; at Fairfield and New York city, N. Y.; at New Brunswick, N. J.; at Philadelphia and Canonsburg, Pa.; at Baltimore, Md.; at Washington, D. C.; one in N. Carolina; one in S. Carolina; at Cincinnati, Ohio, and at Lexington, Ky. About 20 in all—The whole number of students is not far from 1800.

#### *Law Schools.*

The principal Law schools are at Cambridge and Northampton, Ms.; Litchfield and New Haven, Ct.; Philadelphia, Pa.; Williamsburg, Va.; Charleston, S. C. &c.

The number of students in law is probably about 1200.

#### *Academies in New England.*

We intend to give a more full account of the Academies, at least in New England and New York, in our next year's April No. than we are able to do at present.

At the time of the separation of Massachusetts and Maine, the No. of incorporated academies in Maine was 25, and in Massachusetts 38. Since that time about 20 have been incorporated in Massachusetts, making 58 in all. For support of these institutions about 24 townships of Maine land have been given by the Legislature; and one lottery was granted to Leicester academy in 1785. Phillips academy is the oldest in the State, and incorporated in 1780. The number of incorporated academies in Vermont is about 40; of which one half are in operation.

### QUARTERLY LIST

#### OF ORDINATIONS AND INSTALLATIONS.

- Rev. JAMES GOOCH, ord. pastor, Cong. West Minot, Maine. Dec. 25, 1828.  
 Rev. BENJAMIN P. WINCHESTER, ord. pastor, Baptist, Corinna. Dec. 26.  
 Rev. CLEMENT PARKER, ord. pastor, Cong. Shapleigh, West Parish, Me. Jan. 28.  
 Rev. ISAAC ESTY, ord. pastor, Cong. Cape Elizabeth, Me. Jan. 29.  
 Rev. WILLIAM CLARK, ord. pastor, Cong. Wells, Me. Feb. 18.  
 Rev. DAVID SHEPLY, ord. pastor, Cong. North Yarmouth, Me. Feb. 18.  
 Rev. CLEMENT JONES, Instit. Rector, Epis. Saco, Me. Feb. 26.  
 Rev. GEORGE E. ADAMS, ord. Evang. Cong. Bangor, Me. Feb. 26.  
 Rev. REUBEN PORTER, inst. pastor, Cong. Meredith, 3 div. New Hampshire. Jan. 1, 1829.  
 Rev. ASAHIEL DAVIS, ord. pastor, Unitari. Portsmouth, New Unit. ch. Jan. 1.  
 Rev. SAMUEL KINGSBURY, ord. pastor, Cong. Andover, N. H. Jan. 14.  
 Rev. SAMUEL KIRKLAND LATHROP, ord. pastor, Unit. Dover, N. H. Feb. 18.  
 Rev. MOSES G. THOMAS, ord. pastor, Unit. Concord, N. H. Feb. 25.  
 Rev. LEONARD TRACY, ord. pastor, Bap. Claremont, N. H. Feb. 28.  
 Rev. SILAS AIKEN, ord. pastor, Cong. Amherst, N. H. March 4.  
 Rev. ELIJAH PAINE, ord. pastor, Cong. Claremont, N. H. April 1.  
 Rev. DANIEL SABIN, ord. evang. Cong. Fairfax, Vermont. Dec. 17, 1828.  
 Rev. MERIT HARMON, ord. evang. Cong. Addison, Vt. Dec. 31.  
 Rev. AMI I. PARKER, ord. evang. Cong. Addison, Vt. Dec. 31.  
 Rev. JOHN F. STONE, ord. evang. Cong. Barre, Vt. Jan. 21.  
 Rev. GEORGE W. RANSLOW, ord. pastor, Cong. Cambridge, Vt. Feb. 4.  
 Rev. JOHN SCOTT, ord. pastor, Cong. Enosburgh, Vt. March 5.

Rev. JOHN STORRS, ord. pastor, Cong. Barre, Massachusetts. Jan. 14.  
 Rev. SPENCER F. BEARD, ord. pastor, Cong. Methuen, Ms. Jan. 21.  
 Rev. LEVI SMITH, ord. pastor, Cong. East Sudbury, Ms. Jan. 21.  
 Rev. MONSON C. GAYLORD, inst. pastor, Cong. West Stockbridge, Ms. Feb. 3.  
 Rev. JOHN BROWN, D. D. inst. pastor, Cong. Pine St. ch. Boston, Ms. March.  
 Rev. RALPH W. EMERSON, ord. Coll. pastor, 2d. Unitarian, Boston, Ms. March.  
 Rev. SAMUEL WILLIS, inst. pastor, Universalist, Salem, Ms. March 25.

Rev. DAVID BRADLEY, ord. evang. Baptist, Hamden, Connecticut, Nov. 13, 1828.  
 Rev. ERASTUS DENNISON, ord. pastor, Baptist, Stonington, Conn. Nov. 13.  
 Rev. HERMAN L. VAILL, inst. pastor, Cong. East Lyme, Conn. Dec. 10.  
 Rev. PRINCE HAWES, inst. pastor, Cong. Woodbridge, Conn. Dec. 31.  
 Rev. FRANCIS L. HAWKES, ord. priest, Epis. New Haven, Conn. Jan. 24, 1829.  
 Mr. WILLIAM CROSWELL, ord. deacon, Epis. New Haven, Conn. Jan. 24.  
 Rev. BENNET F. NORTHROP, inst. pastor, Cong. Manchester, Conn. Feb. 4.  
 Rev. CHESTER COLTON, inst. pastor, Cong. Lyme, 1st Soc. Conn. Feb. 12.

Rev. HENRY A. RAYMOND, ord. pastor, Ref. Dutch, United Congregations of Sharon, Patten and Cobleskill, New York, Jan. 7, 1829.  
 Rev. BENJAMIN C. CRESSEY, ord. evang. Presb. Avon, N. Y. Jan. 21.  
 Rev. NATHANIEL W. FISHER, ord. evang. Presb. Avon, N. Y. Feb. 4.  
 Rev. LEVERETT HALL, ord. Evan. Presb. Utica, N. Y. Feb. 4.  
 Rev. THEODORE S. WRIGHT, ord. evang. Presb. Schenectady, Colored man, from Princeton The. Sem. to labor in colored Presb. Ch. City New York, Feb. 5.  
 Rev. DEXTER CLARY, ord. evang. Presb. Watertown, N. Y. Feb. 12.  
 Rev. EDWIN BARNES, ord. pastor, Cong. Boonville, Oneida Co. N. Y. Feb. 25.  
 Rev. TILLINGHAM GREEN, ord. pastor, Baptist, Remsen, N. Y. Feb. 25.  
 Rev. BENJAMIN B. STOCKTON, ord. pastor, 1st. Cong. Pompey, Onondaga Co. N. Y. March 4.  
 Rev. WILLIAM M. SMITH, ord. evang. Baptist, Aurora, N. Y. March 5.  
 Rev. GEORGE HOLT Jr. ord. evang. Baptist, Otsego, N. Y. March 11.  
 Rev. STEPHEN HUTCHINS, ord. evang. Baptist, Otsego, N. Y. March 11.  
 Rev. JESSE STETSON, ord. evang. Baptist, Otsego, N. Y. March 11.

Rev. JAMES W. ALEXANDER, inst. pastor, Presb. Trenton, New Jersey, Feb. 11.

Mr. RAYMOND A. HENDERSON, ord. deacon, Epis. Southwark, Pennsylvania, Dec. 25, 1828.  
 Rev. JOSEPH SANFORD, inst. pastor, Presb. 2d ch. Philadelphia, Pa. Jan. 21, 1829.

Rev. HENRY C. KNIGHT, ord. priest, Epis. Rockville, Montgomery Co. Maryland, Dec. 25, 1828.

Rev. JESSE S. ARMISTEAD, ord. pastor, Presb. Marysville, Virginia, Dec. 25.  
 Rev. EDWARD PEET, ord. priest, Epis. Richmond, Va. Dec. 28.  
 Rev. WILLIAM F. LEE, inst. rector, Epis. St. John's Ch. Richmond, Va. Dec. 28.

Rev. SAMSON BURCH, ord. pastor, Baptist, Great Crossings, Scott Co. Kentucky, a full blood Cherokee, Dec. 28.

Rev. WILLIAM M. ADAMS, inst. pastor, Cong. Painesville, Ohio, Feb. 1, 1829.

Rev. DEXTER WITTER, ord. pastor, Presb. Burton, Geauga Co. Ohio, Feb. 25.  
 Rev. PHINEAS SMITH, ord. pastor, Presb. Portage, Ohio, March 4.

Whole number in the above list, 61.

### SUMMARY.

Ordinations	48	STATES.	
Installations	11	Maine	8
Institutions	2	New Hampshire	8
		Vermont	6
		Massachusetts	7
Pastors	38	Connecticut	8
Col. Pastors	1	New York	13
Evangelists	15	New Jersey	1
Rectors	2	Pennsylvania	2
Priests	3	Maryland	1
Deacons	2	Virginia	3
		Kentucky	1
		Ohio	3

### OFFICES.

Pastors	38	Connecticut	8
Col. Pastors	1	New York	13
Evangelists	15	New Jersey	1
Rectors	2	Pennsylvania	2
Priests	3	Maryland	1
Deacons	2	Virginia	3
		Kentucky	1
		Ohio	3

### DENOMINATIONS.

Congregational	28	DATES.	
Presbyterian	10	1828 November	2
Baptist	10	December	12
Episcopal	7	1829 January	15
Dutch Reformed	1	February	18
Unitarian	4	March	11
Universalist	1	April	1
Former Beneficiaries of the Am. Ed. Soc.	12	Not designated	2

## QUARTERLY LIST

OF

## DEATHS

*Of Clergymen and Students in Theology.*

Rev. JOHN THOMPSON, æt. 88, Cong. South Berwick, Me. Sixty-first year of his ministry—oldest minister in the State. Jan. 20, 1829.  
 Rev. NATHANIEL WALES, æt. 36, Cong. Belfast, Me. Jan. 20.  
 Rev. JOHN BISBEE, æt. 36, Universalist, Portland, Me.  
 Rev. THURSTON WHITING, æt. 80, Warren, Me. March 8.  
 Rev. GEORGE RICHARDSON, æt. 33, Epis. North Charlestown, N. H. Rec. of chs. in N. Charlestown and Drewsville, March 16.  
 Rev. RUFUS CUSHMAN, æt. 52, Cong. Fairhaven, Vt. Feb. 3.  
 Rev. JOHN H. FOWLER, æt. 53, Cong. Montgomery, Ms. March 12.  
 Rev. WILLIAM WILCOX, æt. 39, Meth. Norwalk, Conn. Nov. 12.  
 Rev. ISAAC CANDEE, æt. 64, Methodist, Somers, New York, Dec. 22, 1828.  
 Rev. ELIAS LEE, æt. 62, Baptist, Ballston Spa, N. Y. Dec. 26.  
 Rev. PETER P. ROOTS, Baptist, Mendon, N. Y. Missionary, Dec. 26.  
 Rev. ALBERT HOYT, Epis. Walden, Orange Co. N. Y. Jan. 23, 1829.  
 Rev. BERAH HOTCHKIN, Presb. Plattsburg, N. Y.  
 Rev. CAVE JONES, æt. 59, Epis. Brooklyn, N. Y. Chaplain in the U. S. Navy, Jan. 29, 1829.  
 Rev. HENRY AXTELL, D. D. æt. 56, Presb. Geneva, N. Y. Ordained in 1812, Feb. 11.  
 Rev. I. P. GEORTNER, Canajoharie, N. Y. Feb. 27, 1829.  
 Rev. EPHRAIM EVELETH, Baptist, N. Y. City, Agent for the Am. Sun. School Union, March 5.  
 Rev. JOHN DUNLAP, æt. 71, Presb. Cambridge, N. Y. March 7.



- Rev. ROBERT GIBSON, æt. 36, Presb. Princeton, N. J. formerly of Charleston, S. C. March 15.
- Rev. JOHN CHESTER, D. D. æt. 44, Presb. Philadelphia, Pa. Pastor 2d Ch. Albany, N. Y. Jan. 12.
- Rev. JOHN F. GRIER, D. D. Presb. Reading, Pa. Jan. 27.
- Rev. BENJAMIN ALLEN, Episc. at Sea, on board Brig Edward, Rector of St. Paul's Ch. Philadelphia, Jan. 27.
- Rev. JAMES H. STUART, æt. 25, Presb. Milflin Co Pa.
- Rev. JAMES BABCOCK, Meth. Butler, Pa. Feb. 8.
- Rev. THOMAS KEYS, æt. 58, Meth. Jefferson Co. Va. Nov. 22, 1828.
- Rev. BENJAMIN MILNER, Baptist, Jones Co. Ga. Dec. 14.
- Rev. JOHN M'VAIN, Fourteen Mile House, Ga. native of Scotland, 30 years resident in U. S. Dec. 14.
- Rev. FRANCIS FLOURNOY, Baptist, Covington Co. Ga. Murdered Jan. 31, 1829.
- Rev. FATHER ANTONIO DE SEDELLA, æt. 88, Rom. Cath. New Orleans, La., Curate of the Parish of New Orleans, Pastor of the Cath. Ch. 50 years, Jan. 19.
- Rev. ALEXANDER TEMPLETON, Ind. formerly of Rockbridge Co. Va. Feb. 14.
- Rev. TRUMAN BISHOP, Cincinnati, Ohio, Jan. 12.

*Whole number in the above list, 31.*

#### SUMMARY.

AGES.		STATES.	
From 20 to 30	1	Maine	4
30 40	5	New Hampshire	1
40 50	1	Vermont	1
50 60	5	Massachusetts	1
60 70	2	Connecticut	1
70 80	1	New York	10
80 90	3	New Jersey	1
Not specified	13	Pennsylvania	5
Sum of all the ages	985	Virginia	1
specified		Georgia	3
Average age		Louisiana	1
	55	Indiana	1
		Ohio	1
DENOMINATIONS.		DATES.	
Congregational	4	1828 November	8
Presbyterian	7	December	4
Baptist	5	1829 January	8
Methodist	4	February	5
Episcopal	4	March	6
Universalist	5	Not specified	1
Roman Catholic	1		
Not specified	3		

#### OBITUARY NOTICE OF

#### MR. SAMUEL MOSELEY.

Several individuals, who had enjoyed the patronage of the Am. Ed. Soc. have been called away from their labors on earth. We think that it will contribute to the gratification of the friends of the Society, and illustrate the grace of that Saviour, who called them into his service, and into his kingdom, to record a few of the more prominent facts in their brief history. We shall be enabled to do this, with considerable advantage, from the

original letters and documents in our possession, as well as from other sources.

Mr. Moseley, whose name stands at the head of this article, was the first individual, who enjoyed the patronage of the Am. Ed. Soc. He was a native of Montpelier Vt. and entered Middlebury College in 1815. In February, 1816, he was recommended to the bounty of the Am. Ed. Soc., in a letter from President Davis, from which we make the following extracts: "Moseley is a member of our Sophomore class, and possesses, in my opinion, the qualifications contemplated in your constitution. He wishes to be qualified, as I am informed, for a foreign mission. He is thought by his Instructors to have no superior in his class. He is a discreet young man, amiable in his natural disposition, of unquestionable piety, and wholly dependent on charity."

After leaving College in 1821, Mr. Moseley repaired to Andover; where he received a regular theological education. In the winter of 1821-2 he was employed as a missionary in South Carolina, and in the following summer as an Agent of the American Board of Missions in New Hampshire and Vermont. The greater part of the year 1823, he spent in the service of the Domestic Missionary Society. The people of one of the congregations in Gloucester, Ms. where he preached for some time, to great acceptance, would have made some special efforts to unite and support him, had he not been allotted to the Missionary work. He had kept his eye steadfastly fastened on this great enterprise from the commencement of his preparation for College. In October, 1823, he left New England for Mayhew, in the Choctaw nation, where he arrived in December, and entered, with earnestness, upon the duties of his work. We gather the following particulars from a letter of Mr. Byington, his fellow laborer, to the Corresponding Secretary of the Board of Missions, published in the Missionary Herald, in December, 1824. "Mr. M. had long been affected with pulmonary difficulties. He probably carried with him to the Mission the seeds of death. Soon after this he went to Emmaus, in the south part of the nation, where he labored as a preacher of righteousness. While on his return, he was much exposed. Two nights he lay out in the woods.

Early in March, he and Mrs. M. rode to Bethel, about sixty miles. They were exposed to heavy rains and suffered severely in passing creeks and swamps. During the summer months, he was able to preach not only to the missionary congregation, but to the people in the neighboring white settlements. The last sermon, which he preached, was on the Sabbath, Aug. 22. Two days after this he

had symptoms of fever. He was visited by physicians from Columbus, and received the kindest attention from his missionary associates. After Sept. 6th, he rapidly declined. Though exceedingly weak, he enjoyed, for the most part, special manifestations of the Divine presence. Once when observing his wife in tears, he intreated her not to weep, as it was painful to him; adding, I wish you not to feel distressed any more on my account. She replied that she would do all that she could to please him; "but you know" said she, "that when one half of the heart is torn away, the other half will bleed." To her answer he seemed to assent with a peculiar look of affection.

On the evening of Sept. 10th, as his strength failed, his nerves were much excited. Some of the time he was delirious. But near his last moments, when he was held by the hand, and asked, if the Saviour still appeared precious, he replied by a motion of his hand, that he was so. He fell asleep, on the next morning, in the 34th year of his age, and at the close of a mission of only nine months.

The basis of Mr. Moseley's character, remarks the Editor of the *Missionary Herald*, was solid piety. He engaged in the work of missions from a settled and sober conviction of duty. To aid in the deliverance of the heathen from their load of guilt and misery, he cheerfully consecrated his talents and attainments, which were very respectable. Though permitted to labor but a short time on earth, yet we doubt not his reward is great in heaven.

## INTELLIGENCE, APRIL 1829.

### CORRESPONDENCE.

#### *From a former beneficiary of the Society.*

— N. Y. April, 1829.

The tenth of May next will complete three years since I was licensed. From the most accurate calculations which I am able to make, I have preached more than five hundred sermons in that time. It is impossible for me to give the definite number of those who have made a profession of religion during that time. The number of those, where I have labored, whom the churches have considered as converts, is not far from *one hundred and twenty*. Whether God has made use of me as an instrument in converting a single soul, will remain a secret to us, till the judgment day.

#### *From another beneficiary.*

— Ms. Feb. 29, 1829.

Two years have not yet elapsed since I first came among this people. Their congregation then amounted to about half the present number of our church. Between four and five hundred have been hopelessly born again by the Holy Spirit. We have received to our communion since the commencement of my labors, an average of nearly twenty a month, and the whole fruits of this work of God, still nearly as promising as ever, cannot be numbered at less than five hundred hopeful converts from sin unto holiness. I cannot, however, claim much honor for my public instrumentality in this progress of religion among us, for you know very well that my enfeebled health has permitted me for more than a year past to do but little, and that little I have attempted with great difficulty and still greater hazard. But I rejoice to consider God as all in all to his church, and I trust that the helm, which I have held with so feeble a grasp, will soon pass into abler hands, and this ark of God be seen floating onward under auspices still more cheering than ever.

Yours, &c.

#### *From another beneficiary on refunding.*

—, Ms. Feb. 9, 1829.

It has been my determination from the commencement of my studies to refund all that I received, with interest, if I could do it; and after all, there remains a weight of obligation on my part, for inestimable are the privileges of an education, which I could not have enjoyed, had it not been for the benevolence of the Am. Ed. Soc. I have been teaching since I left College, and on account of the weakness of my lungs, my friends have advised me to make teaching my business. Whether I shall do this or not, I cannot now certainly say. I desire to pursue a course, by which I can most benefit myself and be most useful to others.

Yours, &c.

#### *From the Secretary of a Female praying Circle.*

N. J. Feb. 26, 1829.

This important object engages some of the tenderest sympathies of our hearts. We long to see those "fields now white for the harvest" filled with active, industrious reapers; And on this auspicious day, more particularly set apart for prayers in behalf of our Literary Institutions, our feeble prayers have mingled with that



cloud of incense which has gone up as a memorial before God. We would not offer to the Lord, "that which cost us nothing," and humbly desire this day to throw into his treasury, through this blessed channel, our little mite.—That blessings abundantly above all we can ask or think may daily be poured out upon all connected with the Am. Ed. Soc., is the constant prayer of my sister pilgrims, and the most ardent prayer of Yours, &c.

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*Every church may become an auxiliary.*

Extract from a letter of the Pastor of the church in Longmeadow, Mass. Dated Feb. 17, 1829.

I have just received your circular, and perhaps I ought to have informed you before now of our operations in favor of the A. Ed. Soc. A few weeks since I brought the subject before our church; where it was discussed at length. The result of the discussion was, a nearly unanimous vote to raise for the Society seventy five dollars annually. The mode is by contributions after the communion service. They call this a scholarship, and perhaps they may be disposed to attach to it a name. This is probably as much as can be expected from us at present. I hope a part of the sum will be transmitted to your Treasurer soon. The Society must be relieved and sustained in its extended operations. And the principal dependence is to be placed, I apprehend, upon the churches. Every evangelical church in the land ought to be an auxiliary to the Am. Ed. Soc.—an auxiliary, pledged to raise for the Society a definite amount.

With best wishes for yourself and the object of your official labors.

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QUARTERLY VIEW

*Of the state of Religion in Colleges.*

Nothing specially interesting has taken place, the last quarter, in any of our Literary Institutions. To the pious soul, this must be a painful truth. It should lead all who love the cause of Christ, and pray for its prosperity, to inquire seriously *why* God withholds from our Colleges the sacred influences of his Holy Spirit. We hope there are many Christians in our country, who feel a deep interest in this subject, and are daily offering fervent prayers to God, that he would purify these fountains of human science, and write upon them, "Holiness to the Lord." On the last Thursday in February, after weeping "in secret places," they went up to the courts of the Lord, and unitedly spread the great subject before the king of Zion.

The petition of their morning and evening prayer has been, "O Lord, revive thy work" in our Colleges. They look with trembling anxiety to all intelligence respecting these Seminaries, and the news of a revival would be to them, "as cold waters to a thirsty soul." They *feel* that their *prayers* are not the ground of dependence, but all reliance is upon *Him only*, who hears prayer; and this feeling brings them spontaneously into the dust before the mercy seat. Is this true in regard to *all* Christians? Whence then this spiritual calm; this portentous stillness, which reigns in our Colleges? Has the Almighty discovered something wrong in all Christians? The fact should excite alarm, and make them search the secret chambers of their hearts to find the cause. This is a subject worthy of all, and more than all the solicitude that has yet been felt respecting it. We greatly fear that Christians as a body are not awake to its importance; that they are not aware of the momentous consequences depending upon the religious state of our public Seminaries, nor of the amazing influence they must exert upon the destiny of a perishing world. We speak advisedly, when we say, that a revival in College takes hold on the dearest interests of our country, and on the everlasting welfare of millions of immortal beings. A few months more will decide the great question whether *five hundred* young men shall go from these seats of science, strangers to the love of Jesus, or, with all their talents and energies, enlisted in his service. Let ministers set forth this subject before their people in all its important bearings. Let Christians of every class feel that they have individually, a share in the duties, and responsibilities, which rest with mountain-weight upon the Christian church in regard to this subject; and let them remember it daily in their closets. Finally, "will not all Christians hold up this great object, in all its relations, before their minds? Will they not pour forth from their hearts, united, humble, persevering prayer? Will they not draw in with them every Christian? Will they not enlarge their views, and enlarge their desires, and bring in one petition, all the Colleges, and Seminaries of our own land, and all the Institutions of other lands? Let them think of these thousands of cultivated minds; of what they are about to do; of what, through divine grace, they might do—and resolve, with the Patriarch, that they will not let the Angel of the covenant go without a blessing." This is a glorious object—the consecration of all our Literary Institutions to the service of Christ. We are permitted to see its commencement, and we do believe that we shall yet see greater things than these.

## MEETING OF THE DIRECTORS.

At the late Quarterly Meeting of the Directors of the American Education Society, the following applicants were admitted on trial, by the Parent Society and its Branches.

Union Theol. Sem.	Pr. Edward, Va.	2
Theol. Sem.	Princeton, N. J.	1
Theol. Sem.	Andover, Mass.	4
Jefferson College	Canonsburg, Pa.	2
Transylvania Univ.	Lexington, Ky.	1
West. Reserve Col.	Hudson, Ohio	1
Yale College	New Haven, Ct.	1
Amherst College	Amherst, Mass.	3
Maryville	Maryville, Tenn.	6
Bangor Prep. School	Bangor, Me.	1
Limerick Academy	Limerick, Me.	1
Middlebury Acad.	Middlebury, Vt.	1
Phillips Academy	Andover, Mass.	2
Amherst Academy	Amherst, Mass.	1
Monson Academy	Monson, Mass.	2
Providence Academy	Providence, R. I.	1
Litchfield Academy	Litchfield, Ct.	1
Newburg Academy	Newburg, N. Y.	1
Brooklyn Academy	Brooklyn, N. Y.	1
New York City		1
Gouverneur High Sch.	Gouverneur, N. Y.	3
Remsen Academy	Remsen, N. Y.	1
Oneida Academy	Whitesboro', N. Y.	1
Milton Academy	Milton, Pa.	1

—  
40

*Treasury overdrawn nine thousand dollars.*

Only about eighteen hundred dollars were received by the Parent Society for immediate use, during the last quarter, and the Directors were again compelled to resort to the unpleasant necessity of borrowing. From five to six thousand dollars will be necessary to meet the demands of the next quarter. Nearly four hundred young men are now dependent upon the funds of the Society and its Branches. In this emergency we earnestly call upon all the friends of the cause, and upon all the friends of the Gospel of Christ, to render prompt and efficient aid. The Society is engaged in a great work, and funds *must* be furnished adequate to the exigencies of the case. The call for the preached Gospel, from every direction is loud and imploring. Thousands of ministers of Christ are now, or will be soon wanted in our own land; while hundreds of millions of the human race, in heathen lands, are perishing in deep and dreadful darkness. Where shall the dying nations look for the waters of life, if not to this country, favored by Heaven above all other countries?

30

*Western Education Society.*

This Society embraces within the sphere of its operations all that portion of the state of New York, which lies west of the Eastern boundary of the Counties of St. Lawrence, Herkimer, Otsego, and Broome; embracing thirty Counties.—It has now under its patronage *sixty* Beneficiaries, requiring in conformity to the Society's rules, an appropriation of \$966, quarterly.—Many other young men are expecting to apply for its patronage.

The plan which this Society is endeavoring to establish for raising the means of meeting its current expenses, in patronizing all deserving young men, within the sphere of its operations, is substantially the same which the General Assembly recommended, at their last session, relating to this subject.—Each Presbytery will assume the responsibility of endeavoring to raise, in their respective Congregations, the means of supporting a given number of Beneficiaries, at \$75, annually, for each.—For this and other purposes, they will appoint an Executive Committee, with authority to employ an Agent, and provide for his support;—whose duty it shall be to visit all their churches, so far as it may be needful to carry the resolutions of the Presbytery into effect and to aid in promoting the several benevolent objects;—and who shall devote all the time, that can be spared from this service, to the duties of a Domestic Missionary in building up the waste places, and doing all that can be done to bring the whole field, within the limits of the Presbytery, into a state of regular, moral cultivation.

In each Congregation there will be an *Agent of the Education Society*, whose duty it shall be to make a collection, annually, of all that shall be subscribed, and all that may be obtained by donation for the Society; and forward the same to the Treasurer or some other person appointed for deposit;—and who shall be the organ of communication between the Society and its patrons in that place.—The efficiency of such agents is of vital importance to the success of all the Society's operations.—In each Congregation it is proposed to form a *Female Association*, for observing the Monthly concert for prayer, appointed by the American Education Society; who will endeavor to raise \$5, or more for the Education Society annually; and who will receive a copy of the Quarterly Journal for gratuitous circulation.—But in case the number in any place should be so small, or their circumstances such that an attempt to raise \$5, annually would operate as an objection against their associating for this object, they will be received as Auxiliary, and have the Quarterly Journal sent them, by observing the concert, and contributing, annual-



ly, for the benefit of the Society, any sum that may suit their convenience.—About 150 such Associations have been formed within the field which this Society proposes to occupy.

All the Agents of this Society will be Agents for the *Quarterly Register and Journal*; to obtain subscribers, receive payment, and transmit the same to the Cor. Sec. of the Western Education Society, at Westmoreland, Oneida Co., or Auburn, Co. of Cayuga.—Every such Agent will be entitled to one copy of the Journal gratis.—Should any Agent decline further service for this Society, or remove from the place where he has acted in this capacity, he is requested to give notice of this to the Cor. Sec. of the Western Education Society.—Should the Quarterly Journal be sent to any lady for the benefit of an association, where such association has failed, and there is no prospect of its reviving; and should no person choose to take the Journal thus forwarded as a subscriber;—the Lady who receives such copy will please to give information of this fact to the Society's Agent in that place, or to the Cor. Sec. of the Society.

Communications to the Cor. Sec. for the coming season will be directed to the village of Auburn.—Subscribers who are still in arrears for the Journal are earnestly requested to make payment as soon as practicable. Payment may be made to any regular Agent of the Society.

## GENERAL INTELLIGENCE.

### *Laborers wanted for the harvest.*

The whole number of ministers in the six western synods of the Presbyterian Church does not exceed 337. The number of organized congregations, 685. It may be safely asserted that *five hundred* educated ministers would be necessary for the west to supply our vacant congregations; to organize others, and to cultivate the vast fields that are white for the harvest. But how shall this demand be supplied? a demand which will be increasing every hour in a country in which one thousand souls are added to its population every day. This is an important question, and it is one which ought to come home to the feelings and consciences of every Christian, and of every patriot in our country. The harvest is indeed great, but the laborers are few. The number of young men preparing for the ministry in the western churches is alarmingly small. It will by some be thought incredible, that in all the western presbyteries, composing the Synods of Pittsburg, Western Reserve, Ohio, Indiana, Kentucky and West Tennessee,

the whole number of candidates is but 29, with an equal number of licentiates. Now what is to be done? Unless our churches wake up to this subject, unless a much greater number of young men of talents and piety be provided, the desolations will continue, and they will increase, and they are increasing every day, for while we slumber the enemy soweth his tares.

*Dr. Brown, at Prof. Janeway's Inaug.*

### *Receipts into the Treasury of the American Education Society and of its Branches, from Dec. 1828, to March 1829.*

#### DONATIONS.

<i>Ashby</i> , From Ed. Soc. in Rev. Mr. Camp's Par.	3 75
<i>Acton</i> , Monthly Prayer Meeting by O. Thayer	10 00
<i>Boston</i> , Of Emily Higgins	2 00
<i>Boston</i> and Vicinity of Miss M. A. E. Codman, Treas. of Aux. So.	85 00
<i>Brooklyn</i> , Con. Proc. of Mon. Con. From a Friend	28 00 2 00
<i>Boscawen</i> , N. H. Ladies' Ass. E. Par. by Miss Greenough	15 00
From W. Par. by Rev. S. Wood	11 00
<i>Beverly</i> , from a Friend	3 00
<i>Berkshire</i> , Ed. So. by J. W. Robbins	7 00
<i>Bridgewater</i> , Fem. Ed. So. by Clementine Leonard, Treas.	4 00
<i>Cornish</i> , N. H. Collect. at Mon. Con.	3 50
<i>Charleston</i> , S. C. Juv. As. by Charles McIntire, Pres.	40 00
<i>Essex</i> Co. Aux. Ed. So. of Joseph Adams, Treas.	382 28
Friend	16 67
<i>Ludlow</i> , Cont. in So. of Rev. E. B. Wright	7 00
<i>Lowell</i> , Fem. Ch. Soc. in Cong. Ch.	66 00
<i>Middlesex</i> , E. So. of E. P. Mackintire, Treas.	94 22
Do. Do of W. Jackson, Treas.	
Newton Branch	25 00
Do. Do. of Rev. W. Greenough, W. Par. from a few individ.	30 00
<i>Medford</i> , avails of a cont. box, by the late Mrs. G. Brooks	3 00
<i>Marshfield</i> , of Azel Ames	10 00
<i>Norwalk</i> , Con. Aux. Ed. So. by Geo. St. John, Sec. and Treas.	45 00
Do. Ladies' Ben. As. by Miss Mary A. Miller, Sec. and Treas.	12 00
<i>N. Ipswich</i> , N. H. Cont. in So. of Rev. C. Walker	16 48
<i>New York</i> , of P. Roberts, Moffit's store	50
<i>Pembroke</i> , N. H. Mon. Con.	5 00
<i>Providence</i> , R. I. of John Perrin	2 50
<i>Seekonk</i> Centre, Rev. J. O. Barney	14 00
<i>Worcester County</i> , Rel. Ch. So. by Rev. J. Goffe, Treas.	7 62
Fem. Ed. So. 1st Par. by Mrs. R. W. Hurd, Treas.	34 00
<i>W. Newbury</i> , do of 2d parish	8 58
<i>Woburn</i> , 1st Gent. Mon. Con. in Rev. Mr. Bennett's par.	61 39
<i>Willstown</i> , Cher. Na. fr. Fem. Ed. So.	6 06
<i>Wilmingon</i> , Del. Fem. pr. Soc. by Miss A. M. Jones	20 00
<i>Westminster</i> , from a Friend	1 00—1082 95

#### ANNUAL SUBSCRIPTIONS.

<i>Norfolk</i> , Con. Mrs. Sarah Battell	5 00
<i>Wenham</i> , Edmund Kimball	5 00—10 00

## LIFE SUBSCRIPTIONS.

<i>Belchertown</i> , Rev. Lyman Coleman, from Ladies and Gent. of his So.	40 00
<i>Worcester</i> , Rev. Rodney A. Miller, by members of 1st par.	40 00—80 00

## INCOME FROM SCHOLARSHIPS.

Cutler, 1 year's interest	40 00
First Dorchester, 6 mos. int.	30 00
Lathrop, rec. of Ezekiel Bagg, int. on his sub.	3 87
— do. of Horace Smith, on sub.	1 80
Vose, 1 year's interest to Jan. 1,	60 00—135 67

## GRANTS REFUNDED.

By a former ben. whole am't granted	33 00
Do. in part	50 00
Do. in part	6 00
Do. Do.	85 00—174 00

## TEMPORARY SCHOLARSHIPS.

Baltimore, Roswell L. Colt, by Mr. Cornelius	75 00
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## INCOME FROM OTHER FUNDS.

Interest on Funds loaned	221 05
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## LEGACY ON ACC'T OF CURRENT FUND.

Bequest of Mrs. Sarah M. Swift, of Derby, Con. by Simeon Baldwin of N. Haven	100 00
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Amount rec'd for immediate use \$1878 67

## LEGACY ON AC. OF PERMANENT FUND.

Bequest of Mrs. Sarah Jaquith of Wilmington, Ms. by Dea. Joel Adams	600 00
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## PRINCIPAL REC'D ON SCHOLARSHIPS.

Lathrop, W. Springfield, of Ezekiel Bagg on account of his sub.	16 13
Do. of Horace Smith do.	15 00
Springfield, from Gent. in part sub.	141 25
Do. from Ladies, in part do.	38 00
Dartmouth, rec. of R. D. Mussey, sub. in part	142 80
Dwight, rec. of Mrs. W. A. Jenkins,	121 00
Marblehead Union, one half by bequest of Miss Nancy Ingersol, late of Beverly, rec. of her sister, Mrs. S. Hooper of Marblehead, Ex. one h't sub. by members of 1st Cong. ch. Marblehead, under the pas. care of Rev. S. Dana	1000 00
Worcester, of Mr. J. Adams, sub. part	122 41
by Hon. W. B. Banister of New- buryport, thro' the Essex co. Aux. Ed. So. by Mr. Cornelius	1000 00—2596 59

## WOODMAN FUND.

Rec. of D. Noyes and W. G. Lambert, Ex'rs, bal. of the Bequest \$3000	1500 00
	\$4696 59

Whole amount rec. this quarter \$6575 26.

## MAINE BRANCH.

Thomaston, life membership of Me. Branch of Rev. I. H. Ingraham, by ladies in that town	25 00
Augusta, Dividend on Bank Shares	20 00
Annuities from B. Davies & Bridge, Jr.	4 00
Donation from Rev. Asa Mead	12 00
Interest on money loaned	5 00
Refunded by a former Benefic.	12 00
Received on the scholarships	
Ellingwood, rec in part	270 00
Saco and Biddeford	187 31
Hallowell	58 00
of Gentlemen in Portland	101 00
	\$616 31

## NORTH WESTERN BRANCH.

Sundry Donations rec'd during the quarter	314 90
Clothing received	18 00
	392 90

## NEW HAMPSHIRE BRANCH.

Dunbarton, Aux. Ed. Society	7 00
Hampstead, from Ladies, to constitute Rev. J. Kelley a life member in part	19 00
Concord, Fem. Aux. Ed. Soc.	14 50
	\$40 50

## CONNECTICUT BRANCH.

<i>New Canaan</i> , Lydian Soc. to complete the first annual payt. of a Scholarship, by Rev. E. W. Hooker	21 00
<i>Norwalk</i> , ladies' Benev. Assoc. a dona.	15 00
<i>Farmington</i> , Con. in the 3d Soc. by Rev. B. Kellogg	5 46
<i>Torrington</i> , Soc. by Rev. E. Goodman	19 80
<i>West Hartford</i> Cent society, by Miss M. W. Goodwin	10 00
Donation from J. Danforth, by S. Southmayd	1 00
Interest on Wilcox Schol. in part	23 40
Interest on Funds loaned	180 78
Rec. on Schol. in part, viz.	
Lavenham, by J. R. Woodbridge	100 00
Hawes, by Miss M. J. Chester	62 00
Wilcox, by D. P. Hopkins	130 00
Linsley, by Henry Francis	17 83
Middletown, S. Southmayd	41 00
	\$626 47

WESTERN EDUCATION SOCIETY, NEW  
YORK STATE.

<i>Aurora</i> , Fem. As. by Rev. Mr. Nichols	5 00
<i>Allen</i> , From Silas F. Littlejohn	50
<i>Alexander</i> , O. Stone, Ag.	1 00
<i>Augusta</i> , Cong. ch. by J. J. Knox, Agt.	15 26
<i>Binghamton</i> , Fem. Ed. So.	14 08
Asso. for Prayer in part to constitute Rev. P. Lockwood a life Director	3 92
<i>Berkshire</i> , Presb. Cong.	4 50
<i>Boonville</i> , by Mrs. Edwin Barnes	5 00
<i>Chittenango</i> , col. in Ref. Dutch ch.	15 70
<i>Canajoharie Centre</i> , Fem. Ben. Soc.	10 00
<i>Clinton</i> , Fem. As.	7 44
<i>Candor</i> , Fem. Aux. Soc.	5 00
<i>Constantia</i> , From J. Bernhard & wife	2 00
<i>Cicero</i> , Fem. Aux. Soc.	6 39
<i>Danby</i> , Col. by Chester Lord	6 56
<i>Fabius</i> , Rec. of B. Hannum, Agt.	9 31
<i>Floyd</i> , Fem. Aux. So.	94
<i>Friend</i> , unkn'n by the Rev. Dr. Richards	50 00
<i>Genoa</i> , a leg. from Cyrene Isaacs, by W. Bradley, Ex.	25 00
Fem. Aux. So. in 1st Soc.	3 25
<i>Groton</i> , Cong. ch. by Rev. M. Harrison	12 54
Fem. Aux. Soc.	2 94
<i>Homer</i> , Con. of Prayer	10 00
<i>Middlefield</i> , Dea. John Parshall	3 00
<i>M'Donough</i> , Mrs. Rebecca Gould	3 00
<i>Manlius</i> , Fem. Aux.	88
<i>Mt. Morris</i> , Fem. Aux. by O. Stanley	5 00
<i>Madison</i> , From a sewing Soc. to con. Rev. G. Spaulding a life mem.	30 00
other ind. by C. Whitcomb, Ag.	20 61
<i>Mexico</i> , Fem. Aux. by Dea. Labin Wood	5 24
and by other individ. by do.	7 68
<i>Ogdensburg</i> , Fem. Aux. So.	12 00
<i>Otisco</i> , Ed. So. by A. Horton, Treas.	50 00
Ladies of Cong. of Rev. R. S. Corning, \$12 of which to con. him a life Director	31 45
<i>Oswego</i> , From J. Pompells, S. W. Pompells, 10. W. Platt, 15. L. Reenes, 2. Juv. Ben. Aux. So. by Miss M. Dana, 5	37 00
<i>Ogden</i> , Fem. Aux. So. by L. Wilcox	7 00
<i>Onondaga</i> , 1st Presb. Soc.	2 00
<i>Prattsburg</i> , Col. in ch. af. Lord's Sup.	14 06
<i>Riga</i> , From H. Brewster, a donation	10 00
<i>Remsen</i> , J. Owen, by Parmelee & Brayton	7 00
<i>Sempronius</i> , Rev. George Taylor	2 00
<i>Z. Cady</i> , by Rev. Wm. Harrison	1 00
<i>Smithfield</i> , Fem. Aux. So. by Mrs. L. Beek- man	3 25
Presb. ch. by Owen Stevens, Treas.	15 25
<i>Sandy Creek</i> , Fem. Aux. by O. Ayer	5 00
<i>Sackett's Harbour</i> , do. E. Burchard	5 00
<i>Sangerfield</i> , do. Tower	5 00



Smithville, do. Smith	5 00
Volney, do. A. Caldwell	1 31
Woodsport, Fem. Ed. So. Mon. Con. Coll. from Aug. 1, 1823, to Feb. 1, 1829, by Mrs. Frances Booth, Pres.	3 35
Watertown, From that town, at the ord. of Rev. Dexter Clary	17 31
Fem. Aux. by Elizabeth Carroll	12 00
Ben. As. by Rev. G. S. Boardman	10 00
Mary Goodell, dec. by her Father	1 58
Westmoreland, from Fem. Ben. Soc. by Mrs. A. Cram, Treas.	20 00
Weston, do. Aux. So. by Miss S. Brayton	5 00
	\$564 22

## Clothing received.

Adams, sundry articles estimated at	14 38
Cicero, do.	1 38
Cherry Valley, do.	9 90
Denmark, do.	6 78
Groton, do.	20 76
Manlius, do.	29 87
Mount Morris, do.	5 00
Mexico, do.	35 31
Onondaga, do.	4 57
Smithfield, do.	11 25
Salina, do.	8 75
Springfield, do.	19
Volney, do.	7 49
	\$155 63

All the above are received from Fem. Aux. Soc. excepting those from Onondaga, which were from the 1st Presb. Soc.

## PRESBYTERIAN BRANCH.

Newark, N. J. 1st Presb. Ch. from Rev. W. T. Hamilton, in part of Subscription	88 00
2d Presb. Ch. from Miss Frances Forman, Donation	5 00
From Four young ladies of the Cong. for a Temp. Schol. viz. Matilda Ward 50, Julia Ward 10, Charlotte Ward 10, and Ann E. Ward 5,	75 00
Carlisle, Pa. From Rev. G. Duffield the following, viz.—To constitute himself a life member	40 00
Do. Rev. Alexander McClelland	40 00
In part of Subs. for 7 years	157 70
Do. to constitute himself a life member of this Branch	21 50
Neuville, Cumb. Co. From John McKeehan, on account of Subs. for 7 years, payable ann. 1 Jan. by Soc. at Neuville, amo. 119 50	73 00
From Do. Donations at do.	7 00
Milton, 1st Semi. an. payt. from the Pres. Cong.	35 00
New York city, Laight St. Ch. from La. of the Ch. 2d payt. for 3 Benefi's	75 00
Central Pres. ch. from Oliver Wilcox, on account of Subs. for 10 Beneficiaries	375 00
Brick Ch. from Silas Holmes, an. Subscrip.	75 00
" J. D. Holbrook Do.	37 50
" Rev. Gardiner Spring, adv. payt. on his Sub.	100 00
Cedar St. Ch. from Henry Young, his Subs.	
Members of the Cong. viz. Joel Post, 75, F. Walker, 75, J. C. Johnson 37 50,	187 50
Rutgers st. ch. Subs. viz. O. Peck 25, Wm. Hall 25, T. Pierce 25, Gaius Penn 25, S. C. Syms 15, J. Vandebit 10, Jno. Conger 10, Wm. L. Hallock 10, W. Woodhull 10, Wm. E. Lewis 5, L. Mead 5, E. Platt jr. 5, S. Golder 5, J. Horn 5, D. A. Frost 5, J. Brimmer 5, E. Houghton 5, and from G. Hopkins, a donation 10,	205 00
Newburgh, from a lady, a donation	10 00
Jumica, L. I. from an Ed. Soc. by Rev. E. W. Crane, for the sup. of Ben. now in Princeton Sem.	40 00
Pleasant Valley, from the following persons, by Rev. J. Clark, viz. Miss M. Clark 5, Miss Ruth Ely 5, Given McGiven 5 50, Mrs. Smith 2 50, Miss A. E. Buchanan 5, Miss S. M. Newcomb 5, Ladies sewing Society 5.	33 00

Hunter, Green Co. from Rev. C. Durfee, 2d pay't. Pres. Ch. for 1 Ben.	18 25
Poughkeepsie, from Rev. A. Welton, 1st Pres. Ch.	41 00
From Rev. Wm. Patton, thro' his hands 1-10 profits on a branch of business pursued by the Donor	97 83
From H. Holden, part of J. Willard's Subs. for 5 Scholarships	100 00

## Clothing received this quarter.

Ashby, Ed. So. in Rev. Mr. Camp's Par. 1 pr. shoes.	
Bridgewater, Fem. Ed. So. 6 pr. shoes.	
Grafton, Fem. Read. So. a bundle of clothing.	
N. Ipswich, do. & ch. so. a large Box val. at \$28.	
Newton Branch of Middlesex Ed. So. a box do. \$20.	
Worcester, Fem. Aux. Ed. So. a large bundle.	
Clothing from an ass. of Ladies in Braintree, valued without the work at \$13 23.	
Through the kindness of Female Friends of the Education Soc. the stock of shirts, woollen socks, sheets and pillow cases, is ample. Flannel and Filled cloth are needed more than any other articles, at present.	



Rev. E. CORNELIUS, Sec'y of the General Society, Andover, Mass.

Mr. B. B. EDWARDS, Assistant Secretary.

WILLIAM ROPES, Esq. Treas. of Do. No. 84 Milk Street, near the East end of the street, on the North side.

Rev. BENJAMIN TAPPAN, Sec'y of the Maine Branch, Augusta, Me.

Rev. SAMUEL P. NEWMAN, Treasurer of Do. Brunswick, Me.

Rev. CHARLES B. HADDUCK, Sec'y of the N. H. Branch, Hanover, N. H.

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Rev. JAMES EELLS, Westmoreland, Oneida Co. N. Y. Sec'y Western Education Society, Aux. to the Presb. Branch of A. E. S.

JAMES S. SEYMOUR, Esq. Treas. of Do. Auburn, N. Y.

## THIRTEENTH ANNIVERSARY.

The 13th anniversary of the Am. Ed. Soc. will be held in the City of Boston, on Monday, May 25th (during the week of General Election) at the vestry of Hanover Church, at 4 o'clock, P. M. The Public meeting will be held, on the same evening, at the Hanover Church, at half past seven o'clock.

**QUARTERLY**  
**REGISTER AND JOURNAL**

**OF THE**  
**AMERICAN EDUCATION SOCIETY.**

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Conducted by  
**REV. E. CORNELIUS,**  
SECRETARY OF THE AMERICAN EDUCATION SOCIETY,  
and  
**MR. B. B. EDWARDS,**  
Assistant Secretary.

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**VOL. II.**

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**ANDOVER:**  
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**1830.**





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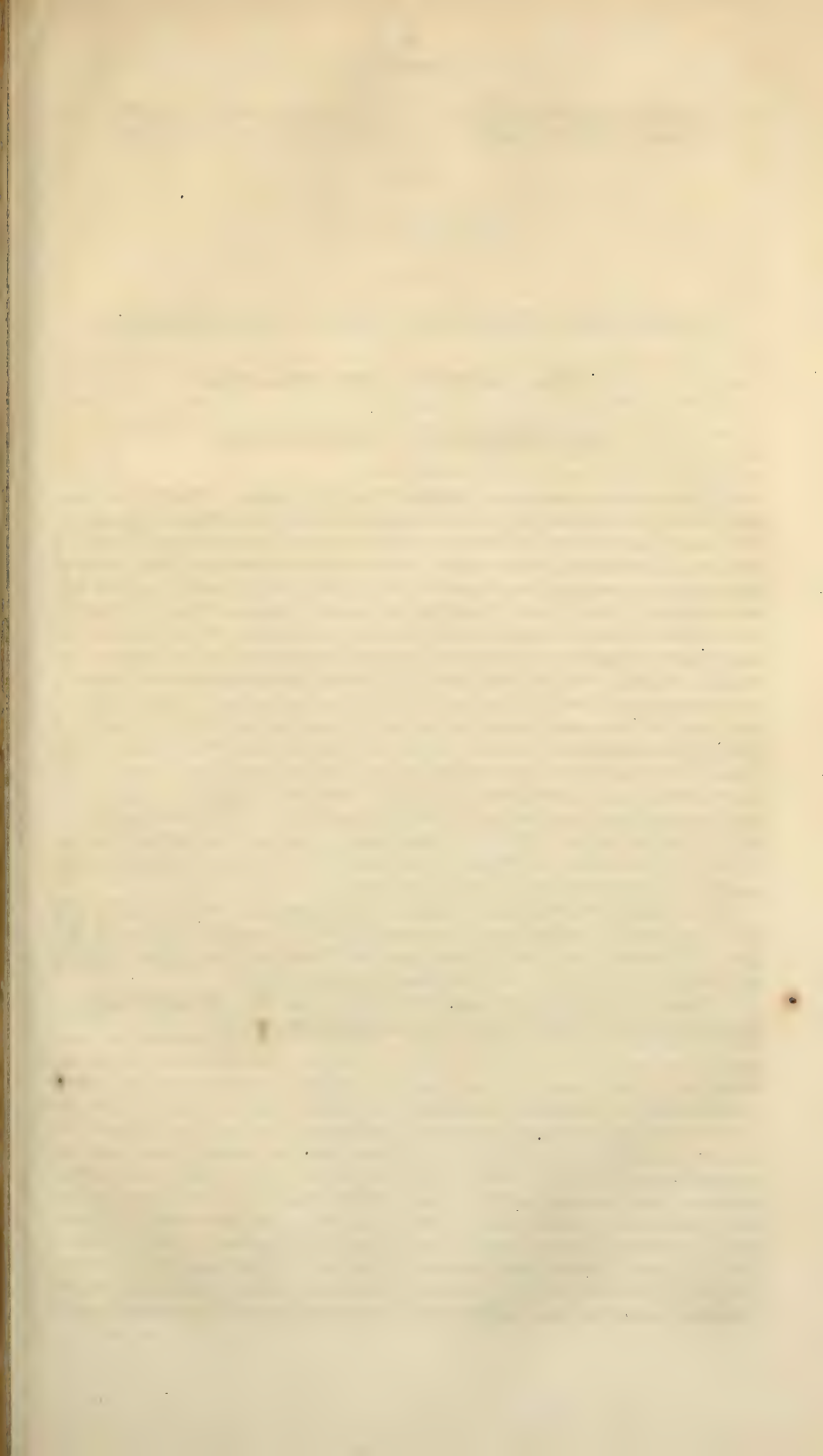


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**TO THE PATRONS AND READERS**  
**OF THE**  
**QUARTERLY REGISTER.**

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This work has now been published for three years. The Public have had an opportunity to judge of its character, and its claim to patronage. The conductors of the Publication would betray an affected insensibility, if they should attempt to disguise the satisfaction which it has given them to learn that the work has been approved by distinguished men in widely distant portions of the United States, and by some in Europe. But it is incumbent to state, that the work cannot be continued upon the same terms on which it has heretofore been published, without a tax on funds consecrated to other objects. The collection of original statistical information is necessarily attended with very great expense of time and money; and cannot be published for the same price as ordinary information. The expense of printing a considerable part of it is more than twice that of common type work. The present number of Subscribers is less than 1,000. To sustain the work without embarrassment, at least 1,500 Subscribers are demanded. In this estimate no account is made of editorial labor. The work will hereafter be put at \$1 50 a Vol. to Subscribers, to be paid on delivery of the 1st No. Agents will be allowed a commission of 20 per cent. and three months' credit on all copies paid for by them.

It is wished that *all* who intend to take the work another year, will make known their intention to the Secretary of the American Education Society, at Boston, by the 1st of June, that the Publishers may know whether to continue it; and if so, what number of copies to print.

Subscribers and Agents indebted for the last Vol. are also desired to forward payment as above, with the least practicable delay.

THE  
**QUARTERLY REGISTER**  
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OF THE  
**AMERICAN EDUCATION SOCIETY.**

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No. I.

To the Secretary of the American Education Society.

Sir,

You inquire, "*What, in your judgment, are the principal hindrances to the cultivation of an eminent piety in young men preparing for the ministry; and how may they be most effectually overcome?*" I feel this to be a subject of immense importance, and one which deserves the profound attention of all candidates for the holy ministry, and, of all who are already invested with the office; but especially, it imperiously demands the solicitous and unceasing attention of those, who are engaged in the selection and education of young men for the ministry.

In the general, I would reply to your inquiry, that young men preparing for the ministry, are subject to the same hindrances in cultivating eminent piety, as other christians. These are partly internal, arising out of the remaining depravity of their nature; and external, proceeding from the temptations of the world, and the devices of Satan. These obstacles are greater in some than others, and assume a peculiar shape from the constitution, habits, circumstances, and employments, of each individual. No doubt, also, there are hindrances which peculiarly belong to whole classes of men; and concerning these, I understand you to inquire, as it relates to that class, who are occupied with studies preparatory to the ministry. The question seems

to imply, that the obstacles are such, as, in many cases, to prevent the attainment of a high degree of piety, in those who have turned their attention to the sacred office. Concerning the fact, I think there is no ground for doubt. Many do become preachers of the gospel, who are not eminent in piety; and, no doubt, a large part of the evils which afflict the church of Christ, may be attributed to this cause. It is no uncommon thing for a pastor to fall below that standard of piety, which exists among the best of his own flock. It often happens, that obscure christians are so much farther advanced in the experience of religion, than their official teacher, that he might profitably sit at their feet and learn. I have often felt compassion for young men of small religious experience, who are obliged to be the teachers of fathers and mothers, who were in Christ before they were born. But when the religious teacher is not only youthful—which is no fault—but knows very little of the various conflicts and trials of the hidden life of the christian, he must be placed, indeed, in an awkward situation, in relation to eminent saints, who may happen to be in his flock. This, however, is a difficulty which I have seldom observed any young man to feel, when preparing for the ministry; and, therefore, very little pains are taken to provide against it, by an earnest examination of cases of conscience, and the methods of treating them, which may be found in books;



and especially, by a close and honest inquisition into the secret recesses of his own heart.

But truth requires, that I should state a fact, far more deplorable and fatal, than the one mentioned above. It is, that many persons enter this holy office, who are entirely destitute of piety. What the hindrances in the way of such are, to the cultivation of eminent piety, it is needless to state. But perhaps some will be ready to think it uncharitable to suppose, that this is a fact; and altogether improper to mention it in this public manner. I know, indeed, that there is a sensitiveness in many ministers, on this subject; and while they admit and teach, that there are many hypocrites in the communion of the church, they are not fond of hearing that the same is the fact, in regard to the ministry; and to throw out such suggestions, they fear, will only lead the people to be suspicious and censorious. But if what has been stated be really a fact, it ought to be known, and very frequently brought forward to the view of ministers; for it seems to me, that of all men, they are, in some respects, in a worse condition for improvement in personal piety, than any other persons. They are left, as it were, to themselves, and no one has it as his duty, to superintend their spiritual progress. If they are deceived, they commonly hug the delusion, until death breaks the fatal enchantment. As they are but seldom warned from the pulpit, they ought to be faithfully dealt with from the press. I do not wish it to be supposed, however, that I desire to become the censor of my brethren. I am truly very unfit for such an office, and would greatly prefer being a disciple, to being a teacher.

But to return to the case of young men preparing for the ministry. If my observation has not deceived me, there are several classes of persons who seek the ministry, without possessing genuine piety.

There are a few,—and I hope but

few—who prepare for this office, precisely, with the same views and feelings with which they would prepare to be lawyers or physicians. They think that the office is useful and honourable, and affords a decent competency, with more leisure for literary pursuits, and more seclusion from the noise and bustle of the world, than most other professions; or, actuated by ambition to appear as orators before the public, they imagine, that the pulpit is a fine theatre, to make a display of talent and eloquence. Such men never think of the conversion of souls, or the care of souls. They may, however, please themselves with the thought, that they will be able greatly to improve the moral character of the people, and communicate much religious instruction, which will be profitable to all classes.

The next description of those who are found entering the sacred office without piety, are such as have received, what is called a religious education: who have been instructed in the doctrines of the Bible, and have been restrained from vice, and accustomed to the performance of all external duties. Young men of this class, are commonly strictly conscientious, and often more rigidly exact in attendance on outward services, than many of the pious themselves. But they have never experienced a renovation of heart. They seem to suppose, that regeneration takes place without any remarkable, or very perceptible change in the views and feelings of those, who have been brought up with care, in the church. Such, at any rate, are the practical opinions of many, who are correct in the theory of regeneration.

There is still another class, it is to be feared, who seek the office of the ministry, without any real piety. They are persons who profess conversion, and often speak of their change, as remarkable. They are confident of their own good estate, and usually are disposed to be severe judges, in regard to the character of other

professors. It is not uncommon for such persons to pretend to possess great skill in revivals, and to think they know precisely how to treat such as are awakened ; and, also, in what language careless sinners must be addressed ; and they will set up their own judgment above that of ministers of learning and long experience, and despise every thing which does not exactly accord with their own methods. I would not insinuate, that all young men who fall into mistakes about the proper method of conducting revivals, are destitute of true piety ; but, that some persons of fiery zeal and high pretensions, are deceived, as to their own religion, is too evident to need proof. It is too often demonstrated by their apostacy to vice, or, their fall into soul-destroying heresy. But when such indubitable proofs of hypocrisy are not exhibited, they often make it sufficiently evident to a discerning eye, that they are actuated by a spirit foreign from that of the gospel. They are filled with spiritual pride, and are ready on all occasions to boast of their attainments, and success in doing good. They are always wise in their own conceit, and therefore unwilling to take advice. Indeed, unless you yield to them, in every thing, they will set you down, not only as an enemy to themselves, but to the cause of God. In time past Satan opposed revivals, by stirring up formalists and worldly professors to revile them ; but, now, he seems to have changed his ground, and to aim at accomplishing the same end, by sending into the work, men, who by their pride and imprudence, will be sure to bring a blot upon the whole cause.

Perhaps, in the selection of young men to be educated for the ministry, too much regard is paid to forward zeal, and too little to modesty and humility.

But I seem to be digressing from the appropriate subject of my letter—I am requested to express my opinion of the hindrances which exist in the

way of the attainment of eminent piety, by young men preparing for the ministry. This seems to suppose, that they have the root of the matter in them. I will, therefore, direct my attention to this point. The small progress made by young men, in piety, during their preparatory course, is owing to many distinct causes, a few of which may now be mentioned.

1. They, too commonly commence their progress with a small stock. Their piety is feeble, and even sickly, from the beginning. Much, we know, depends on having a sound and vigorous constitution of body, at our birth ; but when, instead of this, we come into the world, diseased ; or are crippled, or rendered rickety by bad nursing, there is little reason to expect a firm and active frame, when arrived at mature age. Some how or other it occurs, that few christians at this day, seem to have a deep foundation for their piety. In most it seems to be an obscure and feeble principle, struggling for mere existence. In listening to the narratives of religious experience from many candidates for the ministry, I have been much struck with the want of clear views and strong faith, in most of them. I know, indeed, that a feeble infant may become a thriving child, and a vigorous man ; but commonly, there is a proportion between the incipient principle of life and the degree of future progress. A large portion of our most serious young men are perplexed with doubts of their own interest in Christ, during the whole course of their studies. To attain eminent piety, therefore, it seems necessary to pay attention to its commencement, and see whether any thing can be done, to radi- cate the principle more deeply, and to obtain a more vigorous exercise of faith, from the first existence of spiritual life.

2. This leads me to remark, in the second place, that there is, in my opinion, much error in the common mode of treating persons under their first serious impressions of religion. They



are too much in public, too much in society with each other, too much under the direction and influence of weak, hot-headed men, who push themselves forward when there is any excitement, from a belief that they can be of great service. In seasons of religious excitement, lest they should pass away without effect, there is commonly a sudden increase of external means, an unprofitable frequency of meetings, and all hands set to work to bring home the concerns of eternity to the consciences and feelings of the people. By such means an excited state of feeling is produced in the public mind, during which, it is exceedingly difficult to distinguish, between those who are merely affected with sympathy, and those who are really awakened by the Spirit of God. But all these come to anxious meetings, or occupy the seats appropriated to anxious inquirers. There is reason to fear, that, often, when a large number are spoken of as awakened, a majority of them are under no special operation of the Spirit, but experience the common feelings of natural conscience combined with lively sympathy. But all these when once numbered among the subjects of a revival, feel themselves bound to go forward, and do commonly enter into the full communion of the church. Hence, the sad declension and coldness observable after revivals.

But these are things which the wisdom of ministers cannot effectually prevent. There is one thing, however, which demands the attention of all who may be concerned in conducting revivals: it is the practice of bringing those seriously impressed, or recently converted, so much into public notice. Persons always accustomed to go along in obscurity, are now exhibited to view, as the subjects of something remarkable. The feelings of pride are so natural to every human heart, that they will rise, whenever an occasion is offered. Young people thus noticed, feel a self-complacency which is very repugnant to

deep conviction of sin. There is an importunate desire in awakened persons, to be much in social meetings, and too little time is left for serious reflection alone. It is well known, that in the vegetable world, if you would promote the germination of a seed, you must cover it up and let it alone; the husbandman who should be forever raking up his seeds after they were sown, to see whether the work of vegetation was going on well, would not be likely to have vigorous and fruitful plants. The conclusion which I draw from these remarks, is, that the spiritual health and vigour of many, are injured, by too great officiousness, in those who attend on them as guides; and by injudicious treatment the child of grace grows up like a sickly plant; or like a human being who has suffered by injudicious nursing, or unwholesome food and air. Now, as most of our candidates for the ministry, come out of revivals of religion, it is of the utmost importance, that great care be taken that the work of God be not marred, by the interference of man, in its first commencement.

3. Serious young men are too soon put upon the performance of religious duties, in public, and are often injudiciously pressed, to turn their attention to the ministry, before a fair opportunity has been given to themselves, or to others, to form a correct judgment of their religious character. I have known several instances of young men apparently destroyed in consequence of possessing a remarkable gift of prayer. They soon found out that their prayers were admired and praised, and their foolish hearts were puffed up with vanity. The greatest caution is necessary to guard against imposition, when youth in an obscure condition offer themselves as candidates for the ministry. The prospect of rising from a low mechanic trade, to learning, eloquence and respectability, is as powerful a bait as can easily be presented to the youthful mind. Ambition may give the

first impulse, but it will lead the person to assume the character which it is judged will best answer its purpose. And when a young man is once taken up to be educated, you cannot easily dismiss him, unless he is guilty of some great delinquency. You have taken him from the business to which he was brought up and changed all his prospects, and it would be cruel to drop him, without some urgent cause. The course of preparatory studies is begun too soon after conversion, by many young men. They should be left for months, if not for years, to prove their sincerity, and to evince, that their piety is lively and progressive. During this period they should study their own hearts, and read those books, which most faithfully describe the work of grace in the heart, and furnish the most decisive marks for discriminating between true and false religion.

4. The hindrances to piety in young men, while engaged in classical and scientific studies, arise from the books which they are obliged to read, the company with which they are associated, and the emulation which is excited by the competition in which they are engaged. The heathen authors, which are read in all our schools, cannot well be dispensed with, and yet the reading of them has been injurious to the morals, and to the spiritual health of many. A preacher of the gospel cannot remain, and ought not to remain ignorant of the mythology of the pagan world, and of the state of morals among the most refined and civilized of the nations of antiquity; and it would not be easy to devise a method of arriving at this knowledge, less exceptionable than the study of the classics under the guidance of a christian preceptor. But still it is difficult for the susceptible minds of youth to pass through this course of study, without suffering some injury. The case is like that of the young physician, whose profession requires him to come in contact with diseased subjects, and even with such as are

infected with contagion; but he cannot avoid it; he must run this risk;—and his only security is in fortifying his system against these impressions, by strong antidotes. And the same must be the plan of the spiritual physician: he must endeavour to preserve himself in a high state of health; and must constantly have recourse to prayer, watchfulness, and the word of God. But I am persuaded, that much of the evil arising from the study of the Roman and Grecian classics might be prevented, by a proper course of teaching. I do not mean that the plan of making excerpts of the best parts of heathen authors, or causing the student to omit those parts which are indelicate or immoral, is of much importance. What I mean is, that if the teacher would combine christian instruction and admonition, with every lesson;—if he would take every occasion to point out the deficiencies of the religious and moral systems of the best of the heathen: and contrast with their loose morality and absurd theology, the pure and beautiful system of the Bible, these lessons would, by contrast, be placed in a more striking light. And it deserves to be remembered, that occasional weighty remarks, out of their common place, and singly exhibited, often make a deeper impression on the memory and the conscience, than long and laboured discourses on the same subject.

The hindrance from associates destitute of the spirit of piety, is often sensibly felt; and with some of our candidates for the ministry, I know that there is so great a conformity to the manners and spirit of the careless part of the community, that the nicest observer can discern no difference, between the professor of religion, and the youth of decent morals; except when the communion table is spread, the one is found seated among the people of God, while the other stands aloof. There is, in my opinion, much need to look after your young men who are preparing for the ministry, while within the walls of a college.



If a faithful representation were given of many, during this part of their preparatory course, those on whom they depend for aid, would not be likely to patronize them any longer. As a remedy, some propose, that pious youth should be educated in seminaries by themselves: but, unless you intend to seclude them from intercourse with the world altogether—which would require them to go out of it—you must accustom them to withstand the temptation arising from the spirit and company of men of the world. And if your candidate cannot resist the current, when in the small society of a literary institution, what reason is there to hope that he will faithfully withstand the torrent, which bears almost every thing before it, in the society of the world? The way for men to attain to eminence, is not to remain ignorant of all temptation; but it is to meet, and overcome it. If there were due vigilance and fidelity on the part of those who superintend their concerns, many who are in a course of education for the ministry, would never be permitted to proceed further than their *college commencement*.

5. I have already noticed the fact, that too much social intercourse is unfavourable to piety; and one of the greatest hindrances to the cultivation of an elevated piety, in Theological Seminaries, is, that the young men are too much in each others company; that they are too little alone, and have too little provision made for retirement, and the performance of the duties of the closet. Persons fond of conversation, and those who are of an affectionate temper, can with difficulty resist the temptation to visit too often, those with whom they are familiar, and to spend too much time, in their company. This habit steals away the time which should be devoted to study, and consequently interferes with the seasons appropriated to reflection and devotion. For this evil, no effectual remedy can be devised, as long as a large number of young

men are nearly secluded from other society, and inhabit one edifice, where a few steps will bring them into the presence of each other.

In my judgment, the students continue in our seminaries for too great a portion of the year. It would be better to adopt the European arrangement, of extending vacations through the summer months. During this period the students instead of posting from city to city, and from one anniversary meeting to another, ought to bury themselves in the recesses of the country, where they might enjoy health, be surrounded with agreeable scenery, and be much in solitude and reflection. Many of our young candidates have never had a proper season for deep and long continued religious meditation, since they made a profession of religion: and what is rather an unfavourable symptom, there are among them, those, who cannot bear such a state of seclusion. They have been accustomed to live in society, so long, that they enjoy themselves no where else. Now, I venture to assert, that although these young men may be zealous, noisy, and active professors; and may take the lead in revivals, and in all benevolent enterprises, they will be found, on careful examination, to be shallow christians.

6. But as far as my observation goes, no one thing more hinders the attainment of elevated piety, in Theological Seminaries, than a fondness for bold speculation on divine subjects, connected, as it always is, with an ardent spirit of disputation. And this is an obstacle difficult to be removed. All attempts to repress it, are viewed by the parties, to be efforts to prevent free discussion, and the unbiassed investigation of truth. In Seminaries, where the students are homogeneous, and where the same theories, nearly, are adopted by all, this evil is less felt; but where students are brought together from the North, South, East and West, and bring with them all sorts of varieties, which exist, in what is called orthodoxy, there will be col-

lision, and it is useful, if well regulated ; but when contention becomes hot and fierce ; when, with the zeal for a set of opinions, personal pride is enlisted, the evils produced are great, and may affect the peace of the whole Seminary. But there can be no doubt that both a spirit of bold speculation in theology, and a spirit of disputation, are unfriendly to progress in piety : so effectually is this the case, that I presume, no student will pretend, that while warmly engaged in either of these, his soul has flourished in grace. Composure of mind and freedom from the passions excited by contention, are necessary to the exercise of pious affections. But the causes just mentioned, are apt, after a while, to generate a secret skepticism, which is a worm at the root of piety. Its approaches are secret and insidious ; and as the man does not yield to the doubts which are continually rising in his mind, he feels no guilt, and but little alarm ; but if this process goes on long, faith will be more and more debilitated, and the soul will be like a garden without water, or a tree whose leaf is withered. And here, is the real disease of many ministers of the gospel : the life of piety has been eaten out by skeptical thoughts, which, by degrees, bring the soul into such a diseased state, that it is capable of performing no religious duty with energy and profit. When the man prays, these thoughts meet him, and he has to scatter them, before he can offer a single petition ; and while he is preaching, or preparing to preach, his soul may be paralysed with a succession of skeptical thoughts.

It is a real injury to young men to form their system of theology prematurely, as is done by many. Before they have had time to read the Bible once through, many of our speculative youth have their whole theory adjusted and firmly fixed ; not that they have examined each opinion for themselves, from a careful study of the scriptures, but they have picked up the notions of others, whom they ad-

mire or respect ; and what is once received ; and especially, what is once contended for by a young man, he will hardly relinquish, however strong the evidence against him. But when the opinions adopted, are erroneous, the effect is necessarily unfavourable to piety. The intimacy of the connexion between truth and virtue, and between error and moral obliquity is not sufficiently understood ; or at any rate is not sufficiently attended to, by most men. I believe, that no error is innocent ; and that if we could trace the effects of erroneous opinions on the secret traits of human character, we should find, that every shade of error had a counterpart, in the moral feelings.

7. The strained and continued exertion of the intellectual faculties is unfavourable to a state of pious feeling. This is the fact from a law of our nature, which every man may, if he will attend to it, observe in himself. While a man's thoughts are on the stretch, to invent reasons to support his opinions ; or when his memory is intent on the recollection of what has been committed to it, the emotions corresponding with the subjects of our meditations, are always low. And the case is the same, when we follow the reasonings of another, through an intricate subject ; and it does not materially alter the case, that we are studying theology ; for the mind may be intensely exercised about the systematic relations of a subject, and yet those qualities, by which it is adapted to produce emotion may be entirely out of view. Moreover, close study of any science occupies so much of our time, that no more than small portions are left for devotional exercises ; and whenever we are engaged in any pursuit which takes a stronger hold on our thoughts, than devotion, there is very little gained by the time actually employed in this way ; for the thoughts are forever wandering off to those objects in which, at the present, the strongest interest is felt. A person who is visited by friends, who



have been long absent, and who are very dear to him, will be apt to have but few of his thoughts in his devotions, on the first day after their arrival.

Hence, we find, that it is a common complaint among pious students of theology, that their feelings are destroyed by their daily studies; and we may lecture to them, as much as we will, about the impropriety of suffering it to be so, the effect will continue to be felt, unless one thing is done, which ought always to have been done; that is, that we make all other things small in our estimation compared with a devotional frame of spirit. If the chief object aimed at in our seminaries, was, not the acquisition of learning, but the cultivation of piety, then the student would not hurry over his devotional exercises, to get to his lesson; nor, would his thoughts perpetually wander from the objects of devotion, to some speculative subject. And nothing of valuable knowledge would be lost by such a change. The intellect never performs its part so well and so pleasantly, as when sustained and directed by a tide of pious emotion. Thoughts rising out of the love of God, will be more pure and elevated, than those which enter the mind through any other channel. The plan of study then, ought to be, first, to get the mind into a proper state of pious feeling; and until this is done, not to think that the mere dry exercise of intellect is of any real value. If a student is destitute of the right frame of mind he is disqualified for the contemplation of truth to any advantage. He is like a sick man in relation to labour; while this unhappy state continues, he is incapable of doing any thing effectually.

And what is now proposed will be found the only remedy to counteract all the hindrances to piety to which young men are liable in preparing for the work of the ministry. Piety must be made every thing; the beginning, the middle, and the end of their course. And if our Theological schools cannot be made effectual nurseries of pi-

ety, we had better dissolve them and dismiss our professors. If our young men lose instead of advancing in solid piety, while in a Seminary, there must be something radically wrong, in them individually, or in the system of education. I could easily multiply remarks on this subject, but you will agree with me, that room enough has already been occupied.

I am respectfully

yours, &c.

A. ALEXANDER.

Princeton, N. J. June 22, 1829.

### REMARKS.

The subject which is discussed in the preceding communication is one of so much interest, that we venture to ask for it, a more than common share of attention. The success of ministers of the Gospel, where other qualifications are the same, will be ordinarily, in proportion to their piety. By an increase of this, the *moral power* of the ministry may be augmented almost indefinitely, even though there should be but a small increase in numbers; while it is manifest, that the multiplication of ministers to ever so great an amount, will not, without this, meet the exigencies of the world. In this view, it becomes a question of *fundamental* importance;—How may the piety of ministers of the Gospel, and especially of those who are preparing for the sacred office, be increased? None, it is believed, will rise from the perusal of the foregoing discussion of this subject by Professor Alexander, without finding much reason for solemn inquiry, and for faithful self examination. His situation, in one of the oldest and most flourishing Theological Seminaries in the United States, has given him peculiar opportunities for observing the hindrances to piety which exist among students preparing to preach the Gospel. Our readers will regret with us, that he has not extended his remarks farther, and they will doubtless desire that, either Dr. Alexander, or some other man who is qualified by long observation, and experience, would take up the subject; and, now, that the hindrances have been so well pointed out, exhibit in a more direct manner—the means of promoting the piety of young men preparing for the ministry. We are convinced that no communications will be perused with deeper interest, or, with greater profit, by this class of readers, as well as by others. We presume not to occupy the time of the reader by making any farther remarks. We will only suggest for the consideration of our enlightened correspondents, who are best able to judge, *whether more pastoral labour, such as a pious and devoted minister performs among the members of his flock, might not be introduced with great benefit, into all our systems of educating men for the ministry?*

[Ed's.]

An address delivered at the annual meeting of the Connecticut Branch of the American Education Society, held at Wallingford, June 18, 1829;—by Rev. Jeremiah Day D. D. President of Yale College.

Mr. President,

I would ask permission, on this occasion, to express my full approbation of one of the fundamental principles of the Society; that those to whom its patronage is extended, shall receive a *thorough* education, both Literary and Theological. The Directors of the Parent Society well deserve our thanks, for the firmness with which they have taken their stand on this point; especially at a time when the pressing demand for laborers, furnishes a plausible pretext for sending them into the field with imperfect preparation. I would by no means speak lightly of the pious efforts of even the least informed Christian, in his appropriate sphere of action. "Every man has his proper gift of God, one after this manner, and another after that." The ignorant may give instruction to those who are still more ignorant. Souls may be saved by the instrumentality of those whose intellectual attainments are of any order, from the highest to the lowest. Nor would I wish to exclude even from the *sacred office* all who have received only a partial education. There are stations which they may occupy, with fair prospects of usefulness. But there are other stations, and those very numerous, which call for high and liberal attainments; for a thorough course of intellectual culture. What office can more fully employ the most exalted powers? Does it require years of intense application, to qualify a man to interpret the laws of a state or a nation? And is less preparation requisite for expounding the ordinances established by the Legislator of heaven and earth? Is deeper skill required to minister to the diseases of the body, than to heal the maladies of the soul? Shall we look for higher qualifications in one who negotiates between earthly princes, than in him who is an ambassador from the King

of kings? Shall those who are destined to military life, obtain a more thorough education, than those who are preparing to fight the battles of the Lord of hosts?

It may be said, that "the weapons of our warfare are not carnal, but spiritual;" and that in this cause, therefore, the aid of human learning is of no avail. Why then all this effort to educate ministers? Why not send them forth immediately from the plough and the workshop? For what purpose, Sir, are we assembled here this day?

If preparation for the ministry is unnecessary, let us abandon our enterprise at once. But if it is of high importance, let us be faithful to the cause in which we are engaged. Let us not "do the work of the Lord deceitfully." Why was Paul so deeply learned? Why was such a man chosen of God to convert the heathen world; and to do more in explaining and establishing the doctrines of Christianity, than all the other apostles together?

"But," you will ask, "is not piety of more importance, in a preacher, than learning?" Undoubtedly it is. "Would it not be better, then, to have more piety, and a little less learning?" There can be no question of this, if high attainments in the one, are inconsistent with progress in the other. But why may we not have more piety, and more learning too? Cannot the grace of God sanctify the noblest intellectual treasures for his service? Cannot he who filled the heavens with worlds of light, and formed the mind of the astronomer to measure their distances and dimensions, fill that mind with the glory of his presence? Are we unfitted for the knowledge and service of God, by studying the laws which he has imposed upon his works?

But the pride of intellect, we are told, is opposed to the humility of the gospel. And who are the most vain of their attainments? Those who have laid deep the foundations of their



knowledge? or those who have raised their light and airy structures upon the very surface of science? Were Newton and Locke the proudest men of their age? It is not sound and thorough learning, but "philosophy falsely so called," which is the most ready to exalt itself against the "wisdom that is from above." Should you wish to give any one a high opinion of his own powers and merits, let him have a rapid and superficial education. It is true, a man *may* be proud of profound and substantial learning. And so may a Christian be proud of his gifts, of his religious experience, nay, even of his humility. But is this a reason why he should rest satisfied with moderate advances in piety? The grace of God, which is able to "bring every thought into captivity to the obedience of Christ," may impart an heavenly influence to the richest stores of knowledge. The prayers of the church may call down a blessing upon the most elevated literature. If learning is not among the means by which the interests of the Redeemer's kingdom may be promoted, then away with it altogether. Down with your colleges. Yes Sir, and down with your theological seminaries too. But if literature may be made subservient to the cause of evangelical truth, there is no reason to fear that it will be too highly cultivated.

In this country especially, there is an urgent necessity for a ministry of superior education. We are, almost without a parallel, an educated *people*; a thinking and reading population. The preacher addresses not an ignorant congregation, of whom a small portion only can read even their bibles; but an assembly among whom is diffused a good degree of intelligence, a familiarity with theological doctrines, and some knowledge at least of the sciences. Can we expect him to have influence among them, if his mind has received no more than ordinary cultivation? Can he be qualified to teach, who scarcely knows more than his hearers? Shall

the clergy as a body, sink below the level of the other professions, in learning and respectability? An impulse is given to the cause of education in this country, which will carry it forward though the ministry should neglect it. There is a spirit of bold and free inquiry abroad. There is an energy, and enterprise, and practical bearing, in the literature of our country. Could you extinguish the learning so generally diffused, you might perhaps find occupation for a half educated ministry. Could you stop the thousands of presses, and close the ten thousand channels of information, you might find a place for the instructions of men of very moderate attainments. But literature is advancing in the country; and it will advance. Its influence upon public opinion and character will be too powerful, to be left wholly to the enemies of religion. If not secured on the side of truth and righteousness, it will be an engine of tremendous force, in the cause of impiety and error. The separation of learning and piety, would threaten ruin to our moral and religious interests.

Will it be said that, in this young, and active, and enterprising country, we need ministers who have energy, and zeal, and practical habits; rather than deep and various learning? And why may we not have energy, and activity *united* with learning? Was there ever a minister more zealous, more active, or more practical, than the learned apostle of the gentiles? Was the energy of Luther, of Knox, and of Henry Martyn, impaired by their learning?

But it may be thought, perhaps, that an imperfect education may be sufficient for the beneficiaries of the *Education Society*; for those who are aided by the efforts and sacrifices of charity; while a thorough education for the ministry, is left to those who have ample means of defraying the expense. Let us look a moment at the consequences of this suggestion. It would send out two classes

of ministers, with a marked line of distinction between them. Those under the patronage of the society, would bear the stamp of a second-rate education. They would be soon regarded by the churches, as a distinct order of candidates. And can we sustain the interests of the society, when it comes to be understood, that we are filling the country with preachers of inferior attainments? No Sir, we *cannot afford* to give to our beneficiaries a superficial education. This would be too improvident an expenditure of the sacred charities committed to our trust. Shall we squander the hard-earned contributions of the pious laborer, upon an object so comparatively worthless? Shall we exhaust our treasury, to purchase for those whom we profess to aid, the mere *name* of an education? to obtain for them a collegiate *diploma*, or a certificate from a Theological school, as a mere matter of form? Could we thus impose upon ourselves, in educating our children for mercantile or mechanical employments?

We hear much of the influence of the beneficiaries upon our *colleges*. If they are superior scholars, it is of inestimable value. In their daily intercourse with those who are companions with them in literary pursuits, they lay a powerful restraint upon error and vice. They induce numbers to join them, in their way towards heaven. But if they are deficient in scholarship, the influence of their piety is in a great measure lost. A coward in an army, may as soon hope to be respected, as an ignorant student in a college. Shall the invaluable influence of our beneficiaries be sacrificed, for want of means to sustain their rank as scholars? Or shall the standard of attainment in our literary seminaries be depressed, to bring it down to the level of those who will rest satisfied with a superficial course of study?

I am not, Sir, attempting to plead the cause of learning separate from piety. Never was there a fairer op-

portunity, than that now presented to the society, of forming a powerful *union* between religion and high intellectual improvement. Do you tremble, lest the advance of literature and science should become hazardous, as it has in some countries, to the interests of evangelical truth? Then educate, and educate thoroughly, as many as possible of those who are already on the side of practical godliness. This will form the most effectual barrier against the desolating tide of a perverted national literature. Hundreds of youth of hopeful piety and promising talents, stand ready to enter upon a course of thorough education, if they can only be furnished with the means. And shall their hopes of becoming well qualified for their work be frustrated, by a scanty supply of their wants? I ask not that they should be relieved from any proper efforts to provide for themselves. Let them be thrown upon their own resources. Let them cultivate habits of rigid economy. Let them engage in any productive labors which will not interfere with a vigorous pursuit of their main object. But let them not be compelled, by their necessities, to resort to occupations which will greatly interrupt their course of study, and allow them to obtain only a broken education.

A very specious apology for sending forth ministers with defective preparation, is, that their labors are wanted *immediately*. We can not *wait* for a seven years' course of education. Our great Western world is calling upon us for instant aid. The thousands and tens of thousands who are pouring in there from the older states, are settling down without the institutions of the gospel. Numbers of them are daily passing into eternity. We must help them soon or never. Sir, I would respond to this cry of distress from our western forests, in a deeper tone of sympathy than has yet been heard. Let there be no delay in sending them relief. Let those who are qualified to afford them even tempora-



ry aid, the pioneers in the great enterprise of clearing and cultivating these moral wastes, be urged forward to their work. But in preparing for the commencement of a vast scheme of benevolent action, let us not suppose that when it is begun, it is completed. We are to provide for the future, as well as for the present. Souls must be saved the next year, as well as this; from the next generation, as well as from that which is now passing to the grave.

The condition and prospects of our western settlements, furnish one of the strongest arguments in favor of a thorough education for the ministry. They are now forming a character which is to shape the habits of thinking and acting through successive generations. Under what circumstances, is this character forming? The rapidly increasing population is composed of very various, and, in some respects, discordant materials. All these enjoy a freedom of opinion and of speech, as unrestrained as is the game which bounds over their hills. Their abundant resources are swelling high the tide of prosperity and wealth. The periodical press has an influence, to an extent never before known in the first settlement of a country. A prospect of success in business, gives impulse to a spirit of bold and vigorous enterprise. Infidelity, and fanaticism, and licentiousness, have as open a field to range in, as evangelical truth and piety. In the wild commotion of these moral elements, who are the men that can go calmly to work, and with adequate skill, lay the foundations of institutions which are to last for ages? Who will be sufficient to direct the mighty current of feeling and action into the channel which will cause the blessings of salvation to flow through the land? Not the wisest men on earth, without strength from on high. Yet with the aid of divine grace, men of talents and solid attainments may have a powerful agency, in giving a religious direction to public opinion and conduct.

But can this controlling influence be gained by a superficial education? The danger is not, that there will be no talents and learning in our western country; but that these may be principally arrayed on the side of irreligion and error. Men of superior intelligence will unquestionably resort thither. Literary institutions will spring up. There will be men of thorough education in the other professions, and in political life, if not in the ministry. Will preachers of scanty resources, in an age when miracles are not to be expected, be sufficient to bear down the opposition which will meet them, from learning, and wealth, and office? Will they be equal to the task of laying the strong foundations of a country's moral greatness? Will they create an influence which will diffuse itself through the mass of the western population, and reach down to distant posterity? It will make little difference with the coming generations, whether the ministers whom we send out to that country, are on the ground this year, or three years hence. But it will make a vast difference, whether they are thoroughly or superficially educated.

LETTER FROM PRESIDENT WYLIE, BLOOMINGTON COLL. IND.

To the Secretary of the American Education Society.

Dear Sir,

As to the "character and spirit of young ministers and missionaries who are destined for the West"—the subject of inquiry—I would say, let them be, in the first place, men of *truly evangelical principles*. No man who has not felt the power of renewing grace upon his heart, ought to seek employment, *any where*, "in the ministry of reconciliation." There are *special* reasons why none of this character should seek it in the valley of the Mississippi. Let no young man look toward *that*, as the scene of his future labors in the ministry, whose experience of the truth and power of the gospel has not been of a deeply marked and decisive character; on

whom the simple doctrines of the cross have not exerted and do not habitually exert a *controlling* influence; who has not felt himself to be by nature a *child of wrath*, even as others, nor tasted the *bitterness* of being "without God and without hope in the world;" whose whole soul has not been so captivated by the glory of the God of salvation as to give himself up wholly and unreservedly and forever to the Lord; and in whose experience such views and feelings have not occurred with all the life and interest of a real transaction—a transaction involving eternal consequences, and constituting the basis and groundwork of his entire character. One who *has* experienced these things will be crucified to the world, and will look upon the salvation of his fellow men as an object of deep and awful interest, to be accomplished in the use of the prescribed means, and at every hazard. To this object he will be devoted, in the spirit of Him who came not into the world to be ministered unto, but to minister, and to give himself a ransom for many. Looking at the poor man struggling with innumerable hardships in the western wilds, in the light of his moral relations and responsibilities, he will consider his salvation an object of no less importance, and of more probable accomplishment, than that of the *wise*, the *mighty*, and the *noble*. He will feel his own responsibility. Taking a sober and just estimate of his power, whether resulting from nature, education, or condition, he will hold himself accountable to his Lord and Master for it all. As the indispensable condition of discipleship to Christ, he has, in heart, forsaken all for his sake; and is prepared to do it actually whenever called. Without these principles, let no young man come to the West—his courage would fail and his heart sink within him, when called to encounter the opposition, the obstacles, toils, cares, privations—difficulties of all sorts, which he would meet with there.

2. I would mention, as a second

requisite, a sound native intellect—a due portion of common sense. This will enable him to profit by experience; and to separate the matter and substance of religion from the "childish things" with which it is sometimes connected. It will keep him from a spirit of innovation on the one hand, and from an obstinate adherence to preconceived opinions on the other. It will make him, in short, a plain, straightforward, matter-of-fact man, who will know in what cases gentleness and compliance are necessary, and in what, firmness and decision.

3. He should possess solid and respectable attainments in all those branches of literature and science, which are necessary to enable the public teacher of Christianity to illustrate and defend the doctrines of the Bible. When entered upon the field of his labors, he will not easily find the time or the means to augment his stock of knowledge; and he will find it constantly called into requisition by the circumstances in which he will be placed. In such a region as the West *truth* needs *strength* to support it. Let the weak and the ignorant, if they must undertake the office of giving instruction, undertake it in older countries, where they can more readily derive aid from contiguous auxiliaries.

4. He must possess a sound bodily constitution, which has not been broken down—I will not say, by study, for this term I should like to have understood to mean vigorous thinking, but by—a kind of process invented to relieve the mind from the necessity of thought, and the body from the invigorating influence of mental exercise. For that such is its influence, when properly directed and happily interrupted by the exercise of the body, every scholar knows from his own experience. In the Western regions a minister of the gospel cannot be useful, even in a moderate degree, whose nervous system has been prostrated by intemperate plodding over systems of heavy matter.

5. I would advise, in the last place,



that he be a person formed by nature with such a capacity, and trained by exercise in such mental discipline, as will enable him, when in the pulpit, to dispense with his manuscript. Where the practice of preaching with notes, or reading, as it is, perhaps, more appropriately termed in the West, prevails, it gives me no offence or uneasiness, because, in that case, it gives none to the audience. But in the West it is not so. There the preacher will not always find a pulpit with a cushion and folio bible, where he may snugly dispose of his manuscript, and if he should find these, he will not find an audience, except in one or two places, who would allow the accommodation. Let him violate rules of concord, misplace accents, adopt unnatural and inhuman tones, if he pleases—let him transgress all rules of rhetoric—but let him not read if he would benefit a western audience.

Yours, truly,

A. WYLIE.

July 4, 1829.

### INAUGURAL ADDRESSES.

1. An Inaugural Address, delivered Oct. 16, 1828, by Jacob J. Janeway, D. D., Professor of Theology in the Western Theol. Sem. Pennsylvania.
2. An Address delivered at Hanover, Oct. 29, 1828, by Nathan Lord, D. D., at his Inauguration as President of Dartmouth College.
3. An Inaugural Address, delivered in the city of Washington, March 11, 1829, by S. Chapin, D. D., President of the Columbian College.
4. An Inaugural Address, delivered before the Board of Trustees of Madison College, Uniontown, Penn., Sept. 15, 1828, by Rev. H. B. Bascom, Principal.
5. An Inaugural Address, delivered before the Trustees, Faculty, and Students of the University of Pennsylvania, Sept. 17, 1828, by William H. De Lancey, D. D., Provost of the University.

The increasing interest which is felt in the subject of education, by all the branches of the Christian Church in our country, is a fact of most promising aspect. A spirit is moving through all the religious denominations, which is prophetic of great

and desirable results. No better evidence is required of the truth of this remark, than the fact that the authors of the addresses, whose titles we have named, belong to *five* denominations of Christians. The same views in regard to the importance of education, the necessity of a systematic course of discipline, and the vast interests which are depending upon the wide diffusion of knowledge, are exhibited, in substance, in them all. Dr. Janeway, in his address, illustrates the paramount importance of *theological* knowledge; the value of the great text-book in this science—the BIBLE; the necessity of an educated ministry; the superior advantages of public over private theological instruction; the effect of pursuing a regular, systematic course, &c. Some remarks are made upon the history of theological seminaries; and a synopsis is given of the doctrines which will be taught in the seminary. We make one extract on the importance of learning in the ministry:

“An uneducated, illiterate ministry, will not meet the wants either of our own country or of the world. Such men, by a simple enunciation of the fundamental doctrines of the gospel, may do, and have done, good, by turning sinners to righteousness; but they are not the men whom God uses for accomplishing a work of extensive usefulness to his church. Not to speak of Moses, who was learned in all the wisdom of Egypt, nor of Paul, to whom we have already adverted, we observe, that the illustrious men by whom the Reformation was carried on; Luther in Germany, Calvin in France and Geneva, Zuinglius in Switzerland, and Knox in Scotland, were all learned. Elliot, the apostle of the Indians, the Mayhews and Brainerd, who labored successfully among them, had all received a collegiate education. How could illiterate ministers have effected the great work done by Carey, Marshman, Ward, and others, in translating the Bible into so many languages of the East? Whitefield and Wesley, the honored instruments in producing such extensive revivals of religion, both in England and America, in the last century, were men of liberal education. Look over the history of the Presbyterian church, and you will see that the ministers who were most distinguished as instruments for effecting the greatest good, were most distinguished by their literature and scientific attainments. Tennant, Davies, Findley, Dickenson, Witherspoon, and others, whom we regard with gratitude and reverence for the services rendered by them to our church, were scholars.”

Dr. Janeway has recently resigned his Professorship, and Professor Halsey, of Princeton, has been appointed his successor, and has accepted the appointment. We gave some account of this seminary, Vol. I. p. 119.

President Lord offers some remarks upon the accelerated progress with which knowledge has advanced in the present age; the danger of adopting injudicious measures, and of carrying innovations to an extreme; the embarrassing situation of those who conduct our public institutions, called as they are to "discriminate rightly between the diverse systems of instruction and discipline;" the difficulty of combining, in a college, that course of instruction which will qualify for professional eminence with that which is required for success in the business of active life; the importance of keeping the college distinct from the professional school; the necessity of large preparatory attainment; the high utility of classical studies; the moral dangers of college life, &c. Upon the necessity of a pure and constraining moral influence in colleges, the President remarks as follows:

"It is now more than ever demanded, and the fact is most creditable to the spirit of the times, that a literary institution should be a safe resort; and no other advantages will, in the common estimation, compensate for defect and failure in this particular. The relations which every individual student sustains to God and to eternity, call imperiously and aloud, that the great principles of moral obligation, the everlasting distinctions between right and wrong, the methods of the Divine administration, and the solemnities of eternal retribution, should be kept before him in all their significance, and enforced by the constraining motives of the Gospel of Jesus Christ, without which, all secondary authority and influence will be comparatively vain. The relations also of the whole body of students to their country and the world demand, and the admonition is sounded out from every corner of our land, from the city, and the field, and even from the desert, that here should be laid the foundation of those virtuous habits, of that reverence for God, and practical regard for his ordinances, without which the influence of our educated men will gradually undermine the fair fabric of our national freedom, and the ruins of our country will be heaped up for an everlasting memorial, that neither liberty, nor learning, nor wealth, nor arts, nor arms, can stay the decline of that people, among

whom the redeeming spirit of Christianity has no permanent abode."—"That is the noblest of all efforts, which has respect to the preparation of mind for the service of its Creator, among its kindred intelligences, and for the joys of an immortal life. And that will be a glorious consummation, (may it be ours to hasten it) when the destined alliance between religion and learning shall be perfected, and their united influence shall be employed, and shall prevail, to raise a world from ignorance, and sin, and wretchedness, to the dignity and the privilege of the sons of God. And let us hope, both in regard to this college, whose interests we now cherish, and all other kindred institutions, that amidst the changes of society by which they are occasionally affected, and the adversities by which they are depressed, we shall see the vindication of that rule of Providence, by which good is always educed from evil. Let us believe that those prejudices, and mistakes, and errors, and abuses, which are wont, in undisturbed prosperity, to become inveterate, shall be done away—that those improvements, which may be expected to flow from the influence of free governments and a free Christianity shall prevail, and shall contribute to make the reign of liberty, and knowledge, and truth, not only universal in extent, but perpetual in duration."

The theme of Dr. Chapin's address is, "the Business of Human Life." This he defines by saying, that it is to acquire that education in knowledge, and to form that character, which will qualify us for a future state of happiness. That this is the business of human life, is proved by the arguments—"That the mental endowments of man indicate that he is designed for another and more lasting state; and that all the appointed means of instruction and discipline are actually adapted to exert such an influence over his mind, as is best calculated to fit him for a future world of glory." To the young students of the institution the President thus speaks:

"High aims in early life, and undying perseverance, have formed those illustrious characters who have conferred the brightest honors upon the human race. To discipline the mind, according to your wishes, you are supplied with the most appropriate and powerful means. Does the soul suffer its divine glories to be sullied in the mire of lusts, you can paint before it the folly and wretchedness of this sensual slavery. Is it led astray by some dangerous spell, you have the means of breaking the enchantment. Is it involved in moral darkness, you may carry to it the light of life. Is the



subject of your instructions bold and obdurate, is his neck stiff, like an iron sinew, you are armed with the terrors of the Lord,—with weapons sharp and massive, and which, like the shining of God's glittering spear, may, at once, terrify and subdue the stoutest heart. Is he captivated by earthly-born glories, lift the veil which hides from his sight the future tribunal, let the light of eternity shine upon him, and all the charms of this deceitful world may vanish from his view. This intellectual culture, when aided by the power of grace in relation to yourselves, will put you in possession of sources of enjoyment, which the vicissitudes of time can never destroy. Taught by the light of revelation, and by the disasters which often sweep away the richest earthly inheritance, you will see the folly of resting your hopes upon such uncertain objects. You will build your house on a high foundation, where you will enjoy perpetual sunshine, while you hear the thunder of the distant tempest. But, young gentlemen, if you are not yet resolved to make the advancement of mind in moral and intellectual excellency your greatest care, let me remind you, that you cannot, with impunity, waive such a resolution. The obligation, which rests upon you to do so, results from your endowments and relations; and it is as much beyond your power to cast it off, as it is to effect your own annihilation, or to dethrone the Majesty of heaven. It does not belong to you to say what shall be the number of your talents, or the nature of your connexions. These are unalterably fixed by that Being, with whom there is no shadow of turning. It is only for you to say, whether these talents shall be improved or abused; whether your relations shall be sustained with honor or with ignominy; and whether your undying spirit shall be fitted to swell the chorus of heaven, or the wailings of despair. In view of alternatives, marked with such a momentous difference, you cannot be ignorant of the path of wisdom."

It is the object of President Bascom to sketch an intellectual chart, or to define and illustrate the essential elements of useful knowledge. He accordingly offers some remarks on the origin, dignity, and destination of man; education, its nature and uses; its influence upon man as an intellectual, moral, and social being; a brief survey of the history and advantages of enlightened education; the present prospects of literature; and the union of science and religion.

Mr. Bascom thus speaks of the Institution over which he presides:

"Of our infant seminary, it becomes us

to speak with modesty, although authorized to indulge in the language of hope. As it respects the character of Madison College, called, by permission, after the venerable Ex-President Madison, of Virginia, and the principles upon which it is established, we have to remark, that it is purely and exclusively a literary institution. We do not, we will not, compound with any thing sectarian or selfish. It is true, the Institution has been established under the patronage of the Pittsburgh Annual Conference of the Methodist Episcopal Church; and to that enterprising body, as well as to other sources, we look for fiscal and other aid: but, as the authorized agent and representative of that body, I am instructed to pledge their public faith, that the only object we have in view, is to promote the interests of religion and science, upon broad and liberal principles, and upon a plan excluding all local, sectional, or party interests."

The academical department of the University of Pennsylvania has lately been reorganized. It is now represented to be in a flourishing condition. Dr. De Lancey, in his inaugural, describes the benefits of a collegiate education: it expands the mind; it affords that indescribable pleasure which results from the acquisition of knowledge; it gives method and precision to the mental operations; it produces an elevated tone of mind, &c. The following recapitulation is given:

"It will be seen at once, that if collegiate studies produce the effects which have been now enumerated—if they stimulate, expand, ennoble, and inform the mind, and give precision and method to its operations, they must obviously be calculated to prepare the individual who submits to this discipline, for the pursuit of any professional engagement on which his eye may be fixed: for of which of the professions can it with any truth be said, that it needs not, in the acquisition or the practice of it, the mental energy, expansion, elevation, and precision to which I have referred. Collegiate attainments are the foundation on which the edifice of future professional knowledge is to be reared; and its symmetry, strength, and durability, will be in exact proportion to the character of this ground-work on which it is to rest. If this be feeble, disproportioned, carelessly constructed, or of bad materials, it cannot serve for any other than a defective, insecure, unstable building. And even if the youthful student is not destined for either of the learned professions, the mental training which he undergoes in college, and the knowledge which he here acquires, will not be thrown away. They will aid him in whatever occupation he may choose to en-

gage. They will not be lost to him in the fields of agriculture, at the marts of commerce, on the mountain wave, or in the tented field."

Distinct mention is made in most of these addresses of the paramount and supreme importance of religion. It is surely time that that course of education should be adopted, in all our colleges, which shall have a prime reference to the moral powers—to the condition of the soul for time and eternity. Some of our colleges, and we cannot but rejoice in the fact, are making arrangements to secure the more effectual pastoral care, and religious instruction of the students.

We earnestly hope that the study of the Hebrew scriptures, embodying as they do all which is touching, and pure, and sublime in sentiment and language, containing, as they do, the "thoughts of God," will soon form a part of the course of study in our colleges; and we cannot but anticipate the highest intellectual and religious advantages from the measure.

## NOTICES OF PUBLICATIONS.

*Ministerial Responsibility*—a Discourse delivered before the Synod of Philadelphia, at Harrisburg, Pa., Oct. 1827, by John Breckinridge, junior pastor of the Second Presbyterian Church in Baltimore. pp. 56.

Through inadvertence, we failed to notice this able discourse at the proper time. Did our limits permit, we would now avail ourselves of the privilege of quoting largely from its pages. It is founded on the commission which our Saviour gave his disciples, to evangelize all nations, as recorded in Matthew xxviii. 18, 19, 20. The topic, which the preacher illustrates by a great variety of considerations, is the following; *That the ministers of reconciliation, being the authorized functionaries in the great work of evangelizing the world, any failure in its success must always be owing mainly to their abuse of their solemn trust.*

From the closing pages we make the following extract.

"Since ministers are officially set apart, and furnished for this work—and, as a great fact, must succeed, if they are faithful to their trust—the conclusion is irresistible, that if they forbear to 'go' and 'preach the gospel to every creature,' they are for

that, accountable to God: if they 'go' forth, not apprehending their official supports, nor possessing their official spirit, they cannot make full proof of their ministry, and hence they must fail; and for that, they are accountable. The church must account to God, for her criminal lethargy in this service; and the revolted world bear the curse of a violated law, and a rejected Saviour; but upon the ministry of this, and other ages, is devolved the awful charge, of abusing those means which are adapted to rouse and purify the church, and to overcome the resistance of the world—and of having thus, in a principal degree, contributed to retard the conversion of the world. It is a responsibility indefinitely great; and cannot be distributively divided unto each; but it is enough to make each of us tremble. Each should ask, 'what obliged the apostles, more than us, to be foreign missionaries, and self-devoted servants of Jesus Christ? For how much of the present state of the church and world shall I have to account? How much is there, that I could, and do not prevent, of the endless perdition of men? How much might I avail, in the hands of Heaven, if fully awake, and in action, toward the conversion of the world?' These questions must be met, if not before, at the judgment seat of Christ!

*"We learn, in the light of this subject, the superlative importance of those institutions, which have for their object, the selecting, training, and sending forth youth of the right spirit and qualifications, to publish salvation to the perishing kindred and nations of the earth."*

"It is sufficiently apparent, that none should be induced to enter on this service, who are not entirely surrendered to the Lord, and endowed for the due performance of its high and holy functions. Yet 'the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.'

*"In fine, so far as we see, the missionary cause cannot extensively triumph, without men of a spirit and order, almost unknown to the day in which we live."*

"There is a palpable disproportion between our spirit and our field of enterprise. Do not our self-denial, and our zeal, and our devotion to the work, find their rivals in the every-day-achievements of patriots, and soldiers, and navigators for discovery, and in all the more kindling occupations of the world—though *things temporal* furnish all the motive to action, and their horizon takes its boundary from *the things that are seen*? We must recal the spirit of primeval days. Oh for other Pauls to lead us on to victory, in the name of Jesus! The stake must be restored to the catalogue of missionary honors, ere the sons of the



church will awake, and come up to the help of their few heroic, but deserted brethren, who are kindling their watch fires along the dark frontier of the heathen world. And do we want more missionaries' graves? Already the bones of Martyn, and of Hall, and of Parsons, and of Fisk, and of other '*brothers beloved*,' both at home and abroad, speak out to us from the ground, and, in murmurs that reprove delays, call us to the field in which they fell. May their tombs be points of attraction to the missionary spirit of the age! May their ashes give out life, like the bones of Elisha!

"To the youthful soldiers of the cross, who are but now putting on them the armor of God, are the eyes of the universe directed, as the best hope of weeping Zion, and a world perishing in sin. '*I write unto you young men, because ye are strong.*' You stand amidst the twilight of receding darkness, and the rising day of latter glory. Assume, then, the full helps and true spirit of your sacred and peculiar office, and expand your desires and labors to the utmost limit of that field, in which it was intended to expatiate. '*Lift up your eyes; look on the fields; for they are white, already to harvest.*' You are summoned to come up to the help of the Lord against the mighty! With his vesture dipt in blood he calls you to his side. If you can do no more, with Thomas say, '*LET US GO THAT WE MAY DIE WITH HIM.*'"

THIRTEENTH REPORT OF THE BOARD OF DIRECTORS OF THE AMERICAN EDUCATION SOCIETY.

*Union of Labor with Study.* We should not have introduced this Report, which has been widely circulated, to the attention of our readers, were it not for the sentiments which it expresses, and the facts which it mentions, concerning the importance of uniting systematic and useful exercise with study. We have, in former numbers, given our own views of what is beginning to be called the *Manual Labor System*; and we present the following extract from the above Report, in the hope that it will deepen the conviction, which is already felt, of the expediency of carrying this system into effect, in all our seminaries of education.

*"Death of two promising young men."*

"The Directors have been called, during the year, to add to the list of premature deaths the names of two promising young men, who had been received under the patronage of the Society. One of them, Mr. Solomon Maxwell, had finished his collegiate course, and had charge, for a

time, of a flourishing academy. The other, Mr. Preserved F. Davison, was prepared to enter College. Both these young men were endowed with excellent talents; they were distinguished as scholars; and they gave much evidence of sincere and growing piety. Their death is a public loss. The friends of Zion have cause to mingle their tears with those of the afflicted relatives and friends of these rising sons of the church.

*"Importance of uniting exercise with study."*

"The early graves of *thirty* young men, once under the patronage of the American Education Soc. who fell the victims of disease before their preparatory studies were completed, and the failure of nearly as many more to enter the ministry in consequence of a loss of health, afford melancholy proof that something should be done to render studious habits less injurious, particularly to young men who have been previously devoted to active pursuits. No method promises so effectually to guard against this evil, as a course of systematic and vigorous bodily exercise. Experiment has proved that young men may devote from *two to four* hours of each day to labor, either agricultural or mechanical, without retarding, in the least, their progress in study, and with the prospect of maintaining vigorous health, as well as of earning something to defray the necessary expenses of an education.

"The Directors know not how to express their sense of the importance of a more serious and general attention to this subject. Of the sacred fund, entrusted to their care, probably five thousand dollars have been appropriated to young men whose prospects of usefulness have been cut off by disease or death. The calamity is greater, because the destroyer often, perhaps usually, selects youths of the strongest minds, and of the highest acquisitions. There are few young men, of fairer promise, than some of the former beneficiaries of this Society, upon whom the grave has closed forever. A larger number still will follow their example, and thousands of dollars will be spent without effect, in future years, unless more effectual measures are taken to unite systematic exercise with study. The Directors would not undertake to decide what those measures should be, in every case. But they cannot doubt that if a farm, or work shop, or both, were appended to every academy, college, and seminary in the land, and placed under such regulations as to secure the regular and cheerful attention of indigent young men, who have been accustomed in early life to labor, the sacrifice of health and life, which is now the cause of so much lamentation, would, in a great measure, cease.

*"Amount of earnings reported by young men in connexion with the Society the last year."*

"The Directors take great pleasure in stating, that the efforts of the young men connected with the Society to assist themselves have been highly successful. The whole sum reported, as the fruit of their earnings the past year, is EIGHT THOUSAND SEVEN HUNDRED AND TWENTY-EIGHT DOLLARS. Of this amount, \$1963 were earned by members of theological seminaries; \$5476 by members of colleges; and \$1288 by members of academies. Of the two last sums, \$4955 were obtained by teaching school; and \$1809 by various kinds of labor.

"The practice of teaching school is doubtless attended with many advantages besides those of a pecuniary kind; but yet, when carried to the extent it now is, by young men in some parts of the country, it may be reasonably doubted whether the interruption which it occasions, in a regular course of study, and the consequent effect which it has in preventing a thorough education, do not more than overbalance the advantages gained. It would be far preferable, in the judgement of the Board, to stop a year at a time, in some part of the course, and devote the whole to the business of teaching, than to leave, as many now do, in the midst of their college studies, for a few weeks or months, and then return to their respective classes with the design of keeping up, to the end of the course, with others who have been subjected to no such intermissions. The evils arising from this source are often deplored by instructors, as well as others; and it may be necessary to adopt measures to lessen or prevent the injurious effects complained of. Whenever a substitute for keeping school shall be provided, by means of which young men may aid themselves, in a pecuniary point of view, as effectually as they now do by keeping school, the temptation will cease to be of dangerous tendency, and no more time will be consumed in this employment, than will be desirable for its own sake. But whether such a substitute shall be found or not, it cannot admit of doubt, that the true policy for this Society to pursue is, that which gives full effect to the motives to personal effort. A dollar earned is worth twice the amount given for the purpose of teaching a young man how to do good to his fellow men. It is the only effectual way of showing him how great are those resources which God has given him in himself. In this view the value of the earnings reported by the beneficiaries of this Society, the past year, is inestimable."

As an illustration of what is said in the preceding extracts, and as evidence of the great utility of systematic exercise for stu-

dents, we present the following testimonials from different individuals, who have been connected with the mechanical association, in the Andover Theological Seminary, during the past few months. The length of time which is employed, each day, in labor, is one hour and a half. For a more particular statement of this plan, we refer our readers to Vol. I. of the Register, pp. 17 and 123. Several instances, as decided, as the following, of the great benefit which has been derived from this system of exercise, might be obtained, if necessary.

The undersigned, members of the Mechanical Association connected with Andover Theological Seminary, cheerfully communicate the results of our experience in relation to our mechanical exercise. Sensible of the preeminent importance of a vigorous and healthful body to intense and protracted mental action; convinced of the great loss of mind and usefulness, which literary men suffer from their habits of corporeal inactivity; and alarmed by the numerous instances of mortality among candidates for the ministry; we commenced the experiment of uniting *mechanical* labor with intellectual pursuits. Our experiment, after a trial of more than six months, and, in a less extended form, of more than a year, has convinced us that such a union is not only feasible, but highly salutary. Unlike *gymnastic*, and other *sportive* exercises, we have found our *mechanical* exercise subject to no irregularities in consequence of the weather, or diminution of interest. By its requiring vigorous exertion of the whole corporeal system, it removes that languor and sluggishness of body, which are the sure precursors of hypochondriacal affections and mental stupor. It has taken the place of those anti-dyspeptic medicines to which many of us have heretofore been compelled to resort; and, for the former *artificial* and *constrained* action of our animal powers, it has substituted their *natural* and *spontaneous* action. Although we can form no estimate of the degree of disease which our exercise has prevented; yet we can safely state that, since we commenced it, the frequency of occasional indisposition, and the consequent necessity of application for medical aid, have been sensibly diminished; and that the general state of health and feeling, throughout the Association, has been much improved.

We are not disposed to enlarge on the mental relaxation which our plan of exercise affords, or on the mechanical skill which we have acquired; but, in view of its influence in augmenting the energy and strength, both of body and mind, we cannot but hold it in high estimation, and recom-



mend it most confidently to all sedentary men.

In behalf of the Association,

HENRY LITTLE,  
OSGOOD HERRICK, } *Prudential Com.*  
JOHN J. OWEN,

*Theol. Sem. Andover, July 7, 1829.*

I hereby certify, that in the month of August last, after more than a year's decline of health, I was reduced to a state of great pectoral weakness and general debility, which were attended with slight hemorrhage, and which totally disqualified me for study; that in the early part of November following, I joined the Mechanical Association of this Seminary; and that now my natural strength and vigor of body are restored; all unusual symptoms of disease are removed; and I have become habituated to a regular system of physical exercise, which, with the ordinary smiles of Providence, ensures permanent health. Among other instruments of my restoration to my present state, I ascribe *very much* to the varied exercise of the chest, and the whole corporeal system, at the mechanical bench.

EDWARDS A. PARK.

For more than two years previous to entering this Seminary, my health was such that I could not study more than one hour a day. The thought of prosecuting my studies seemed chimerical. But learning that several individuals had experienced much benefit from their mechanical exercise, I was induced to make the experiment; and I rejoice that my hope of restoration brightens daily. I can already endure three or four times as much study as when I entered the Seminary; and the principal cause of this improvement in health I fully believe has been my *regular* exercise in the shop.

JOHN MORRILL.

For more than four years previous to my entering this Seminary, my health was very feeble; and during my first term here, it declined so rapidly, that it was feared, a consumption would speedily terminate my days. On my return the second term, the Work Shop went into operation, and I concluded to substitute mechanical exercise, for medicine, which had become almost as necessary as my food. Now my health is much restored, and for more than two years, I have seldom had an occasion to open my box of drugs. A. H. REED.

## MISCELLANY.

### NEAR VIEWS OF ETERNITY.

Eternity is another thing than we ordinarily take it to be in a healthful state. O, how vast and boundless! O, how fixed and unalterable! O, of what infinite importance is it, that we be prepared for *eternity*! I have been just a dying, now for more

than a week; and all around me have thought me so. I have had clear views of *Eternity*; have seen the blessedness of the godly, in some measure; and have longed to share their happy state, as well as been comfortably satisfied that through grace, I shall do so: but O, what anguish is raised in my mind for those who are Christless, for those who are mistaken, and who bring their false hopes with them to the grave! the sight was so dreadful, that I could by no means bear it; my thoughts could by no means bear it, and I said under a more affecting sense than ever before, "Who can dwell with everlasting burnings!" O: methought, could I now see my friends, that I might warn them to see to it, that they lay their foundation for *Eternity* sure.

BRAINERD.

I have lived to see that this world is full of perturbations; and I have long been preparing to leave it, and gathering comfort for the awful hour of making up my account with God, which I now apprehend to be near. And though I have, by his grace, loved him, in my youth, and feared him, in my age, and labored to have a conscience void of offence towards him, and towards all men; yet, if thou, Lord, shouldst be extreme to mark what I have done amiss, how shall I abide it? Where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits, who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then choose thy own time; I submit to it. Let not mine, O Lord, but thy will be done!

RICHARD HOOKER.

I have now done with mortal things, and all to come is vast eternity! Eternity! How transporting is the sound: As long as God exists, my being and happiness are, I doubt not, secure. I expect eternal life, not as a reward of merit, but as a pure act of bounty. Detesting myself in every view I can take, I fly to the righteousness and atonement of my great Redeemer, for pardon and salvation; this is my only consolation and hope. ELIZABETH ROWE.

The business of a christian is to bear the will of God as well as to do it. If I were in health I ought to be doing it, and now it is my duty to bear it. The best thing in obedience, is a regard to the will of God; and the way to that is to have our inclinations and aversions as much mortified as we can.

DR. WATTS.

I shall now die. But O, what unspeakable glories do I see! What joys beyond thought or expression, am I sensible of! I am assured of God's mercy to me, through Jesus Christ. O! how I long to die and be with my Saviour. LORD ROCHESTER.

### WORTH OF THE SOUL.

*I have nothing to spare*, is the plea of sordid reluctance. But a far different sentiment will be formed amidst the scenes of the last day. Men now persuade themselves that they have nothing to spare till they can support a certain style of luxury, and have provided for the establishment of children. But in the awful hour when you, and I, and all the pagan nations, shall be called from our graves to stand before the bar of Christ, what comparison will these objects bear to the salvation of a single soul? Eternal mercy! let not the blood of heathen millions, in that hour be found in our skirts!

—Standing, as I now do, in sight of a dissolving universe, beholding the dead arise, the world in flames, the heavens fleeing away, all nations convulsed with terror, or rapt in the vision of the lamb,—I pronounce the conversion of a single pagan of more value than all the wealth that ever Omnipotence produced. On such an awful subject it becomes me to speak with caution; but I solemnly aver, that were there but one heathen in the world, and he in the

remotest corner of Asia, if no greater duty confined us at home, it would be worth the pains for all the people in America to embark together to carry the gospel to him. Place your soul in his soul's stead. Or rather consent for a moment to change condition with the savages on our borders. Were *you* posting on to the judgement of the great day, in the darkness and pollution of pagan idolatry, and were *they* living in wealth in this very district of the church, how hard would it seem for your neighbors to neglect your misery! When you should open your eyes in the eternal world and discover the ruin in which they had suffered you to remain, how would you reproach them that they did not even sell their possessions, if no other means were sufficient, to send the gospel to you. My flesh trembles at the prospect! — But they *shall* not reproach us. It shall be known in heaven that we could pity our brethren. We will send them all the relief in our power, and will enjoy the luxury of reflecting what happiness we may entail on generations yet unborn, if we can only effect the conversion of a single tribe. *Griffin's Ser.*

### STATISTICS OF BENEVOLENT SOCIETIES, ETC.

In this number of the Register, we lay before our readers what information we have been able to gather and arrange, in regard to the benevolent operations of the age. The difficulties with which we have been called to meet have been many and various. In some cases, the proper documents were inaccessible; and in others, the official Reports were very incomplete. Of course, we cannot challenge entire accuracy in our statements. An ample exhibition of facts, collected from a field of such vast extent, must be the result of time and experience and labor.

#### *Foreign Missions.*

Among the various departments of Benevolent exertion, the subject of Foreign Missions, unquestionably holds the first place. Through the channel which they have opened the largest streams of Christian Benevolence have ever flowed.

#### *North American Indians.*

Soon after the settlement of New England, the famous John Eliot commenced his labors among the Indians. He translated the whole Bible into the Indian language, and at Natick, near Boston, gathered a church of converted Indians. The family of the Mayhews was eminent for missionary zeal. By the labors of the Rev. Thomas Mayhew, 282 Indians were induced to renounce their false gods. His grand-

son, John Mayhew, succeeded him, and labored for about 16 years. His son, Experience Mayhew, labored among the Indians, for about sixty years. Many pleasing instances of conversion are recorded by him, in a little book, which he published entitled "Indian Converts," 30 of whom were ministers of the Gospel. In the town of Sandwich, in the Plymouth colony, there was an Indian church of 27 members. In this colony, at one time, there was reckoned 1,439 praying Indians. In 1734, Mr. John Sargeant commenced his missionary labors among the Stockbridge Indians, in the western part of Massachusetts. During his service of 15 years, he baptized 182 Indians. After the revolutionary war, most of the tribe removed to the country of the Oneidas, in New York. In 1800, the congregation amounted to 400 persons, under the care of Mr. John Sargeant, a son of the former missionary.

In 1742, David Brainerd commenced his labors at a place near Albany. He also labored at the Forks of the Delaware in New Jersey, but principally among the Indians at Crossweeksung in the same state. Here his preaching was in demonstration of the spirit and with power. In one year 77 persons were baptized by him.

The result of all these missions seems to have been that several thousands of Indians were hopefully converted to God.



*Danish Missions in India and Greenland.*

In 1705, two individuals from the University of Halle, one of whom was the famous Ziegenbalg, proceeded on a mission to Tranquebar, in the East Indies, under the patronage of Frederick IV. of Denmark. In 42 years the number of those baptized, including children, amounted to 8056. In 1750, Schwartz, the modern Paul, joined the mission. He calculated that, during the 48 years of his labors, two thousand souls were savingly converted to Christ. From these missions great and glorious results followed. Dr. Carey of Serampore, computes the whole number of converts, since the establishments of the Missions at 40,000.

In 1721, Rev. Hans Egede, from Norway established a Mission in Greenland. In 1750, his son Paul published a Greenland Dictionary, and in 1760, a Greenland translation of the New Testament. In 1786, there were 10 Lutheran missionaries in the country, and 20 catechists and schoolmasters. Since then the number has decreased.

*Missions of the United Brethren.*

The Moravians are the descendants of the ancient Bohemians. In 1722, in consequence of persecution, most of them removed from Moravia to Upper Lusatia, in Germany. Here they were received by Count Zinzendorf, a German nobleman, who afterwards, became a convert to their faith.

He began to direct their attention to the miserable state of the heathen. In 1733, Christian David, Christian and Matthew Stach undertook a mission to Greenland. After a few years of almost incredible hardship, and without any success in their labors, they changed their theme in addressing the natives, and began to preach Christ and him crucified. The Greenlanders were subdued to the obedience of the faith. The United Brethren soon after commenced missions in the West Indies, in Canada, in South America, in South Africa, &c. of which a more particular account will be given hereafter.

*Roman Catholic Missions.*

Early in the last century the Society at Rome, "De propaganda Fide," entered upon the work of Missions with great zeal. Strenuous and persevering efforts were made in Japan, in China, in India, in South America, &c., but in consequence of the corrupted Christianity, which was preached, and of the temporizing, worldly policy pursued by the missionaries, immense evil was done to the cause of missions. The minds of whole nations of heathens were permanently alienated from Christianity.

*Missionary Spirit in Great Britain.*

In 1647 the Society for propagating the Gospel was formed. The labors of its missionaries have been principally confined to North America. In 1698 the Christian Knowledge Society was formed in England. Its income has been frequently \$150,000 per annum. It has employed missionaries in various parts of the world. In 1701, the Society in Scotland, for "Promoting Christian Knowledge" was formed. The income has sometimes been \$28,000 per annum.

About forty years since, the attention of the Christian world began to be effectually aroused to the duty of sending the word of life through the world. A secret, *divine* influence began to operate on the hearts of a few Christians in England. About the year 1785, Dr. Coke, a Wesleyan Methodist, had his attention directed to this subject, and by his exertions, the Wesleyan Meth. Miss. Society was soon formed, and missions commenced among the negroes of the West Indies. In 1784, a Baptist Association, which met at Nottingham, in England, began to observe the first Monday of every month, as a season of special prayer, for the extension of Christ's kingdom. Mr. Samuel Pearce, and Mr. William Carey entered warmly into the subject. In 1792, Mr. Carey preached a sermon, the principal divisions of which were, EXPECT GREAT THINGS; ATTEMPT GREAT THINGS. The Baptist Missionary Society was formed in 1792, and a mission commenced in India, by Messrs. Thomas and Carey.

In 1796, the London Missionary Society was formed, consisting of Churchmen and Dissenters. A mission was immediately commenced in the South Sea Islands. The Church Missionary Society was instituted, in 1800, by members of the established church, and a mission commenced in Western Africa. The Glasgow and Edinburgh Missionary Societies had already been formed.

*Missionary Spirit in the United States.*

Horne's Letters on Missions did much to excite a missionary spirit in this country, but the labors of Mills, and one or two associates did more. In 1810, the General Association of Massachusetts, at their meeting in Bradford, instituted a Board of Commissioners, to devise and prosecute measures for the spread of the Gospel in heathen lands. Since that time Societies have been formed by the Baptists; the Methodists; the Episcopalians, &c.

## VIEW OF MISSIONS.

In the following tables, we have compiled the most interesting facts, which were within our reach. Our authorities are the last Reports of the respective Societies in this country, several late numbers of the London Missionary Register, &c.

## AFRICA AND THE AFRICAN ISLANDS.

## WEST AFRICA.

District.	No of stations.	Time of com.	Society.	Euro. miss.	Assistants.	Com.	Schools.	Schol.
Sierra Leone	16	1804	Church Miss. Soc.	7	30	800	32	3000
Gambia	1	1821	Wesleyan Miss. Soc.	2		30		
Freetown	1		Do.	2		146	2	86
Monrovia	1	1821	Am. Baptists.	2		100	1	36
Liberia		1823	German Miss. Soc.	7				
Gold Coast		1823	Do.	4				

## SOUTH AFRICA.

Name of Society.	Com.	Stations.	Europ. Miss.	Scholars.	Comm.
United Brethren	1736	5	19		
London Miss. Soc.	1802	12	17	1100	
Wesleyan Miss. Soc.			13	404	
Glasgow Miss. Soc.	1819	2	3		

## AFRICAN ISLANDS.—MAURITIUS AND MADAGASCAR.

Christian Knowledge Soc.	1823	1	1	170
London Miss. Society	1814	2	5	1956

## General Estimate.

Number of Missionary Societies, which have sent Missionaries to Africa,	7
Number of Ordained Missionaries, about	80
Assistants, including wives of Missionaries, native Teachers, &c. about	120
Members of Christian Churches, from	2,000 to 3,000
Scholars, of various descriptions, at least	10,000

## INLAND SEAS.

## RED—MEDITERRANEAN—BLACK—CASPIAN—PERSIAN GULF.

Society.	Com.	Miss.	Stations.
American Board	1820	4	All at Malta.
Church Miss. Soc.	1815	9	Malta, Smyrna, Syra, Cairo, Alexandria.
Jews' Society	1821	4	Syria, Greece, &c.
London Miss. Soc.	1811	2	Malta, Corfu.
Wesleyan Soc.	1823	4	Malta, Alexandria, Zante.
Scottish Miss. Soc.		2	Karass and Astrachan.
German Miss. Soc.	1822	18	Ger. Col. in Crimea, Georgia, Armenia.
Am. Epis. Miss. Soc.	1823	1	Greece.

At Malta, the American Board, the Church Missionary, and the London Missionary Societies, have established presses. Of the press belonging to the American Board at Malta, the following particulars are given, including the number of copies, printed, remaining in the Depository, and issued, from August 1822, to November 1827.

COPIES.				PAGES.		
	Printed.	M. Depos.	Issued.	Printed.	M. Depos.	Issued.
Greek	71,050	13,120	57,930	3,732,000	1,151,440	2,580,640
Italian	55,500	23,439	32,061	1,706,000	855,888	850,112
Gr. Turk	1,500	500	1,000	36,000	12,000	24,000
Total	128,050	37,059	90,991	5,474,000	2,019,328	3,454,752

There were issued from the press of the Church Missionary Society, in 1825-6-7, 3,000,000 pages of different religious tracts and books. The press of the London Society has printed a modern Greek Lexicon in two volumes; a modern Greek Testament: an Albanian Testament, &c. In addition to the Missionary Societies enumerated, the



Bible, Tract, several Education, Philanthropic Societies, as well as benevolent individuals, are engaged in establishing schools, in translating and circulating bibles, tracts, manuals of elementary instruction, &c. with great earnestness. To this quarter of the world all civilized nations are looking with intense interest. The day of glorious change, the day of redemption is drawing nigh.

### SIBERIA.

Lond. Miss. Soc., 3 Missionaries at Selengisk. This Mission is near the centre of the Asiatic continent, among the Mongolians, the descendants of the tribes once ruled by the mighty Ghengis Khan. A translation of the scriptures is nearly completed into Mongolian.

### CHINA.

Lond. Miss. Soc., 1807. 1 Missionary, 2 native assistants. Dr. Morrison has published the whole Bible in Chinese.

### INDIA, INCLUDING CEYLON.

Society.	Miss. com.	Ordain. Miss.	Stations.
Gosp. Prop. and Chr. Know. Soc.	1727		4
Serampore Missions	1799	10	10
English Bap. Society	1801	15	9
London Miss. Society	1805	33	20
Wesleyan Society		23	12
American Board	1813	9	6
Am. Bap. Board	1814	3	3
Church Miss. Soc.	1815	29	25
Scottish Miss. Soc.	1823	5	2
	Total	127	91

It is impossible to ascertain the number of communicants, or scholars, in the schools. Most of the reports are very incomplete. Gratifying exceptions are those of the American Board, and the Wesleyan Missionary Society. At the Methodist stations there are 635 communicants. At the stations of the Am. Board in Ceylon and Bombay there are 100 communicants, and 6387 scholars, of whom 1349 are girls. The Mission Seminary at Batticotta contains 67 students, arranged into 5 classes.

At all the Mission stations, in India, there are not far from 130 ordained Missionaries; probably 200 European assistants; a large number of native assistants; and more than 100,000 scholars.

### ISLANDS IN THE INDIAN AND PACIFIC OCEANS.

#### *London Missionary Society.*

At Batavia, Amboyna, Friendly Islands, Harvey Islands, Society, Georgian, Rai-vaivai, Paumotu, Marquesas, and Sandwich—24 stations; 17 missionaries; 42 native assistants.

#### *Wesleyan Missionary Society.*

11 missionaries; 162 members; 298 scholars, at their stations in New South Wales, in Van Dieman's Land, in Tongataboo, and in New Zealand.

#### *Baptist Missionary Society.*

2 stations; 2 missionaries at Java and Sumatra.

#### *Church Missionary Society.*

In New South Wales; in New Zealand; 4 stations; 7 missionaries; 7 catechists.

#### *American Board.*

*Sandwich Islands.* On the islands Hawaii, Oahu, Maui, and Tauai; 6 stations; 10 missionaries; 86 native members of the church; 26,000 scholars. An edition of the gospels is now in the press. The number of persons who sometimes assemble to hear the missionaries preach, is no less than 5,000.

Total, in the islands in these seas, 40 stations; 47 ordained missionaries.

## SOUTH AMERICA.

Very little is done in the way of missionary effort, in South America at the present time, with the exception of the missions in Guiana. Rev. Messrs. Torrey and Parvin are laboring in Buenos Ayres, and an agent of the Bible Society in distributing bibles and tracts.

## WEST INDIA ISLANDS AND GUIANA.

Society.	Stations.	Miss.	Comm.	Scholars.
United Breth.	23	46		
Wesleyan	19 islands	53	29,998	7,439
London Miss.	2	2	200	1,000
Gos. Prop. Soc.	"	"	"	381
Eng. Ladies' Soc.	"	"	"	300
Slave Conver. Soc.	"	"	"	12,376
Church Miss.	4 islands	"	"	3,252
Scottish Miss.	3	3	"	"
Baptist Miss. Soc.	"	"	"	"
Bap. Gen. Miss.	3	3	96	

## NORTH AMERICAN INDIANS.

*American Board.*

Tribe.	Com.	No. of stations.	Miss.	Comm.	Scholars.
Cherokees	1817	8	4	159	174
Chickasaws	1821	4	3	63	94
Choctaws	1818	8	3	4	170
Cherokees Ark.	1820	2	2	11	90
Osages	1820	4	4		161
Indians in Ohio					22
Mackinaw	1823	1	1	10	157
New Stockbridge	1828	1	1		
Indians in N. Y.		3	1	86	125
Total		31	19	333	993

*Baptist Board.*

Creeks, Cherokees, Putawotamies, Ottawas, 5 stations; 3 missionaries. In Scott county, Ky. is an academy containing 101 students, Choctaws, Creeks, &c.

*Methodist Missions.*

Among 8 tribes; 14 stations; 18 missionaries; 1,600 members; 350 scholars.

*Cumberland Presbyterians.*

Chickasaws, 1 station; 1 missionary; 25 scholars.

*United Brethren.*

Labrador, Upper Canada, Cherokees, 6 stations, 19 miss., 287 comm., 323 scholars.

Total in N. America 57 stations, 60 miss., 2220 comm., 1792 scholars.

## GENERAL SUMMARY.

An approximation to the truth, more or less near, is all which can be expected in this summary.

Number of missionary stations through the world	340
Number of ordained missionaries	500
Native assistants, chiefly school teachers, between 16 and 1700	
Learners in mission schools, at least	200,000
Members of mission churches	26,000
Number of mission colleges	4
Seminaries for educating native teachers, &c.	20
Missionary printing establishments	32



## AMERICAN BOARD OF MISSIONS.

We subjoin a few additional particulars in regard to the history and home department of the Board, taken chiefly from the *Missionary Herald*.

This Board was incorporated in 1812. It now consists of 68 elected members, residing in different parts of the Union. There are 446 honorary members, constituted by the payment of 50 dollars if clergymen, and 100 dollars if laymen.

*Receipts.*

The following table will give a view of the receipts of the Board, since its establishment :

To Sept.	1811	1,399 53
	1811-12	13,953 40
	1812-13	11,436 18
	1813-14	12,467 56
	1814-15	11,392 57
	1815-16	11,942 58
	1816-17	30,030 70
	1817-18	35,427 72
	1818-19	37,550 63
	1819-20	40,534 51
	1820-21	47,946 95
	1821-22	61,237 87
	1822-23	55,808 94
	1823-24	54,157 05
	1824-25	55,716 18
	1825-26	61,616 25
	1826-27	88,341 89
	1827-28	102,009 64
		<hr/>
		\$732,970 15

*Associations and Auxiliaries.*

The following is a tabular view of the Associations and Auxiliaries in the different States :

	Associations.		Total of	
	Gent.	La.	Asso.	Aux.
Maine	41	44	85	4
New Hampshire	74	73	147	7
Vermont	80	76	156	8
Massachusetts	202	194	396	15
Rhode Island		1	1	
Connecticut	151	152	303	15
New York	80	26	106	5
New Jersey	31	17	48	4
Pennsylvania	68	18	86	5
Maryland	3		3	
District of Columbia	5		5	1
Virginia	10	4	14	1
Ohio	81	32	113	3
North Carolina		1	1	
South Carolina	3	2	5	1
Georgia	1	1	2	
	<hr/>	<hr/>	<hr/>	<hr/>
	830	641	1471	69

## HOME MISSIONS.

We regret that we are not able to furnish any account of the *Home Missionary Society* of England, which has been in vigorous operation for several years. This deficiency we shall hope to supply in our August number for 1830.

*United States.*

Several local societies, of an efficient character, have for some time existed in the United States. One of the earliest and most useful of these is the

*Connecticut Missionary Society.*

In 1774, the General Association of Connecticut resolved that an attempt should be made to send missionaries to the settlements forming in the western and northern wilderness. In 1780, two missionaries were sent from the county of Hartford, to labor in Vermont. In 1798, the General Association again took up the subject of missions, and presented a petition to the General Assembly, that contributions might be made for this object. The petition was granted, and the first contribution amounted to \$1,269. The General Association formed themselves into the *Missionary Society of Connecticut* in 1798. In 1800 a missionary was sent to the Western Reserve,

which at that time contained but 1400 inhabitants. It now contains 8 counties, and more than 100,000 inhabitants. The following table contains the result of the Society's labors.

Period since its establishment, in 1798, 31 years.

Number of missionaries employed, 144.

Bibles, Tracts, Pamphlets, Sermons, &c. circulated, 63,316.

Bible Societies formed by the missionaries, 6.

Amount of labor performed, 14,000 weeks.

Whole receipts of the Society, since its formation, \$160,657 30.

*Maine Missionary Society.*

It is about 22 years since this society was formed. It has been greatly instrumental in building up the waste places of Maine. It employs from 40 to 50 missionaries.

*Massachusetts Missionary Society.*

It is 30 years since this society was formed. In 1827 it was connected with the Massachusetts Domestic Missionary Society. It employs from 60 to 70 laborers, principally in the destitute portions of Maine and Massachusetts.

*Board of Missions of the General Assembly.*

In 1789, the General Assembly of the Presbyterian Church was organized. From that period till 1802, the Assembly managed their missionary concerns by a committee annually appointed. In 1802, a standing committee of missions was appointed. This committee continued to conduct the missionary operations of the Assembly till 1818, when the Board of Missions was constituted. The principal efforts of the standing committee, and the Board of Missions, have been directed to supply the destitute places in our own country. The following statement will give a general view of what has been accomplished:

Number of missionary appointments	924
Miss. who fulfilled their appointments	769
The time spent by them in service (yrs)	167
Number of miles' travel	241,314
Number of sermons preached	24,733
Number of baptisms	2,394
Money collected by them	\$10,978 98
Money paid to them by the Board	77,941 75

During the last year 101 missionaries were employed in 21 states and territories, and 1 in South America.

*United Domestic Missionary Society.*

This society was formed in 1822. In 1826 it was merged in the American Home Missionary Society. During the last year of its existence it supplied 148 churches and congregations with the labors of 127 missionaries. Its sphere of operations was principally confined to New York.

*American Home Missionary Society.*

In regard to this society, we are happy to make use of some extracts from a communication obligingly furnished us by the Secretary of the Society.

*"A sketch of the origin and present state of the American Home Missionary Society.*

"The formation of the American Home Missionary Society may well be regarded as commencing a new era in the history of domestic missions in the United States. We would not speak lightly of the missionary efforts of former years. Something was done in the days of our fathers to supply the destitute of this great country with the ordinances of a preached gospel. The character of our population, from the beginning, was migratory. Planted upon the border of a newly discovered continent, a large proportion of which remained yet to be possessed, but few of the sons of the pilgrims allowed themselves to live and die upon the spot that gave them birth. The undiscovered extent, and inviting resources of the country that lay before them, inspired each generation with new degrees of enterprise to go in and possess it; and thus field was added to field, and state to

state, until, in a little while, we became a great nation, blessed with a government independent and free, offering an asylum for the oppressed of other countries, and affording still greater facilities and encouragements for the dispersion of our own population. The result has been, what none were bold enough to predict, that, in a little more than two hundred years, we have a population of twelve millions scattered, with more or less denseness, over a territory of perhaps 1,500,000 square miles.

"In the progress of this rapid enlargement, it was early perceived that the power of Christianity was losing its proportion to the numbers and extent of the population. The majority of those who left the home of their fathers to plant themselves in a larger place in the wilderness, soon forgot the interests of their souls and the souls of their children, in the ardor of worldly enterprise and the deceitfulness of increasing wealth, while the few who still "remembered Zion" sent back their cry to the churches from which they had gone out, for help to sustain the ordinances of the gospel in the frontier settlements. These appeals were not made altogether in vain. The early records of several of the oldest churches in New England contain interesting memorials of what they were accustomed to do for their brethren, whose residence in new settlements had deprived them of privileges which they once enjoyed. Such was the beginning of the work of domestic missions in this country. Individual churches, as they became interested in the moral condition of particular neighborhoods of the destitute, were accustomed to grant them aid in the support of the gospel. But as the new settlements were multiplied, and their wants became more generally known, it was apparent that these separate efforts of individual churches were inadequate to their demands. The increasing desolations of the frontiers of our country now became a subject of just alarm. Christians and Christian ministers conferred together on the obligations of the churches to let their light shine, and prayers were offered up to God for wisdom to direct. Infidelity was becoming the fashion of the day, and it was seen that more vigorous measures must be adopted to sustain and propagate the institutions of religion, or there was danger that this nation of freemen would soon become the bond-slaves of that spirit which ever reigns in the children of disobedience. The interest of the churches was awakened, and the importance of more united efforts was discussed. The result was, the successive formation of several domestic missionary societies, the most important of which were those of Massachusetts and Connecticut, and the Board of Missions of the General Assembly of the Presbyterian Church. These gave a



new degree of energy and extension to the missionary enterprise, and successive portions of the wilderness were made glad for them. Their example was afterwards followed by similar societies in several other States, among which the most distinguished for its enterprise and efficiency was, the United Domestic Missionary Society of the State of New York. Thus for the last thirty years, previous to the formation of the national society, the work of domestic missions was gradually advancing in interest and efficiency, numerous churches had been planted, and incalculable good had been effected, the memorial of which we doubt not is recorded in heaven. Long let it live in the gratitude of our country.

"But it was manifest to the most intelligent observers of the state of the churches, that some new impulse must be given to the cause, or the object for which our fathers labored and prayed must be lost. The enterprise of home missions had come, in the providence of God, to a crisis which devolved, with unutterable interest, upon the consciences of American Christians, the question, whether they would shrink back from the increasing obstacles to the supply of this whole country with the stated administration of the gospel, and yield to despair of accomplishing so great a work; or whether, by a concentrated and intense effort, under God, they would 'rise and build.' Individuals, in different parts of the country, were impressed almost simultaneously with the responsibility of this question. The subject of it was becoming a topic of interest in the conversations of Christian brethren; it was discussed in the executive committees of existing domestic missionary societies; and the writer of this article is assured that it was made a subject of special prayer by a little band of students, in one at least of our theological seminaries, who, having then pledged themselves to God and each other, have since devoted their lives to the service of this cause. A new and united effort was demanded, and the Head of the church was preparing the hearts of his people to put it

forth. The idea was at length conceived, of the formation of a NATIONAL SOCIETY FOR HOME MISSIONS! This thought having been some time entertained and discussed, suitable measures of concert having been adopted, and the members and conductors of existing domestic missionary societies having been extensively consulted, a convention for its accomplishment was held in the city of New York, on the 10th of May, 1826, composed of a large number of friends of missions, both clergymen and laymen, from thirteen of the United States and Territories, and from the Presbyterian, Congregational, Reformed Dutch and Associate Reformed Churches. This convention, having matured the form of a constitution for the proposed society, recommended that the United Domestic Missionary Society adopt the same, and become the AMERICAN HOME MISSIONARY SOCIETY. This recommendation of the Convention was laid before the society at its anniversary meeting, May 12, 1826, and was unanimously adopted. Thus originated an Institution which has commenced its operations with a vigor and a degree of visible success which none anticipated, but which all who love the cause of God our Saviour, and pray for the spiritual health and salvation of the spreading millions of this self-governed nation, must hail with gratitude.

"In the three years of its existence the Society has extended aid to between six and seven hundred different congregations and missionary districts, in twenty-two states and territories. The labors of its missionaries have, in many instances, been signally blessed, and though the number of hopeful conversions, under their ministry, cannot be accurately stated, it doubtless exceeds the number reported as added to the churches aided, and may be safely estimated at not less than *three thousand*.

"The following table exhibits the annual results of the operations of the society, in several particulars, from its formation to the date of its last report:

THE LAST YEAR COMPARED WITH THE TWO PRECEDING YEARS.

*The following table exhibits the annual results of the operations of this society, in several particulars, from its formation, May, 1826.*

	First year.	Second year.	Third year.	Incr. 3d yr.
Receipts	\$18,130 76	\$20,035 78	\$26,997 31	\$6,961 53
Expenditures	13,984 17	17,849 22	26,814 96	8,965 74
Number of Missionaries	169	201	304	103
Congregations & Miss. Districts	196	244	401	157
Sabbath Schools reported	Not rep.	206	289	83
Bible Classes reported	Not rep.	100	134	34
Years of labor performed	110	133	186	53
Additions to the churches reported	Not rep.	1000	1678	678
Auxiliary Soc. and Associations	Not rep.	189	241	52

"The number of missionaries now in the employment of the society exceeds that of any former period, while every month witnesses some new extension of its appropriations, and almost every mail brings intelligence of some new achievement in its 'twice blessed' work of philanthropy and faith. The number of the society's auxiliaries is also increasing. Thus it is gradually concentrating the Christian energies of all parts of the country to go in and possess the wide fields of promise presented in the west and south. And this it does, in

the most effectual way, by encouraging and strengthening each auxiliary society in the older states to repair its own wastes, and build up its own desolations. There is, in this respect, a wise forethought in its plan, by which it secures the integrity and increase of the churches at home, while it affords a medium through which the enlarging and concentrated streams of their beneficence may flow forth to bless the destitute; until all shall have opportunity to exercise that faith which cometh by the hearing of the word of God."

## DISTRIBUTION OF THE BIBLE.

### BRITISH AND FOREIGN BIBLE SOCIETY.

The primary occasion of those measures, out of which grew the institution of the British and Foreign Bible Society, was the scarcity of Welsh Bibles in the Principality, and the impracticability of obtaining adequate supplies from the only source existing at that period, whence copies of the authorized version were to be derived—the Society for Promoting Christian Knowledge. After repeated solicitation and great difficulty, this Society was at length induced to publish an edition of 10,000 Welsh Bibles and 2000 extra Testaments. This supply was altogether inadequate.—Urgent requests were again made to the same Society for another edition.—At length in the summer of 1802 all prospect of relief from this source being finally closed, it was determined to contract with a well qualified printer, for a competent impression, and to defray the expense by a private subscription. Matters had arrived at this point when an occurrence took place which laid the foundation of a permanent supply of the Holy Scriptures not only to the inhabitants of Wales, but to the whole human race. In 1802, the Rev. Thomas Charles, a minister of the established Church in Wales, visited London and by his earnest conversation on the subject with various persons, produced a general discussion, which led to still more important measures.—The Rev. Joseph Hughes, a Baptist minister, and at present a secretary of the Society, suggested whether it would not be desirable to take such steps as might be likely to stir up the public mind to a *general* dispersion of the Scriptures. Not long after, Mr. Hughes was desired to prepare an address to be submitted to the consideration of the public.—This measure was carried into effect and very happy results followed.—On Wednesday the 7th of March 1804 a meeting was convened by previous notice at the London Tavern—the celebrated Granville Sharp presided. Addresses were made by Robert Cowie Esq., William Alers Esq., Samuel Mills Esq., Rev. Messrs.

Hughes and Steinkopff and the Rev. John Owen. This was the dawn of a new day in Christendom when the word of God began to grow mightily and prevail.—The Rev. Joseph Hughes, the Rev. Josiah Pratt and the Rev. Mr. Steinkopff were appointed Secretaries. Mr. Pratt did not accept. The Rev. John Owen was appointed in his place.

On the 2d of May a general meeting of the friends of the Institution was held, at which Granville Sharp Esq. presided. Soon after the Right Hon. Lord Teignmouth, was appointed President of the Society.—By the agency of Mr. Owen the subject was presented to Bishop Porteus; and through his influence the grand object of the projectors, was accomplished—its decided connexion with the established Church.—Such was the origin of this noble Institution,—now the blessing of the world. The difficulties, with which it was called to meet, in the first years of its history were numerous and appalling. But through the merciful Providence of God it has advanced firmly and rapidly to its present state of distinguished usefulness and prosperity.

We now proceed to give some tabular views of this and kindred Societies through the world. Nearly all the Societies on the Continent, are in a greater or less extent connected with the British and Foreign Bible Society. The operations of the Russian Bible Society were suspended by an edict of the Emperor, in 1826, but the Bibles then on hand, were permitted to be distributed. Individuals, in a private capacity, have done much to distribute the Bible. Leander Van Ess has circulated 600,000.

### BIBLE SOCIETIES

Connected with the British and Foreign Bible Society.

*In Gr. Britain.*—Auxiliaries 252; Branches 372; Associations 1479; Total 2103.

*In the Colonies, &c.*—Auxiliaries 34; Branches 35; Associations 18; Total 87.

*Hibernian Bible Society.*—Auxiliaries 70; Branches 267; Associations 254; Total 591.



*Continent of Europe.*

Country.	No. Soc.	Aux.	Cop.Scrip.
Switzerland	10	1	277,632
Hungary	1		5,000
Germany	80	81	590,176
Prussia	1	45	358,045
Bavaria	1	40	9,247
Iceland	1		10,445
Finland	1	7	43,000
Russia*	1	289	861,105
Sweden	1	14	277,965
Norway	1		16,000
Denmark	2	130	155,000
Poland	1		
Netherlands	1	57	42,105
France	1	132	91,664
Ionian		3	6,642

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53 799 2,744,071
*Asia.*

Calcutta	1	4	79,400
Bombay			34,555
Madras	1	2	34,747
Colombo	1	3	12,100
	3	9	160,302

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Soc. & Aux. Cop. of Scrip.

Continent of Europe	852	2,744,071
Asia	9	160,802
Gr. Britain & Colonies	2,781	4,639,665
United States	600	805,631
Total	4,242	8,350,169

*Issues of Bibles and Testaments by the British and Foreign Bible Society.*

From	Bibles.	Test.	Total.
1805 to 1808	16,544	64,613	81,157
1808	35,910	41,362	77,272
1809	18,662	45,806	64,468
1810	33,609	69,009	102,618
1811	35,690	70,733	106,423
1812	114,319	154,261	268,580
1813	134,320	152,249	286,569
1814	126,156	123,776	249,932
1815	138,168	110,068	248,236
1816	92,239	100,782	193,021
1817	89,795	104,306	194,101
1818	123,247	136,784	260,031
1819	115,775	141,108	256,883
1820	104,828	142,129	246,957
1821	118,776	136,973	255,739
1822	123,127	136,723	259,850
1823	123,197	167,298	290,495
1824	116,539	164,116	280,655
1825	110,963	175,439	286,403
1826	127,142	166,864	294,006
1827	137,162	199,108	336,270

Iss. in G. Br.	2,036,158	2,603,507	4,639,665
Purchased and issued for Soc. in For. Parts.	212,024	818,834	1,030,858
Issued on account of Soc.	2,248,182	3,422,341	5,670,523

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\* Previous to its suspension in 1826.
*Table of Languages and Dialects.*

In which the distribution, printing, or translation of the Scriptures, in whole or in part has been promoted by the British and Foreign Bible Society, either directly or indirectly, viz.

Reprints	42
Retranslations	5
Languages and Dialects, in which the Scriptures have never been printed, before the institution of this Society	58
New transl's commenced or completed	38
Total	143

*Amount of Expenditure by the British and Foreign Bible Society.*

	£	s.	d.
During the First year	691	10	2
Second	1,637	17	5
Third	5,053	18	3
Fourth	12,206	10	3
Fifth	14,565	19	7
Sixth	18,543	17	1
Seventh	28,302	13	7
Eighth	32,419	19	7
Ninth	69,496	13	8
Tenth	84,652	1	5
Eleventh	81,021	12	5
Twelfth	103,680	18	8
Thirteenth	89,230	9	9
Fourteenth	71,099	1	7
Fifteenth	92,237	1	4
Sixteenth	123,547	12	3
Seventeenth	79,560	13	6
Eighteenth	90,445	6	4
Nineteenth	77,076	10	
Twentieth	89,493	17	8
Twenty-first	94,044	3	5
Twenty-second	96,014	13	7
Twenty-third	69,962	12	3
Twenty-fourth	86,242	9	8

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Total, from commenc. £1,511,227 14 3  
\$6,709,847 51
*AMERICAN BIBLE SOCIETY.*

The American Bible Society was formed in the city of New York in May 1816. For some time previously there had been various expressions of public opinion favorable to the establishment of such a Society. The silent but persevering labors of Samuel John Mills contributed not a little to this result. The New York Bible Society had just before recommended the measure, and their recommendation was warmly seconded by the venerable Boudinot, President of the New Jersey Bible Society. The British and Foreign Bible Society had also suggested the plan to the Philadelphia Bible Society. The national Institution was formed by Delegates from all parts of the United States. Though many apprehensions were entertained by the warmest friends of the measure, yet a noble spirit of Christian feeling and unanimity pervaded

the minds of all present. In its first year it received the signal favors of Providence. It acknowledged about ninety auxiliaries, half of which, had been previously formed. Within two years past, its resources have been greatly enlarged, and its usefulness has been proportionably increased. It celebrated its twelfth anniversary in May last under circumstances of great interest. About three years since the County of Monroe in New York resolved to supply all the destitute families, within the County, with a copy of the Scriptures. A similar resolution has since been applied to 6,172,239 inhabitants of the United States, and now to the whole 12,000,000.

and now that whole 125,000,000.

In the printing of the Scriptures, eight of Treadwell's patent presses, moved by steam, and twenty common presses are employed. Copies can now be furnished at the rate of 300,000 a year, and for several months past the work has been going on at this ratio.—The following resolution, after animated discussion, was unanimously passed, *That this Society, with a humble reliance on divine aid, will endeavor to supply all the destitute families of the United States, with the Holy Scriptures, that may be willing to purchase or receive them, within the space of two years, provided means be furnished by its auxiliaries and benevolent individuals in season to enable the Board of Managers to carry this resolution into effect.* For the purpose of accomplishing this noble object several important auxiliaries have resolved to double their subscriptions.

The following table will give the most important facts in regard to the growth of this Society.

Year ending	Amount of Funds.	Bib.& Test. issued.	No. of Aux.
May 1817	35,877 46	6,410	84
1818	36,564 30	17,594	73
1819	38,036 29	31,585	37
1820	27,985 95	41,513	13
1821	29,711 48	42,246	32
1822	36,363 82	53,470	62
1823	34,723 81	54,805	59
1824	39,477 25	60,439	47
1825	44,066 33	63,851	45
1826	51,935 34	67,134	54
1827	64,764 13	71,621	41
1828	75,879 93	134,607	44
1829	143,184 33	200,122	47
	<u>658,577 42</u>	<u>845,397</u>	<u>638</u>

*Auxiliaries in the different States.*

Maine	13	South Carolina	30
New Hampshire	*1	Georgia	34
Vermont	5	Ohio	51
Massachusetts	24	Kentucky	24
Rhode Island	5	Tennessee	10
Connecticut	25	Indiana	21
New York	108	Illinois	21
New Jersey	30	Missouri	16
Pennsylvania	†34	Alabama	7
Delaware	7	Mississippi	2
Maryland	23	Louisiana	1
Dist. of Columbia	25	Michigan	3
Virginia	45	East Florida	1
North Carolina	32		
			<hr/> 1598

## SUMMARY.

Whole no. Bible Soc. in the world	4,242
Copies of Bible, or parts of Bible	8,350,169
Number of Languages in which they have been printed	150

## SABBATH SCHOOLS.

*Origin.* The first Sabbath-Schools were formed by Robert Raikes, Esq. of the city of Gloucester, in England. The incident which led to their establishment is thus related by the founder. "One day, in the year 1782, I went into the suburbs of my native city, to hire a gardener. The man was from home, and while I waited his return, I was much disturbed by a group of noisy boys who infested the street. I asked the gardener's wife the cause of these children being so neglected and depraved. 'Oh sir,' said she, '*if you were here on a Sunday, you would pity them indeed: we cannot read our Bibles in peace for them.*' Can nothing, I asked, be done for these poor children? Is there any body near that

will take them to school on Sundays? I was informed that there was a person in the neighbourhood who would probably do it. I accordingly hired a woman to teach these poor children on Sundays, and thus commenced the *first Sunday-school*."

Four such schools were established by Mr. Raikes in the city of Gloucester, about the same time, to which he gave much of his personal attention on the Lord's Day. The institution rapidly spread through Great Britain and Ireland. And at the time of his death, in 1811, the founder of Sunday-schools had the satisfaction to know, that there were at least 300,000 children in Great Britain, receiving religious instruction on the Lord's Day.

\* 121 Associations connected.

† The Philadelphia Bible Society, with a number of auxiliaries is not connected with the American Bible Society. It has issued, since its formation 159,656 Bibles.

† Those added the last year not included.



TABLE I.—*Sabbath Schools in Great Britain and Ireland, containing the number of Schools, Teachers, and Scholars, as shown by returns May 1828.*

<i>Returns in 1828.</i>		<i>Schools.</i>	<i>Teachers.</i>	<i>Scholars.</i>
Four London Auxiliaries		438	5,900	64,061
Country Unions for England, Wales and Scotland		6,417	71,297	669,739
Total reported in Great Britain		6,855	77,197	733,800
The Sabbath School Society for Ireland		2,117	15,669	173,613
The Hibernian Soc. S. S.		271		14,869
Total amount of the above in Great Britain and Ireland		9,243	92,866	922,282
In 1827 the numbers were		8,793	83,226	912,250
Being an increase of		450	9,640	10,032

The sales from the Depository of the London Sabbath School Union, during the year ending May 1828, amounted to £4856. 7s. 3d. being an increase on the former year of £659. 5s. 3d.

TABLE II.—*Containing a summary of the articles issued.*

Spelling Books and Lessons	276,882
Books of Prayer	8,018
Hymn Books	86,704
Catechisms	174,663
School Requisites, Reward and other Books	295,648
Bibles and Testaments	1,260
<hr/>	
Making a total of	843,175
Issues last year	791,339
<hr/>	
Increase of	51,836

#### *Scholars becoming the most efficient teachers.*

In the report of the Newcastle Sunday School Union it is stated that, out of 2,342 teachers, 872 had been once scholars, and 1219 were members in Christian societies; in Wallsend school, out of 88 teachers, 64 were once scholars in the school, and 82 are in Christian Society. In the sabbath schools which have been established ten years, nearly one half of the teachers had formerly been scholars, and ever found the most efficient and diligent.

#### *Moral influence of Sunday Schools.*

Many, by means of Sunday schools, are raised to happiness and usefulness, who, otherwise, would have been left in the kennels of vice to prey upon society. Criminals come, mostly, from that class which grow up without the rudiments of education. At a late examination of an English jail, it was found that out of 113 prisoners, 23 only could read intelligibly. It was last year stated by an English gentleman, officially employed about criminals, that, out of 2000, he had found but *three that had attended Sabbath schools*; and, of these, *two had been expelled for bad conduct*, and the third had been turned back from a criminal

course apparently by the influence of early instruction. An Irish gentleman tells us, that of 150,000 children and 7,000 adults, admitted to the schools of the Hibernian Society, he has never heard of *one arraigned for a crime*. In Wales, where Sabbath schools have been attended by all ages, such had been the effect in one district, that the jailor had actually nothing to do, and, for want of prisoners, had gone upon his farm.

#### *Religious influence of Sabbath Schools.*

"A large part of the present congregations and churches in England, and of the devoted laborers in the various religious and philanthropic institutions, *are the fruits of Sabbath Schools*. It is stated, that *more than two thirds of the active officiating ministers of England under the age of forty, and nineteen twentieths of the missionaries who have gone from Great Britain to the heathen, became pious at Sabbath schools*. Henderson and Paterson, and Morrison *became pious at Sabbath schools*."

The number of Sabbath scholars on the continent of Europe, Asia, Africa, and the various islands, cannot at present be ascertained with much accuracy; but, judging from the best data we have, the number of pupils receiving religious instruction in various parts of the world, may be moderately estimated as follows:

	<i>Scholars.</i>
Continent of Europe not less than	4,500
Asia	15,000
Africa	3,600
New S. Wales, Van Dieman's Land and the Islands of the Pacific	28,000
Islands of Mauritius and Madagascar	2,100
Canada	1,200
Nova Scotia	3,678
Newfoundland	1,500
West Indies	8,000
Buenos Ayres	100
Total	67,678

These schools had their origin in the benevolent institutions of England and America, and are encouraged and sustained by

their fostering care. Not only have these institutions shed an unprecedented moral glory upon the inhabitants where they originated, but they have carried light into "the region and shadow of death," and illuminated thousands, who otherwise would have died in their ignorance, and sunk down to the "blackness of darkness forever."

#### *Sabbath Schools in the United States.*

The first Sabbath school in the United States was commenced in Philadelphia, by the "First Day or Sunday School Society," in 1791. Among the founders of this institution, we observe the names of Bishop White, Dr. Rush, Robert Ralston, Paul Beck, jr., William Rawle, Thomas B. Cope, Matthew Carey, and Thomas Armat. The objects of this society were, "the institution and support of First Day or Sunday Schools in the city of Philadelphia, and the Districts of Southwark and the Northern Liberties." It was composed of persons of different religious denominations, and derived its support from voluntary contributions. In the year 1803, two Sunday schools were formed in the city of New York, by the late Mrs. Isabella Graham. In 1806, the Rev. S. Wilmer commenced a Sabbath school at Kent, in the State of Maryland; and 1808, the same person began a school at Swedesborough, New Jersey. In 1809, a Sabbath school society was formed at Pittsburgh, Penn., by which a school was opened in September of that year, containing 240 scholars. In 1811 Sabbath schools were formed in the city of Philadelphia, by the Rev. Robert May, a missionary from London, which continued under his personal direction till the spring of 1812, when he embarked for England. In 1813, a Sabbath school was established by a gentleman in Albany. In 1814, two additional schools were opened in New York, by two benevolent ladies, and two in the districts of Philadelphia. In the same year a school was formed at Wilmington, in Delaware. In 1815, several schools were commenced in the Northern Liberties, which in a few months contained 500 scholars. From this time they became general in our land.

"The Philadelphia Sunday and Adult School Union" was formed in 1817. The following table exhibits the results of its efforts during the six years it was in operation:

TABLE III.

Years.	Schools.	Teachers.	Schol's.	Tot. Te. & Sc.
1818	43	556	5,970	6,526
1819	129	1,431	12,306	
1820	227	2,655	19,481	
1821	313	3,724	24,218	
1822	402	4,197	31,297	
1823	513	5,012	37,993	
1824	723	7,300	49,619	56,912

Increase in 6 years

50,393

In the month of May, 1824, at the anniversary meeting of the "Philadelphia Sunday and Adult School Union," by the recommendation of its board of managers, and in compliance with the wishes of a large number of the active friends of the cause in different States, was formed the "American Sunday School Union."

This Institution has carried on the work in which the former society was engaged, and, under the blessing of Almighty God, has extended the facilities of Sunday school instruction over a considerable portion of the United States. The advantages which the "Union" affords, are, the collection of important facts and information; union of counsel; uniformity of operation; combination of effort; saving of expense; and the increase of that charity which "never faileth," and which ere long, we hope, will "fill the earth." In the union of the friends of Sunday schools in a National Institution, there will be no sacrifice of principle, no compromise of duty, no interference with the internal management of smaller associations; *all discordant elements are banished; and union with Christ, and with one another, form the basis of the "American Sunday School Union."*

The following table exhibits the past operations of this society. When it was instituted, there were in connexion with the "Philadelphia Sunday and Adult School Union" 723 schools, 7,300 teachers, and 49,619 scholars; all of which were transferred to the "American Sunday School Union."

TABLE IV.

	Years.	Sch'ls.	Teach.	Scholars.	Tot. teach. & schol.
In May	1825	1,150	11,295	82,697	93,992
	1826	2,131	19,298	135,298	
	1827	2,600	24,307	174,191	
	1828	3,560	32,756	259,656	292,412

Increase in three years 198,420

If the increase of schools, not auxiliary to this society, has been in the same ratio during three years past, the total number of children receiving Sabbath school instruction, in the United States, may be estimated at 345,000, or about one seventh of that portion which is between the ages of 5 and 15 years. But to think of the other six-sevenths, or *more than two millions* of children in our country, "unblessed with Sabbath schools, and a great part growing up with little or no instruction, is enough to make the Christian weep, and the patriot tremble for the future prospects of his country."

This was the estimate *last year*. But it must be remembered that children increase faster than Sabbath Schools. Unless the efforts in behalf of this institution are doubled many times, the neglected children will soon outstrip all calculation. And then what will become of our republican institutions? What will become of the



church of God among us? What will become of the millions of souls growing up in the penumbra that divides the light of the church from the shadows of pagan darkness?

TABLE V.—Containing the number of schools, teachers, scholars, and volumes in libraries, connected with the "American Sunday School Union," from returns for the year ending May 26, 1829.

States.	Schools.	Teach.	Scholars.	Vols.
Maine	250	2,000	13,000	1,000
N.Hampshire	310	3,100	12,391	1,871
Vermont	284	1,793	11,638	3,400
Massachusetts	231	5,041	36,501	58,420
Rhode Island	29	446	3,723	5,000
Connecticut	152	3,190	16,922	5,114
	16	602	3,523	300
New York	2,512	18,662	114,401	75,833
New Jersey	298	2,806	20,752	11,459
Pennsylvania	620	5,283	44,192	14,669
Delaware	67	462	4,136	3,890
Maryland	157	1,695	14,371	6,200
Virginia	94	1,224	7,630	3,494
N. Carolina	52	503	2,938	2,238
S. Carolina	30	328	2,095	6,500
Georgia	90	697	4,433	2,937
Alabama	26	230	1,558	1,459
Mississippi	9	47	316	
Louisiana	6	36	570	
Tennessee	43	339	2,142	350
Kentucky	20	253	1,697	1,321
Ohio	276	2,313	16,910	14,547
Indiana	100	741	5,651	6,990
Ill. & Misso.	106	472	3,697	5,000
Arkansas	2	18	146	150
Michi. Ter.	1	23	160	390
Florida	2	11	111	
Dist. of Col.	28	348	3,729	1,855
Total	5,901	52,663	349,202	234,587
" for 1828	3,560	32,756	259,656	126,142

Inc. the year 2,341 19,907 89,546 108,445

The number of teachers mentioned in the returns as professors of religion, is 930; of scholars 1,169; reported as having professed religion, during the year ending May 1828, teachers, 1269; scholars, 909; which added to those before reported, makes 9758 teachers and scholars who have professed religion during their connexion with Sabbath schools. But we believe this is not one fourth of the teachers and pupils who, after their connexion with Sabbath schools, have been taught by the Holy Spirit, and publicly professed their faith in the Lord Jesus Christ. These are the fruits of Sunday schools, for which the Christian offers his grateful thanks; these are the trophies of that victory over the world, the flesh, and the devil, which excites the envy, hatred and opposition of the wicked, but is the song of praise and thanksgiving of all the redeemed, and swells the notes of joy among the angels of heaven.

We regret that it is not in our power to present a statement of the numbers in connexion with the Methodist Sabbath School Union, for the want of the requisite means of information. As far, however, as we are able to judge, we believe that they are not behind their brethren in their enterprise and labors in behalf of this important cause; and that the number of pupils in connexion with this large denomination of Christians, who are receiving Sabbath school instruction, is such as would considerably increase the result of our report.

TABLE VI.—Exhibiting the number and character of the society's publications, during the fourth year of its operations, ending May, 1828.

Alphabetical Cards	13,500
Spelling Books	22,000
Decalogues	19,500
Primers	18,150
Hymn Books	50,000
Sheets of Hymns, in sheets	1,000
Teacher's Hymn Books	2,000
Catechisms	51,500
Teacher's Guide	1,500
Teacher's Manual	1,000
Sunday School Magazines	30,000
Youth's Friend, (small magazine)	156,000
Class Books	6,960
Premiums	929,000
Tracts	18,000
Testaments	18,250
Catalogues	250
Judson's Questions	36,000
Reports	2,500
Other publications	85,000
Making a total (exclusive of 1,007,500 Picture Reward Tickets) of 1,462,960 publications, which, added to those issued in the preceding three years, makes a total of 5,204,909 copies of works printed by the society.	

TABLE VII.—Recapitulation.

Countries.	Sch'ls.	Teach.	Schol.
G. Brit. & Ireland (Table I.)	9,243	92,866	922,282
Other foreign countries			67,678
United States (" V.)	5,901	52,663	349,202
Total	15,144	145,429	1339,162

This is probably much less than the actual number. The number in foreign countries may be estimated at 1,216,000 scholars; in the United States 351,000; making a total throughout Christendom, now receiving Sabbath school instruction, of 1,567,000.

The number of inhabitants in the United States is more than 12 millions; the proportion of Sabbath scholars is less than one to thirty four inhabitants; and only one child in seven, between the ages of 5 and 15 years, enjoys the benefit of Sabbath school instruction in the United States.

In Great Britain and Ireland, the number of Sabbath scholars, compared with that of

the inhabitants, is not more than *one to twenty two*; the proportion of children between the ages of 5 and 15 years, who are instructed in Sabbath schools, does not exceed *one to five*.

Allowing to the rest of the world 75,000 Sabbath scholars, and 700,000,000 of inhabitants, the proportion would be, *one scholar to nine hundred and thirty souls*. Carrying the same principle into the calculation, as in that respecting the United States, and Great Britain and Ireland, the number of children receiving Sabbath school instruction, between the ages of 5 and 15 years, is only one in one hundred and eighty; and throughout the world, *less than one in one hundred* of this class enjoys the blessings of this glorious institution. What a vast dis-

proportion! While one solitary child hails with delight the blessed Sabbath, as the day that opens to him the precious bible, and teaches him the way of life and salvation, one hundred young immortals are growing up in ignorance and sin! And when we consider that the world now contains more than one hundred and thirty millions of this class of children, on whose darkened minds no Sabbath, nor Bible, nor Sabbath school shed their precious light, we are ready to ask, Who can contemplate the fact without deep emotion? Who will not labor and pray for Sabbath schools? We believe this institution is destined to *hasten the time* when "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads!"

### EDUCATION SOCIETIES.

As early as the year 1770, a society was formed in Bristol, England, under the auspices of the Baptist denomination, for the purpose of assisting pious young men in their education for the ministry. Three years since, this society had assisted in educating 120 men. We are not acquainted with the existence of any other society in that country specifically for this object. Indigent students are aided at all the universities, we believe, from foundations, and from funds of various descriptions, in acquiring an education for the ministry. Several of the Dissenting academies are, in a certain sense, Education Societies. Distinguished individuals, like the family of Thorntons, have contributed largely in aiding candidates for the sacred office.

In the United States, for a long period, pious, indigent young men have been assisted, at various colleges and seminaries of learning. In 1807, the Theological Seminary at Andover was founded. Very valuable pecuniary assistance, in many ways, has been furnished by the founders and patrons of this seminary, in preparing young men to be preachers of the gospel. The same is true of the Princeton, Auburn, and other theological institutions.

In the year 1813, a society was formed, embracing the counties of Plymouth, Bristol, and Barnstable, Mass., called the Benevolent Education Society. It has assisted a number of young men, by *loaning money without interest*. This society, within a few months, has become auxiliary to the American Education Society. About the same time, a society, on a similar plan, was formed in Vermont.

The *Massachusetts Baptist Education Society* was formed in 1814. This society aided, during the last year, 53 young men, 26 of whom were new beneficiaries. Measures are taking, we believe, to enlarge their sphere of operations to a considerable ex-

tent. In June 1818, a *Protestant Episcopal Education Society* was formed at Washington, D. C. Most of the beneficiaries of the society have been connected with the Episcopal Seminary at Alexandria. It has now 28 auxiliaries, located in the states of Virginia, Maryland, New York, South Carolina, and the District of Columbia. Thirty-eight beneficiaries were assisted during the last year. Nineteen individuals, whom the society has aided, are now laboring in the work of the ministry. The method of assistance is by loaning. In 1820, the *Connecticut Baptist Education Society* was formed. The society has a permanent fund of \$1500. Several young men have been assisted in a course of regular study.

The *Baptist Education Society* of New York was formed twelve years since. Its funds are principally devoted to the support of the Baptist Seminary at Hamilton.

#### *Board of Education of the General Assembly.*

This Board was organized by the General Assembly in 1819. In 1821, they reported that very little had been done by them. From 1823, the Board began to be the official organ of the General Assembly, for receiving the reports of the Presbyteries on the subject of educating poor and pious youth for the ministry.

In 1825 rec'd \$2,716 36, in aid of 24 benefic.

1826	"	1,035 91,	"	19	"
1827	"	657 26,	"	18	"
1828	"	1,514 71,	"	19	"
1829	"	736 66,	"	18	"

#### *Presbyterian Education Society.*

In May 1827, a union was effected between this society and the American Education Society. It had been in existence nine years. The amount raised during the last year of its existence was \$5,096 57, and



the number of young men assisted 100. Connected with this society was the Western Education Society, which was, and continues to be, in its relation to the American Education Society, a most efficient branch.

#### AMERICAN EDUCATION SOCIETY.

In the summer of 1815, a few individuals in Boston, having become convinced of the necessity of greatly increasing the number of well qualified ministers of the gospel, determined to make a special effort to accomplish the object. A meeting was accordingly held in the last week in July, at which the subject was fully discussed. It was voted to form a society, for the purpose of assisting young men, of proper qualifications, in their education for the ministry. A committee was appointed to draft a constitution, to be reported at a future meeting. This meeting was held in Boston, August 29, 1815, and attended by about 50 gentlemen. A constitution was reported and adopted.

On the 7th of December, the society was organized. Lt. Gov. Phillips was chosen President, and a board of directors appointed. The board held their first meeting on the same day. March 4, 1816, 4 beneficiaries were received. The society was incorporated Dec. 1816, by the legislature of Massachusetts, with all necessary powers and privileges.

The following table exhibits the number of young men received under the patronage of the society in each year, and in each quarter of a year, since its organization in 1815. The first admissions were on the 5th of March, 1816. The year is reckoned from July.

Years.	July.	Oct.	Jan. Mar. 4	April.	Total.
1815-16				3	7
1816-17	11	22	13	16	62
1817-18	19	17	11	12	59
1818-19	18	13	18	11	60
1819-20	16	16	12	15	59
1820-21	9	21	20	9	65
1821-22	9	11	10	4	34
1822-23	10	16	16	14	56
1823-24	12	11	19	9	51
1824-25	8	14	12	7	41
1825-26	16	17	4	13	50
1826-27	3	12	9	11	35
1827-28	14	20	23	34	91
1828-29	31	79	52	40	202
13½ yrs.	176	269	229	198	872

From the above table it appears that more admissions have taken place in October, than in any other quarter of the year. This fact is to be attributed to the circumstance, that, in most literary institutions, the year commences about this period.

From an examination of the records of the board of directors, it is ascertained that the amount of appropriations to beneficiaries, in each year, is as follows. The whole number assisted in each year, and the average sum appropriated to each is added.

Years.	Sum.	No. assist.	Av. sum to each.
1815-16	350	7	\$50
1816-17	3,670	68	54
1817-18	6,458	115	56
1818-19	7,466	154	48
1819-20	9,654	174	55
1820-21	10,104	208	49
1821-22	8,072	206	39
1822-23	10,089	224	45
1823-24	10,343	229	45
1824-25	9,483	214	44
1825-26	9,362	197	48
1826-27	8,652	177	49
1827-28	10,485	224	47
1828-29	19,009	404	47
To 13½ yrs.	123,097	—	48

Whole No. assisted since 1815	872
Whole sum appropriated	\$123,097
Average sum to each	\$143

This average, however, it is obvious must be incomplete, inasmuch as nearly half of all who have been assisted, are yet receiving patronage, not having finished their studies. It should also be recollected that the society now aid young men through the whole of their course. From the table it appears that the average sum appropriated to one young man in a single year, for the last 13½ years, amounts to but \$48, although the appropriations are fixed at \$48, \$72, and \$80, according to the stage of education. The reason of this small average is, that many are aided only for a part of a year; another, because they apply after the year has commenced, or close their connexion before it has closed; or, because they have received assistance from some other source. Taking the sum of \$48 per year, as the average amount granted to each young man, and supposing that the period during which aid should be afforded to be seven years, the whole amount granted to each would be, on an average, \$336. This is probably not far from the truth. For this sum, therefore, the society may be considered as having rendered a thorough education for the ministry practicable to a large number of pious and indigent young men. Some of them would, doubtless, have found their way into the ministry, had no such society existed. A large proportion of the whole, if we may credit their own belief, would not have attempted the arduous work of acquiring an education, or would have cut short their course of study, had they not been encouraged and sustained by this Society.

*Donations and Receipts.*

The amount of donations and receipts, reported in each annual account of the treasurer, stands as follows :

1st report	\$5,714 42
2d do.	6,436 11
3d do.	5,971 15
4th do.	19,330 65
5th do.	15,148 80
6th do.	13,108 97
7th do.	18,440 58
8th do.	11,545 60
9th do.	9,454 88
10th do.	16,596 59
11th do.	33,092 66
12th do.	31,591 78
13th do.	30,434 18

Total \$216,888 37

Of this sum there has been the following disposition :

Appropriated to beneficiaries,	\$123,097 00
Invested in scholarships,	48,129 58
Do. in permanent fund	26,143 79
Appropriated to meet various contingent expenses, for printing, postage, support of agents and officers for 14 years, being on an aver. \$1,392 71 per year,	19,498 00

\$216,868 37

*Debts.*

The expenditures of the society have compelled the directors to exceed their receipts. The debt, at the last anniversary, was \$6,402.

*Refunded.*

A part of the receipts before mentioned, consists of money refunded by beneficiaries. The system of loaning was not adopted, except partially, till within three years. There has not, of course, been time enough to realize much from this quarter. It should also be remembered, that, in proportion as those who are educated become missionaries, or are engaged in building up the waste places of Zion, the obligations which have been given, must, agreeably to the rules, be frequently cancelled.

The following sums are mentioned as having been refunded, in the three last reports :

11th report	\$90 00
12th do.	816 00
13th do.	830 91

\$1,736 91

*Earnings of Beneficiaries.*

It is not easy to say how much has been earned by the personal efforts of the beneficiaries of the society, as no means are at

hand for ascertaining the result, till within a recent period. The following sums are reported in the three last reports of the society :

11th report	\$4,000 00
12th do.	5,149 00
13th do.	8,728 00

\$17,877 00

If all which has been earned by the beneficiaries of the society could be reported, from the time the society went into operation, it would probably not fall short of FIFTY THOUSAND DOLLARS. It would, we think, exceed it. Such has been the effect of the motives to personal effort, which the society has ever been anxious to keep in full operation. The two principal sources of income to the young men, from this source, have been teaching school, and various kinds of manual labor. Much the largest amount has been derived from the first of these sources.

*Organization.*

The supreme and ultimate direction of the concerns of this Institution rests with a *General or Parent Society*, consisting of members, chosen from every section of the country.

A Board of Directors is annually appointed to superintend and manage the executive and prudential business of the Society, and especially to adopt such a system, and form such rules, as will in their judgment, secure the great ends of the Institution.

For the sake of greater facility, as well as safety, in managing the concerns of the Society, BRANCHES are formed in different sections of the country. Each Branch has, by the Constitution, a Board of Directors, whose business is to superintend that part of the general interest which is entrusted to its care by the Parent Society; it has a special treasury; examines and receives, in concert with the Parent Society, beneficiaries; and appropriates the fund in its treasury to their support. If there is a deficiency of resources, application is made to the General Treasury; or if there is a surplus, it is remitted to the General Treasury.

Branch Societies, connected with the Parent Institution, are the Maine, New Hampshire, Connecticut, and Presbyterian. Auxiliary to the Presbyterian, is the Western Education Society, embracing the thirty western counties in New York.

*Principles of the Society.*

One of the fundamental principles of the Society is the indispensable necessity of a thorough education. They wish, in all proper ways, to be instrumental in preparing for the American Churches, a ministry, which can confute error, and guide the ig-



norant, and skilfully interpret the word of God, and be fully equal to the high character, which is required in this age and in this country, in the Christian Ministry.

Another requisite of paramount importance, is *piety*—a willingness to be exclusively devoted to the great work of the Lord—a moral training—a holy discipline, which shall qualify for eminent usefulness.

Another important maxim is to afford so much aid, and in that manner, which will best secure the great objects, which the Society has in view. Assistance is accordingly given, not in the way of an exclusive charity, but in the form of a parental loan. Habits of independence and energy of character are thus preserved and strengthened, while the loans are of such a nature, that no serious embarrassments will be experienced in refunding them.

A valuable part of the system is the pastoral supervision, which is exercised over all, who are under the patronage of the Society. In this way they are encouraged to seek for large attainments in knowledge and piety, while their character is frequently ascertained and fully known.

#### General Results.

The moral and religious influence which is exerted, by the young men, under the patronage of the Society, upon their friends, upon the community at large, and especially upon the Literary Institutions with which they are connected, is great and most salutary. Their influence is not confined in one Institution, or in one State, but it is distributed, in more than sixty different Seminaries, and in all the States in the Union. Many of them have been of great service to the Church and the world, in being temporarily employed as instructors of academies and colleges, and in performing various public agencies. Two thirds of all the foreign missionaries, who have been sent to the heathen from this country, were aided by the hand of charity. Many of these were of the number assisted by the American Education Society. "More than two hundred men have entered the ministry who once enjoyed, in a greater or less degree, the patronage of this Institution. Between forty and fifty more will enter the ministry in a few months who have been similarly aided. During the last year, nearly one tenth of all the Ordinations and Installations of ministers in the U. States, which we could find mentioned in the pub-

lic prints, were former beneficiaries of this Society. From communications received recently, it is safe to conclude that several thousands have professed religion within a few years, under the ministry of men of this description. Many of them, if we may credit their own declarations, would not have been educated at all, or would have been very imperfectly educated for the sacred office, had not this society taken them by the hand, and assisted them on their way. One such minister, who was instrumental of several revivals of religion, while he was acquiring an education, and who has had the rare felicity of seeing *five hundred* members added to his church in two years, once said to the secretary of the American Education Society—"Had it not been for the appeals which the Directors of your society sent abroad, and the encouragement which they gave to indigent and pious young men, I know not that I should have ever been a minister."

#### Destitution of Ministers.

According to the last report of the General Assembly of the Presbyterian Church, there are connected with that church 1,598 preachers of the gospel, and 2,070 churches; leaving *four hundred and seventy-two* more churches than ministers.

In the six western synods of the Presbyterian Church, there are 685 congregations organized, and only 337 ministers.

In the state of Ohio there are more than 100 Presbyterian congregations destitute of a minister. 100 more might be formed, if a competent ministry could be found.

In a distance of 120 miles up the river Mississippi, from New Orleans, in the most populous part of Louisiana, not a sermon was ever preached, on the sabbath, in the English language.

There are between two and three hundred destitute Congregational churches in Maine, New Hampshire, Vermont, Massachusetts, and Connecticut.

There are *four hundred* congregations in the German Reformed Church, and but 90 ministers, and 10 students in the seminary.

In the Philadelphia Baptist Tract Magazine, Jan. 1829, *four thousand and fifty-six* Baptist churches are reported, and *two thousand eight hundred and twenty-two* ministers, leaving *twelve hundred and thirty-four* destitute churches.

## DISTRIBUTION OF RELIGIOUS TRACTS.

The first Society known to have engaged extensively in the printing and circulation of tracts is, The Society in England for Promoting Christian Knowledge, incorporated in 1647.—In 1823, this Society had issued 1,400,711 books, tracts, and other small publications.

#### LONDON RELIGIOUS TRACT SOCIETY.

About the year 1795, Mrs. Hannah More, and her friends, commenced the publication of the Tracts of the *Cheap Repository*. The happy influence of these tracts was perceived by the friends of religion, and the Rev. Geo.

Burder, and the Rev. Samuel Greatheed, soon published a number of tracts, under the denomination of *Village Tracts*. By the success of this measure, the importance of this branch of benevolent exertion was deeply felt,—and at the suggestion of Mr. Burder, a number of friends united with him in forming the Religious Tract Society, on the broad principle of circulating those simple evangelical truths, in which *all, of every denomination*, “who are looking for the mercy of our Lord Jesus, unto eternal life,” may unite with pleasure as in one common cause. Soon after its establishment, it commenced the translation of tracts into other Languages; and in August 1805, moved by the overwhelming influence, which a flood of infidel publications was exerting upon the lower orders of Society, issued a distinct series of Tracts, adapted to counteract the mischievous effect of those publications. In less than ten months, about 300,000 of the profane and immoral books, commonly sold to Hawkers, were known to have been kept out of circulation, by this series of tracts having been purchased, instead of them. In order to promote the circulation of this series, effectual measures were early adopted to enlist beggars and vagrants in the work. In 1814, this Society commenced the publication of Tracts on *Broad Sheets*, to be affixed to the walls of colleges, public-houses, ships, &c. It has also published several series of Children’s Books, a Tract Magazine, the Child’s Companion, &c.

The following Table will give a general view of the progress, and usefulness of the Society.

Year.	Tr. circ.	Year.	Tr. circ.
1800	200,000	1816	1,100,000
1801	600,000	1817	3,500,000
1802	250,000	1818	3,510,005
1803	350,000	1819	4,043,321
1804	350,000	1820	5,526,674
1805	350,000	1821	4,823,770
1806	600,000	1822	5,222,470
1807	1,400,000	1823	5,711,000
1808	1,450,000	1824	10,012,760
1809	1,550,000	1825	10,500,000
1810	1,480,000	1826	10,100,000
1811	1,970,000	1827	10,000,000
1812	2,960,000	1828	9,649,507
1813	2,330,000	1829	10,113,463
1814	1,100,000		
1815	1,110,000	Total	111,862,970

The London Religious Tract Society held its late anniversary under circumstances of great interest. The Rev. William Jowett, from Malta, suggested the importance of a separate fund for printing Tracts and Books for Greece. He wanted £3,000 for that object. Within the last five years 60,000 books and Tracts in Italian, modern Greek, Armenian, and other languages, had been circulated in the countries around the Mediterranean.

In its tenth year, the Religious Tract Society published 15 different works; in its twentieth, 381, and in its thirtieth 1000. In its tenth year it had circulated 7,000,000 of tracts; in its twentieth 40,000,000; in its thirtieth 130,000,000, and in 48 different Languages.

#### Asia.

Dr. Morrison is about to write several tracts in Chinese. The London Soc. have, since 1816, remitted £2000 to China. *Singapore*. The missionaries at this place have found a very great demand for tracts. *Java*. In 1827, 10,000 copies of various religious tracts, were printed at Java. *Calcutta*. A Society has recently published editions of several tracts in the Bengalee and Armenian Languages. *Serampore*. The Serampore missionaries have now several tracts in the press, in the Bengalee, Burman, and Hinddee Languages. *Benares*. The Committee of the London Society have granted to the Tract Society of Benares, 48 reams of paper, 7,300 English Tracts, &c. *Surat*. Since Oct. 1826, 35,000 Tracts, and portions of the Scripture have been given away near this place. *Bombay*. A new Society of various denominations has lately been formed. *Bellary*. 55,000 tracts in five languages were issued during the year past. *Madras*. The society at this place, has issued, since its formation, in 1818, 262,000 tracts—72,800 during the last year. *Jaffna*. This Society has distributed about 70,800 since its formation.—Several societies in the islands of the Pacific, and in Southern and Western Africa, are in active operation.

#### Spanish America.

The London Society, during the past year, have printed five new Spanish tracts, and sixteen children’s books; and nearly 50,000 of these publications have been forwarded to different parts of Spanish America.

#### Europe.

*Poland*. Nearly 10,000 German and Polish tracts have been circulated during the year. *Saxony*. The Leipzig Society are publishing important works for the benefit of students, such as Erskine on Faith, Scott’s Force of Truth, &c. *Norway*. The Religious Tract Society at Christiana have been authorized to print eight new tracts, and editions of 5,000 each. Count Von Bellow has visited the dangerous coast of Norway, and has made known the Gospel to many destitute people. *Denmark*. Since 1820, the Society at Copenhagen has printed 198,000 copies of 42 different tracts. *Hamburg*. During the year the Hamburg Society has circulated 142,187 publications, being an increase of nearly 50,000 beyond the preceding year. *France*. The Paris Tract Society have issued, during the year, 300,000 tracts. *Lausanne*. In different parts of one Canton, eighteen depositories have



been established. *England.* 600,000 tracts and handbills have been circulated gratuitously in England, and 118,000 in Ireland.

#### UNITED STATES.

The first considerable Society, known to have been formed in the United States to promote the circulation of Tracts, is the Massachusetts Society for promoting Christian Knowledge, instituted in Boston, in 1803, at the suggestion of the Hon. Samuel Phillips, and Professor Tappan. In 1815, the Society had printed 8,224 books, and 30,350 tracts. In 1807, the Connecticut Religious Tract Society was instituted in New Haven. It published a series of 26 tracts. In 1803, the Vermont Religious Tract Soc. was instituted. In 1810, the Protestant Episcopal Tract Society at N. York. In 1812, the New York Religious Tract Society. This Society published in

1813	38,586 tracts	1820	200,500
1814	40,000	1821	219,500
1815	45,000	1822	41,008
1816	70,000	1823	171,650
1817	120,000	1824	254,500
1818	180,000		
1819	181,000	Total	1,561,744

It is now united with the American Tract Society.—The Religious Tract Society of Philadelphia, formed in 1815, had circulated in 1824, the time, that it was merged in the Amer. Sunday School Union, 750,000 tracts. The Religious Tract Society of Baltimore, formed in 1816, circulated in nine years 330,000 tracts. The New York Methodist Tract Society was instituted in 1817. During the last year, the Methodists have formed Bible, Sabbath School, and Tract Societies, in connexion with the Book concern. The Methodist Society have lately undertaken to raise by donations of \$10 each, the sum of 50,000 dollars to aid the operations of their Bible, Sunday School, and Tract Societies. Several thousand dollars were contributed in a few weeks.

#### *Baptist General Tract Soc. at Philadelphia.*

This Society was formed in 1824. It has 136 active auxiliaries, besides three Branch Societies—one at Rochester, N. Y.; one at Utica, N. Y., and one at Charleston, S. C., which have their own auxiliaries. That at Rochester extends over 16 counties, and has 61 auxiliaries. This Society has published a series of 62 Tracts, in all 804 pages. The following table will give a brief view of the Society's progress.

<i>Years.</i>	<i>receipts.</i>	<i>Tr. publish.</i>	<i>pages.</i>
1824	\$373,80	85,000	696,000
1825	636,53	48,000	480,000
1826	800,11	88,000	888,000
1827	3,158,04	297,250	2,946,000
1828	5,256,96	428,500	5,442,000
1829, 6mo.	2,441,18	241,000	2,811,000
Total	\$12,666,42	1,188,250	13,263,000

#### *American Tract Society, Boston.*

This Society originated in a little meeting of half a dozen individuals, assembled to enjoy the advantages of Christian intercourse, and to consult upon the prosperity of the Redeemer's kingdom. A circumstance in itself unimportant, had suggested to one of them the thought, that a few choice tracts, printed in large editions, might be afforded to individuals in the neighborhood, at a much less expense, than the little books, which they were frequently purchasing for gratuitous distribution.—This led to a proposition to form a small Tract Society. The measure was carried into effect in May 1814. Previous to this, however, 50 tracts had been printed, composing two volumes of the Society's Publications, and amounting to about 300,000 pages. This Society advanced, with great regularity in its career of usefulness. In 1824, it had published nearly half as many as all the Tract Societies in the United States. The following table will give a general view of its operations.

#### *Receipts, Expenditures, &c. of the New-Eng. Tract Soc. afterwards the Am. Tr. Soc. Boston.*

	<i>Receipts.</i>	<i>Expenditures.</i>	<i>Gratu. appro.</i>	<i>No. pub.</i>	<i>No. cop. pub.</i>
1814	2,745 00	2,935 90		50	297,000
1815	1,252 50	1,082 11		69	141,000
1816	3,128 52	3,753 30		79	378,000
1817	1,117 78	2,752 10		85	411,000
1818	2,226 85	3,355 36		89	386,000
1819	1,718 86	2,707 95		102	258,000
1820	2,963 23	4,182 32		107	383,000
1821	5,617 48	8,308 96		134	468,000
1822	3,169 40	5,147 99		140	255,500
1823	4,184 24	5,111 63		157	470,000
1824	8,309 87	9,403 97	65,000 pp.	168	770,000
1825*	10,802 43	10,802 43	89,000 "	177	928,500
1826	6,335 05	6,322 36	89,480 "		738,470
1827	10,305 40	10,010 70	522,500 "		588,045=6,472,515 copies.
1828	12,450 23	12,231 85	1,354,436 "		11,091,256 pages.
1829	13,896 18	13,554 00	2,095,044 "		8,992,640 pages.
	\$90,223 02	\$101,662 93	4,215,460		20,083,896 pages.

\* Connected with the Am. Soc. at N. York,

*American Tract Society, New York.*

In 1825, the Society at Boston became auxiliary to the American Tract Society at New York. The connexion was formed with the utmost harmony. The establishment of the Society at New York has been productive of great and most beneficial results, as the following tables will show.

<i>Years.</i>	<i>receipts.</i>	<i>expenditures.</i>
1826	\$10,158,78	10,129,86
1827	30,443,93	39,680,80
1828	45,134,58	56,067,14
1829	60,153,98	73,876,24

Total	\$145,891,27	179,754,04
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	<i>pp. grat. app.</i>	<i>pp. circul.</i>
1826	148,000	8,053,500
1827	344,000	24,768,232
1828	2,602,983	46,321,784
1829	2,016,628	48,895,262

Total	5,111,606	128,038,778
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The series of Tracts, which the Society has published, amounts to 227, making 7 volumes; sixteen have been published in French; 37 in Spanish; and a small series of 20 Children's Tracts in English. Four Broad Sheets, and 30 Handbills have been published. Of the American Tract Magazine, 5000 copies are published, monthly. The Christian Almanac was commenced by the Tract Society in Boston. The fol-

lowing table shows the number of copies printed, and the number of editions:

	<i>Editions.</i>	<i>Copies.</i>
1821	1	14,000
1822	1	40,000
1823	3	45,500
1824	5	50,000
1825	7	50,000
1826	6	50,000
1827	10	71,000
1828	20	123,900
1829	21	127,500

Total	571,900
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Number of Branches and Auxiliaries now connected with the Society 630. A special effort has been recently made to establish a Branch of the Tract system in the Mississippi valley. That valley now embraces more than 4,000,000 of inhabitants, and in 20 years it will probably contain 12,000,000 of inhabitants. The Rev. Ornan Eastman is now laboring as a permanent agent in the valley, with 5 assistants. During the last year, \$5,528 were remitted by auxiliaries in that country, for tracts at cost; 800,000 pages were distributed gratuitously, and 11,000,000 of pages were forwarded into the country.

Several hundreds of instances of hopeful conversion are recorded in the four Reports, which the American Society has printed.

## AMERICAN COLONIZATION SOCIETY.

This Society was established at Washington city in 1817. "The object to which its attention is to be exclusively directed, is to promote and execute a plan for colonizing (with their own consent) the free people of color residing in our own country, in Africa, or such other place as Congress shall deem most expedient." [2d Art. of Const.] Among the founders of this Society were men of enlarged views and expanded benevolence. They have steadily pursued their object amid numerous difficulties; they have, from year to year, gained friends, and the subject is now exciting a very general interest in all sections of the country, and among the various denominations of Christians. A Colony has been planted, which, in "the space of five years from its actual commencement, has attained a strength and extent, such as the first settlement of Virginia did not reach in the fourth of a century."

The influence of the Society upon the slave population, in our own country, is

salutary. "Hundreds of humane masters hold their fellow-men in bondage, because they are convinced they can do no better." Without an asylum for the emancipated slave, the master is convinced that, if he withdraws his protection, the slave will become a vagabond and a felon. One hundred and sixty-five slaves, the past year, have been offered to the Society; and for more than two hundred is a passage now (Jan. 1829) sought to the African Colony. (12th Report.) Within two years, about one thousand slaves have been set free, and many of them transported to Africa.

The establishment of colonies on the coast of Africa is indispensable to put an end to the slave trade. All the coast in the vicinity of Sierra Leone has been cleared of slave factories and slave vessels. The American Colony has broken up the trade for more than one hundred and forty miles. The colony affords the best facilities for missionary efforts.



*Colored Population in the U. States in 1820.*

States.	Free col'd pop	Slaves.	No. sl. to 1000 free.
Maine*	929		
N. Hampshire*	787		
Massachusetts	6,740		
Rhode Island	3,554	48	
Connecticut*	7,870	97	
Vermont*	903		
New York	29,279	10,088†	†7
New Jersey*	12,460	7,557	27
Pennsylvania*	30,202	211	
Delaware	12,958	4,509	66
Maryland*	39,730‡	107,398	358
Virginia*	36,889	425,153	664
N. Carolina*	14,612	205,017	472
S. Carolina	6,826	258,475	1,055
Georgia	1,763	149,656	782
Alabama	633	47,439	453
Mississippi	458	32,814	769
Louisiana	10,476	69,064	818
Tennessee	2,729	80,097	233

Kentucky*	2,759	126,722	266
Ohio*	4,723		
Indiana	1,230	190	1
Illinois	457	917	16
Missouri	347	10,222	181
Michigan	174		
Arkansaw	59	1,617	
Dist. of Col.	4,048	6,377	

233,592 1,543,688

*Income of the American Colonization Society during the last eight years.*

1821	3,175	09
1822	3,303	42
1823	7,020	94
1824	4,661	61
1825	10,936	04
1826	18,963	87
1827	14,541	82
1828	19,561	93

82,164 72

The number of the colonists, in 1823, was 140—present number exceeds 1,400—533 men sent out in 1827. *Commerce* is carried on by the colonists, in rice, palm oil, ivory, tortoise shell, dye woods, gold, hides, wax, and coffee. Several individuals have acquired property to the amount of several thousand dollars each. During the first six months of 1826, fifteen vessels touched at the Colony, and purchased produce to the value of \$43,980. *Schools* are in operation; and every child of the Colony enjoys the benefit of their instructions. The soil of the Colony is fertile, and capable of sustaining as dense a population as any country on the globe.

## SOCIETIES IN ENGLAND FOR THE BENEFIT OF NEGRO SLAVES.

*African Institution.*

This Society was formed about twenty three years since. Its great object is to procure throughout the world the total and final abolition of the *slave trade*. Through its influence the British government have, at various times, taken decisive measures, to induce other governments to abandon the dreadful traffic. It has labored most indefatigably in ascertaining and exposing the horrors of the trade.

*Anti Slavery Society.*

The object of this Society is to promote the gradual mitigation and final abolition of slavery throughout the British Dominions. It is urging upon the attention of Parliament, with increasing earnestness every year, the great subject of the extinction of West Indian Slavery. That system continues to be upheld and fostered by laws, which protect the produce of slave labor against the competition of the produce of free labor, at a heavy annual expense to the people of Great Britain. Messrs. Brougham, Wilberforce, Denman, Mackintosh,

Buxton, &c. are most vigorous supporters of this Society. About 1,000,000 copies of various publications have been issued by the society.

*Slave Conversion Society.*

The object of this Society is indicated by its name. It is to provide religious instruction for the slaves in the West Indies, by building chapels, by employing catechists, and school teachers, by abolishing Sunday markets, and removing all those hindrances which prevent the slave from enjoying the rest of the Sabbath. It employs about forty teachers. As is remarked in a Report, "It stands forth as almoners of the public bounty, earnestly imploring Christians, not to suffer nearly a million of souls, for whom Christ died, to perish for lack of knowledge."

*Negro Children Education Society.*

This is a Ladies' Society. It is engaged in providing school masters, and school mistresses, in erecting buildings for schools, in cooperating with Proprietors in furnish-

\* In each of these States there is a State Auxiliary Society. There have been reported, besides these, 97 County and Town Auxiliaries.

† Slavery is now abolished in the State of New-York.

‡ The Legislature of Maryland have appropriated \$1,000 per annum for ten years, for aiding in the transportation of free blacks to Liberia.

ing them with teachers for their plantations, in providing houses of refuge for destitute children, in introducing infant schools, and schools of industry, &c. It has expended since its formation, four years since, about £2,000.

*Ladies' Negro Slave Relief Societies.*

There are twenty or thirty Societies of

Ladies in England, formed to aid in the emancipation, particularly of *female* slaves, of whom there are 360,000 in the Colonies. "That the slaves may go with their young and with their old, with their sons and with their daughters, and that their little ones may go with them."

## TEMPERANCE SOCIETIES.

### AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE.

This Institution is a striking instance of the power of *combined action* when applied to moral subjects. Intemperance had not attained its frightful prevalence in our land, without calling forth many a note of remonstrance, and many individual efforts, to oppose its progress. But it was not, till recently, that virtuous zeal and solicitude led to the adoption of the plan of alliance for the purpose of *total abstinence*. The friends of morality now felt that the full time was come to concentrate their efforts, to deliver the land of a curse that was blasting every thing fair, and scattering woe, want, crime, and death.

The American Temperance Society was instituted at Boston, Feb. 13, 1826. In the two first years of its operations, agencies were performed by Drs. Edwards and Woodbridge, and by Rev. Mr. Hewitt, Morton, Axtell, and Leavitt. On the first of January, 1828, Mr. Hewitt commenced his labors as General Agent of the Society for the term of three years. About the time of the origin of the Society, Beecher's Sermons, which have gone through ten editions, and Kittredge's Address, which is multiplied beyond calculation, came to help on the mighty work. Besides these, about fifty publications, most of them from men of acknowledged worth and talents in the three learned professions, have followed in the same career. These publications, whose influence is widely and deeply felt, generally owe their origin to Temperance Associations, for whose celebrations they were prepared. The Parent Institution publishes an excellent and extensively circulated weekly paper, under the title of "Journal of Humanity, and Herald of the American Temperance Society," devoted to this object; and the cause has generally been advocated by the periodical press.

This righteous enterprise has been warmly befriended by executive, legislative, and judicial officers of several States. Among them are the Governors of Connecticut, Alabama and Ohio; the Legislatures of New York, New Hampshire, Massachusetts, and Pennsylvania; Chancellor Wal-

worth of N. Y., Judge Thompson of the U. S. Court, and Chief Justice Parker of Mass. The Medical Societies of N. Hampshire, N. York, Vermont, and Connecticut have passed resolutions in accordance with the views and objects of the American Temperance Societies. The clergy, of all denominations, have made this cause their own, and are zealously opposing this gigantic evil, which has so long "defied the armies of the living God."

The evils with which intemperance has deluged the country, are hideous and immense. We may attain some idea of them from the enormous EXPENSE to which it has put the nation.

1. Expense of capital. The quantity of ardent spirit consumed in 1828 is calculated at 56,000,000 gallons, costing \$28,000,000. Had no alteration taken place, the people of the U. States would have consumed their whole valuation in forty years from 1790. Add to this the loss which the commerce and manufactures of the country have sustained by the perversion of a large amount of capital employed in the making of this great alcoholic ocean.

2. Expense of time. In 1828, our fellow-citizens, by swallowing such myriads of gallons of intoxicating liquor, lost 1,344,000,000 hours, which, at 4 cents an hour, comes to \$53,760,000; thus they spent an aggregate of more than 153,000 years.\*

3. Expense of pauperism. Examination has shown, that three-fourths of the pauperism of the land is owing to intemperance. The whole number of paupers is 200,000, and the maintenance of that part of them who are thrown upon the public for support, requires \$7,500,000 a year.

4. Expense of morals. This prime minister of depravity has caused three-fourths of all the crime in the land. Nearly every case of felony Mr. Maxwell of N. Y. states to have sprung from this source; and of 20 cases of murder, which, as a public officer, he had prosecuted, intemperance was concerned in them all. This is the testimony of many of the Judges in our criminal courts. It may be safely estimated that there are in the United States 60,000 persons who live by vice and crime. "The

\* Christian Almanac, 1829.



expense of watching this army of criminals, of seizing and trying them, of maintaining them in prison, and the losses sustained by their felonies, are unknown, but must be immense; and three-fourths of the whole must be set down to the account of intemperance.”\*

5. The expense of wretchedness and shame undergone by the 1,000,000 near relatives of our 120,000 drunkards, besides what falls to the share of the connexions of 300,000 occasional drunkards.

6. Expense occasioned by the carelessness and mismanagement of intemperate agents; such as the destruction of life and property by fires, shipwrecks, casualties, and bad conduct of business. This extensive loss falls equally on the good and the bad.

7. Expense of life. Intemperance causes or hastens, directly or indirectly, between 30,000 and 40,000 deaths per annum. On this carefully estimated item adequate comment is impossible. We might allude to the result of intemperance in eternity; but it is a sight sufficiently painful to behold what desolations it hath made *in time*.

*The people of the U. S. to Intemperance, Dr.*

1. To 56,000,000 gallons of spirit, at 50 cts. per gall.	28,000,000
2. To 1,344,000,000 hours of time wasted by drunkards, at 4 cts. per hour	53,760,000
3. To the support of 150,000 paupers	7,500,000
4. To losses by depravity of 45,000 criminals	unknown, but immense
5. To the disgrace and misery of 1,000,000 persons, (relatives of drunkards)	incalculable
6 & 7. To the ruin of at least 30,000, and probably 48,000 souls annually	infinite! unspeakable
8. To loss by premature death of 30,000 persons in the prime of life	30,000,000
9. To losses from the carelessness & mismanagement of intemperate seamen, &c.	unknown, but very great.
Certain pecuniary loss, (in round numbers)	120,000,000
To which add 4—7, & 9th items	

TOTAL

“Thus it appears that, independently of items which cannot be estimated, our country pays or loses at the rate of *One Hundred and Twenty Millions of dollars per annum, by Intemperance!* This sum is five times as large as the revenue of the United States’ government—it would pay off our national debt in six months—it would build twelve such canals as the Grand Erie and Hudson Canal, *every year*—it would support a navy

\* See Christian Almanac, 1829.

four times as large as that of Great Britain—it is sixty times as much as the aggregate income of all the principal religious charitable societies in Europe and America—it would supply every family on earth with a Bible in eight months—it would support a missionary or teacher among every two thousand souls on the globe! How prosperous might this country be—what blessings might it confer upon the world—if it were only relieved from the curse of Intemperance!”

What a countless sum of evil, affecting all our social institutions, is presented in this statement. What an oppressive burden of taxation—what a pitiless despotism is exercised by this single national vice. Here we have abundant proof, that “sin is a reproach” not only, but an overflowing scourge “to any people.”

What is the American Temperance Society! It is a combination of many of the truly great, and wise, and virtuous, in our country, “to make a vigorous, united, and persevering effort to produce a change of public sentiment and practice, with regard to the use of intoxicating liquors.”

What has the Society accomplished? Why—its redeeming influence has pervaded the great mass of the population; and in its second Annual Report of progress, it has told the world, that within two years “the consumption of ardent spirit has diminished one half in New England, and one third throughout the remainder of the land.” Why may we not, by thanking God, and taking courage, hope that in two years more the triumph will be complete?—that ere long this root of evil may be extirpated, among the sons of the pilgrims, and that no portion of the country will be left behind them. The golden age of the republic will have fully come.

The state of the fund on the 31st of Dec. 1828, according to the Treasurer’s Report, is as follows:

Balance according to the account 6,887 68  
Interest on funds not yet received 204 41  
Notes of Donors given condition’y 850 00  
Subscr. in course of collec. about 6,253 00

\$14,195 09

In the First Report, 1827, it is announced, that more than 30 Auxiliaries had been formed; in the Report for 1828, about 500 are enumerated. The work now took the descriptive name of TEMPERANCE REFORMATION. It was also discovered that a door of hope was opened for a class of the vicious, who had heretofore been placed beyond the expectation of amendment. There is reason to believe, that, during that year, “the Reformation” had been a life-boat to full 500 persons who had lost their footing, and been swept away by the tide of intemperance. During the present year, the reform has gone on with increasing power. The sales of distilled spirits have greatly

diminished, and their market value fallen. Many wholesale dealers have discontinued the business, and many distilleries are closed. In many populous towns and villages ardent spirit cannot be obtained.

Nor is this all that has been accomplished by the American Temperance cause. It

has brought into close and energetic co-operation Christians of various denominations, men of all classes, characters, professions, and occupations; and we know that nothing so binds in one the charities of men, as union of effort in the enterprises of virtue and religion.

## HISTORY OF EFFORTS TO IMPROVE PRISONS.

"The Prison Discipline Society" was organized in Boston, June 30, 1825.

The object of the Society is, "The Improvement of Public Prisons."

*Principal evils to be removed.* 1. Bad officers. Statements of superintendents and directors of several prisons show, that cases of mal-practice frequently occur among keepers, contractors, and assistant keepers; such as intemperance, improper familiarity with convicts, furnishing them with forbidden articles, &c.

2. *Great expense.* The New Hampshire prison, in 1819, cost the State \$4,235 61. The average number of prisoners does not exceed 70. The whole annual expense for food, clothing, bedding for the prison, salary for officers, and their board, for the year ending May 1, 1822, was \$2,931 40. For what, then, was the remaining expense of \$1,304 21 incurred? and what was done with the proceeds of the labor of the convicts?

	Years.	Av. No. con.	Tot. exp.
Massachusetts	Fr. 1814 to '24 incl.	303	\$78,312 44
Connecticut	" 1790 to 1826	100	214,611 38
	" 1817 to 1819	"	36,577 50
New York city	" 1803 to 1823	603	381,302 32
St. Pr. at Lamberton, N. J.	Annually	70	4,000 00
Philadelph. old county Prison	"		30,000 00

3. *Unrestrained intercourse.* The prisoners, during the day, are scattered about in different shops and apartments, with little or no inspection, and may be found in groups in various parts of the establishment, or walking in pairs in free and earnest conversation, during working hours. Under such circumstances, it must require nearly as many keepers as prisoners, to prevent the latter from devising mischief, and perpetrating wickedness of almost every description. And if this be true in regard to the shops and other places about the yard in broad day-light; what must be the fact, when these degraded beings "are at night, in numbers from four to thirty-two persons, locked together in cells which are not subject to official inspection," as is the case in most of our Penitentiaries! or when they are immured in dungeons, as at Newgate in Connecticut. In these "dungeons, seventy feet under ground, formerly used as night rooms, some of the prisoners volunteered to return to them, as places of confinement at night, and assigned as

the reason, that they could there curse, and swear, and fight, and do other unutterable abominations, without having it known to any one." "There probably has never been on earth a stronger emblem of the pit than the sleeping rooms of this prison, so filthy, so crowded, so inclined to evil, so unrestrained." In prison we find "a community of villains, a school of vice, teachers of uncommon experience and corruption." The arts of counterfeiting bills and coin, of picking locks and pockets, are brought to great perfection. Here "a horrible offence is committed between wretches, who are alike destitute of moral sentiment, and without the reach of physical restraint. Nature and humanity cry aloud for redemption from this dreadful degradation. Better even that the laws were written in blood than that they should be executed in sin."

4. *Imprisonment of youth and children.*—The following table shows the proportion, in different prisons, under 21 years of age:

	Whole No.	Und. 21.	Prop.
In Maine	116	22	1 to 5
In New Hampshire	253	47	1 to 5
In Vermont	534	75	1 to 7
At Auburn, whole t'm	997	148	1 to 6
In Richmond, Va.	201	30	1 to 7

"From the above table it appears, that the proportion of those committed to prison under twenty one years of age, in all the prisons mentioned, is one-seventh part at least, and in some much more."—"It is sufficiently apparent, from the disclosure of vices existing in prisons, how great is the evil of bringing so great a proportion of young offenders within the corrupting influence of this wretched community. About 300 youth are continually in a course of education in these high schools of iniquity."

"Children have been found in some of our prisons, under 12 years of age, who have been many months, and some of them more than a year, intimately associated with the most profligate and vile of the human race. The loathsome skin, the distorted features, the unnatural eyes of some of these boys, indicate, with a clearness not to be misapprehended, the existence of unutterable abominations."

5. *Imprisonment of Lunatics.* In 1827, considerable effort had been made to obtain data, from which to ascertain the whole



number of lunatics in jail in the United States; by which it appears, that the number, in all probability, exceeds *three hundred*. These unfortunate beings, in addition to the mental agony they endure by this awful visitation of their Maker, are the subjects of extreme suffering from cold and nakedness; from dark and poorly ventilated rooms; from want of comfortable accommodations, and from neglect; and from being exposed to the ridicule or abuse of other prisoners. One or two instances, out of many equally heart-rending and appalling, must suffice to give an idea of the misery of these wretched sufferers.

"The instance has occurred, in which a young clergyman, who was educated at one of our most respectable theological seminaries, became deranged, and was found, by his friends, imprisoned in Bridewell, New York, in the common receptacle of misfortune, disease, and guilt. As soon as the keeper knew who his friends were, information concerning him was communicated; and as soon as his friends knew that he was there, they procured his release."

"In Massachusetts, in the Prison, or House of Correction, so called, in which were ten lunatics, two were found, about 70 years of age, a male and female, in the same apartment of an upper story. The female was lying on a heap of straw, under a broken window. The snow, in a severe storm, was beating through the window, and lay upon the straw around her withered body, which was partially covered with a few filthy and tattered garments. The man was lying in a corner of the room in a similar situation, except that he was less exposed to the storm. The former had been in this apartment six, and the latter twenty-one years."

6. *Delay of trials.* "In one room, in the jail in Washington City, were seven persons; three women and four children. This room was only eight feet square. All the women were released from this room, at the Jail Delivery, in January 1825, no bill having been found against them. One of the women had been detained in this wretched place four months, as a witness."

"The following statement of the number of persons committed for trial in the Bridewell prison of New York, on accusations for crimes and misdemeanors, extracted from Mr. Livingston's celebrated work on Prison Discipline—also of the numbers acquitted, condemned, and discharged without trial, will satisfactorily demonstrate the enormity of the evil here presented to the public view."—"Who can think, without horror and indignation, of the incarceration of above six thousand persons in four years, some perhaps for months, against whom, at the time appointed for trial, there appeared no accuser!"

	commit.	tried.	acquit.	condem.	dis. with- out tri.
1822	2,361	541	180	361	1,820
1823	1,926	599	177	422	1,327
1824	1,961	586	169	417	1,375
1825	2,168	547	161	386	1,621
	8,416	2,273	687	1,586	6,143

7. *Want of religious instruction.* On this subject the christian community have been inattentive. "It is a general fact, that the Prisons, in the Atlantic States south of the Potomac, are not visited at all by ministers or Christians. Of course they have no religious service on the Sabbath; no Sabbath Schools for the instruction of young convicts; and no attention from the philanthropist and Christian, to prevent abuses which may possibly exist in these miserable places. And in all our Prisons this important subject has been too much neglected. This is one great means of reformation, the desirable end of all punishment."

8. *Colored Population.* The facts, which are gathered from the Penitentiaries, to show how great a proportion of the convicts are colored, even in those States, where the colored population is small, show most strikingly, the connexion between ignorance and vice. The following table shows in regard to several States, the whole population, the colored population, the whole number of convicts, the number of colored convicts, proportion of convicts to the whole population, proportion of colored convicts.

	whole pop.	col'd pop.	No. conv.	col'd conv.	col'd peo.	col'd conv.
Massachusetts	523,000	7,000	314	50	1 to 74	1 to 6
Connecticut	275,000	8,000	117	39	1 to 34	1 to 3
New York	1,372,000	39,000	637	154	1 to 35	1 to 4
New Jersey	277,000	20,000	74	24	1 to 13	1 to 3
Pennsylvania	1,049,000	30,000	474	165	1 to 34	1 to 3

Or,	propor. of pop. sent to prison.	prop. col'd pop. sent to pris.
In Massachusetts	1 out of 1,665	1 out of 140
" Connecticut	1 " 2,350	1 " 205
" New York	1 " 2,153	1 " 253
" New Jersey	1 " 3,743	1 " 833
" Pennsylvania	1 " 2,191	1 " 181

*Expenses for the support of Colored Convicts.*

In Massachusetts	in 10 years	\$17,734
" Connecticut	in 15 years	37,166
" New York	in 27 years	109,166
Total		\$164,066

Such was the fact in 1827, concerning the degraded character of the colored population. The white convicts are remaining nearly the same, or are diminishing, while the colored convicts are increasing. At the same time the white population is increasing in the Northern States much faster than the colored population.

It is manifest that the great cause of the frequency and increase of crime is, neglecting to raise the character of the colored population. An argument is derived in favor of education from these facts. \$164,000 expended, in so short a time, for the purposes of education, among a population of only 54,000 souls, would very soon raise their character to a level with that of the whites.

The last Report of "The Prison Discipline Society" shows that encouraging progress has been made towards remedying these evils.

*To prevent evil communications in prisons.* In several prisons arrangements have been made to lodge the convicts at night, in solitary cells. Order, silence, and close inspection during the day.

*To provide for and communicate proper instruction.* Religious service on the Sabbath, reading the Scriptures and prayer, morning and evening, and Sabbath School instruction, are some of the privileges enjoyed by the convicts in several of the prisons.

*To diminish the current expenses of prisons.* Facts show, that, under proper regulations, these institutions can support themselves. The new prison, containing 97 convicts, at Wethersfield, Conn., the Directors say, in their Report to the Legislature, April 10, 1828, "has earned for six months ending on the 31st of March, 1828, the sum of \$1,017,16, over and above the expenses of its management and support, which may be considered as profits." Contrast this with Newgate. The average annual expense of this prison, from its establishment (in 1791) to the first of April 1826, has exceeded \$5,680, which amounts during the whole period, to \$204,480.

In the prison at Auburn, N. Y., the earnings of the convicts, 550 in number, in October, 1827, \$2,792,28, which being continued at the same rate for one year, would amount to \$33,307,36.—Similar to this is the new prison at Sing Sing; while the amount appropriated by the Legislature, in eight of the most costly years, for current expenses in the old State prison in New York, was \$224,965,18. There is also much

improvement in regard to health, reformation, and other particulars.

Houses of Refuge for juvenile delinquents have been established in New York and Boston. The whole number of subjects received into the latter institution, "from its commencement, Sept. 20, 1826, to April 30, 1828, was 143; of whom 26 were girls. Of the whole number received, 26 have been apprenticed; from nearly all of whom favorable returns have been received;—and not one of the whole number received has died."—"The whole number received into the institution in New York, from Jan. 1, 1825, to Jan. 1, 1828, was 377; of whom 107 were girls. Of the whole number received, 123 boys, and 38 girls remained in the Refuge, Jan. 1, 1828.—118 boys, and 50 girls, have been apprenticed; from whom, with very few exceptions, the most gratifying returns have been received; only one has died.

The Refuge, in Philadelphia, is expected soon to be in operation.

Considerable interest has been excited in regard to lunatics; and it is to be hoped, the time is not distant, when they will be provided with other accommodations than prisons.

In many prisons no reform has been made, and the evils which call loudly for remedy, still exist.

The receipts of this Society have been \$6,103 08.

FOREIGN COUNTRIES.

The London Society has been in operation 8 years. Its Seventh Report contains 540 pages. Its attention is directed principally to the prisons in Great Britain. The expenses of the Soc. last year, (1827,) were \$11,959, which exceeded its receipts \$4,120.

In Scotland no benevolent association has been formed.

In Ireland there is an association at Dublin, for the improvement of prisons and prison discipline.

*Statement of the number of Criminal Offenders, committed for trial in the several Jails in England, Wales, and Ireland, in 1823; also the Population.*

	No. per. com. 1823.	No. convic.	No. acq.
England	12,092	8,204	2,480
Wales	171		
Ireland	*25,385	7,923	6,705
Total	37,648	16,127	9,185
	No bills against & not pros.	Popul. 1821.	
England	1,579	11,488,100	
Wales		732,500	
Ireland	8,648	6,846,949	
Total	10,227	19,067,549	

It will be seen by this, that a little less

\* Of this number, 1066 were bailed and not tried, and 1043 remained for trial.



than one third of those committed in England, Wales and Ireland, are discharged without prosecution, and about one fourth are acquitted, "after having endured—frequently for several months—all the suffering, disgrace and injury, of penal imprisonment. This is an evil of which few persons are aware." Some of the jails are cleared only once in twelve months; and, excepting those in London and Middlesex, and very recently in the home circuit, none are delivered oftener than twice a year; and where there are two assizes in a year, they are held at such uneven periods of time, that a person may remain nine months, and in some cases twelve months, before he takes his trial. One fact out of many will serve to show the nature of the evil. A youth, aged 14 years, charged with taking a hat from another boy in the public streets, was committed on the 11th of Aug. 1823, but was not tried until the 12th Aug. 1824. The place where he was confined had been presented, some time before, as unfit for a prison. There was no employment for either tried or untried. There were only 14 sleeping cells for 50 and more

prisoners: and when all the hardships had been endured, and all the moral mischief of an imprisonment, so long and of such a nature, had worked its full effect upon this boy of 14—he was acquitted! Could such an initiation into vice and idleness produce any other than the most lamentable depravity? And can it excite surprise, when the committee state, that this youth, acquitted of the crime with which he was charged, was dismissed from prison a hardened criminal, and has since undergone the punishment of transportation for life? But this is not a solitary instance."

In general, the same evils, and if possible, in a greater degree, are to be found in foreign prisons, than exist in those of the United States. In the West Indies, Italy, Switzerland, France, and Germany, most of the prisons are in a deplorable state.

Societies for the improvement of Prisons exist in France, the Netherlands, the Prussian dominions, and at Petersburg in Russia. In Germany, individuals are making exertions in behalf of the cause. Dr. Julius, of Hamburg, is laboring to disseminate information on the subject.

### JEWS' SOCIETIES.

By a late calculation, the whole number of Jews in the world is 2,700,000.

Europe . . . . .	1,644,000
Africa . . . . .	480,000
Asia . . . . .	542,000
Polynesia . . . . .	2,000
America . . . . .	32,000

Total 2,700,000

They exist in almost every state in Europe, except in Spain, Portugal, and Sicily, where they are excluded. They belong to the different sects of Rabbinites, Caraites, Samaritans, Malabars, &c. The languages most extensively spoken by them are the Arabic, Italian, German, Polish Jew Dialect, and Turkish.

Efforts have been made, in various ways, in this country and in Europe, to meliorate their condition, and to lead them to the only Saviour of sinners.

#### *London Jews' Society.*

This Society was formed about twenty two years since. The great and ultimate object of this institution is the conversion of the Jews to Christianity. This object it endeavours to accomplish in various ways. In 1821, a Seminary for the instruction of Missionaries to the Jews was established. None are admitted, but those of competent talents and acknowledged piety. Biblical knowledge is the basis of instruction, or those studies, which have a bearing upon the great point at issue between Jews and

Christians. In the course of the last year, ten students were connected with this institution, four of whom have been appointed to the missionary work. There is a school for Jewish children at Bethnal Green, containing 83 children, 40 boys, and 43 girls. Schools are also maintained at Hamburg, Posen, Dantzic, Dresden, Madras, Bombay, and other places, containing in all about 500 pupils. Towards the support of an Institution at Warsaw, for the relief of Jewish converts and inquirers after truth, by enabling them to obtain the means of livelihood, by their own labor, £1,000 were given by the Society. In the same period 14000 tracts were issued in various languages.

#### *Philo Judæan Society.*

This Society was formed in 1827, for the purpose of circulating the Holy Scriptures and Tracts among the Jews; of promoting religious information by lectures; to establish Day and Sabbath schools for Hebrew children and adults; to visit and relieve sick and aged Hebrews at their own dwellings, &c. Measures are about being adopted to petition Parliament to take into consideration the laws affecting the Jews in Great Britain, with a view of relieving them from the disabilities, under which they at present labor.

#### *Boston Female Jews' Society.*

This Society was formed in Boston, about thirteen years since, for the promotion of

Christianity among the Jews. It has a number of Ladies' auxiliaries in different parts of New England. It has a permanent fund of \$2,470. Its income was appropriated, during the last year, in educating Jewish children at Bombay, in circulating tracts among the Jews in Palestine, in the support of a student, preparing to labor as a missionary among the Jews, &c.

#### *American Jews' Society.*

This Society was formed in New York, in 1820, for the purpose of establishing a colony or an asylum in this country, where converted Jews might resort, from all parts of the world, and thus avoid the persecutions of their unbelieving countrymen, and the oppression to which they are subjected in some parts of the world. A farm is owned by the Society, at New Paltz, on the west side of Hudson river, comprising 500

acres, 100 of which are cleared and fit for cultivation, with a good house, &c. thereon. It cost \$6,500. One of the rules of the Society is, that no expense shall be incurred in transporting Jews from Europe to the colony, or in maintaining them in this country, unless resident at the colony. No Jew is at present under the patronage of the Society. The funds amount to about \$15,000. The Rev. Dr. Rowan is now employed as an agent in Europe. He has met with considerable encouragement. We have not seen the last Report of this Society. Mr. Edward Robinson, who is now in Europe, gives it as his opinion, that the Society could, in no better way, lay out their funds, than by founding in Berlin, or in some eligible place, an Institution, where Jews could receive an education, and at the same time be taught a mechanical trade. It is supposed that there are as many as 200 converted Jews on the continent of Europe.

### MISCELLANEOUS SOCIETIES.

#### *London Hibernian Society.*

It is 23 years since this Society was established. It now maintains 1352 schools in Ireland, containing 76,444 scholars. In the day schools, which contained 47,916 scholars, 19,793 were Roman Catholics. The Society employs 50 scripture readers, who itinerate, and read the Bible in thousands of families, which are not able to peruse the sacred treasure. Since its formation, the Society has circulated 209,390 copies of the Scriptures.

#### *Irish Society of London.*

The object of this Society is to promote the education of the native Irish, through the medium of their own language. It has under its care 526 schools, and 19,312 pupils. It has distributed 847 Bibles, and 2,040 Testaments. Great benefit has resulted in the employment of readers. This Society has peculiar claims upon the Protestant community, at this time, to enable it to diffuse Protestant principles throughout Ireland.

#### *British Reformation Society.*

The object of this Society is to convert the Roman Catholics of Great Britain and Ireland. Its income during the last year, amounting to about \$12,000, had been expended in purchasing tracts, a vast number of which had been distributed among the Catholics of the two countries; in the maintenance of schools, now numerous attended by Catholic children; and in the support of travelling agents, who visit those parts of Ireland where the Catholics are the most numerous, holding public meetings, for the avowed purpose of combating and exposing the errors of the Church of Rome. The principal of these polemical

agents is Lieutenant Gordon, R. N., well fitted, by talent and courage, for this extremely hazardous enterprise. In the town of Londonderry, the discussion, in one case, lasted twelve days, between six Catholic and six Protestant clergymen; 2,000 Catholics were present.

By means of these and other Societies, the cause of Popery in Ireland seems to be shaken to its foundations, and an *emancipation* indeed is on the eve of accomplishment.

#### *Continental Society.*

Thirty agents are employed by this Society, in different parts of the continent of Europe and Asia, from Spain to Persia, in combating irreligion, superstition, and infidelity, in all the various shapes which it assumes, among Catholics, Jews, nominal Protestants, Mahommedans, &c. The names of the agents, and the places which they visit, are never published.

#### *Christian Instruction Society.*

The operations of this Society are confined to London and the vicinity. During the past year nearly 1,000 gratuitous agents had visited and imparted religious instruction to 24,400 families, embracing 120,000 souls. Lectures had been given on Sabbath evenings to the poor; 18 loan libraries had been established, by means of which a large number of moral and religious books had been circulated among the ignorant. Great efforts had been made to counteract the demoralizing effect of fairs, by circulating tracts, &c.

#### *Society for Religious Liberty.*

This Society, formed eighteen years since, owes its origin to John Wilks, Esq.

The following abuses still remain to be



corrected: 1. The termination of the power of clergymen to exclude from the church the corpses of Dissenters brought thither for interment, as well as their power of refusing to read the burial service over Baptists; 2. The amendment of the late Toleration Act, so as to do away doubts, and make it simple and effective; 3. To effect the exemption of meeting-houses from assessment and poor rates; and, 4. The substitution of registries of births for baptismal registries, which would get rid of all the disadvantages to which the registries of Dissenters are exposed.

In regard to the Institutions, which follow, we had prepared a much more full account than our limits enable us to publish. We shall hope to do ample justice to them, next year.

#### *Seamen's Friend Societies.*

The American Seamen's Friend Society was first instituted in Jan. 1826. It originated from the experience of those who had been much engaged in promoting the welfare of sea-faring people. Not much was done for two years. Last summer a new organization took place. The Rev. Joshua Leavitt, of Stratford, Conn. was appointed permanent Agent. A magazine, of uncommon interest and usefulness, is edited by Mr. Leavitt, called the Sailor's Magazine. 3,000 copies are published monthly. It has 1,200 subscribers. Boarding houses for seamen are established in Boston and Charleston; also, register offices, by means of which a sober seaman can avail himself of the advantages of a good character, and the infamous system is broken up, by which unprincipled men fatten upon the ruin of seamen. A Savings Bank is established at Boston. Religious meetings for seamen are held at Portland, Boston, New Haven, Hartford, New York, Philadelphia, Baltimore, &c. There are at least ten places of worship in the country.

#### *Peace Societies.*

The New York city Peace Society, the first in the world, was formed in 1815, consisting of 20 members. In Dec. 1814, "The Solemn Review of the Custom of War," from the pen of Rev. Dr. N. Worcester, of Brighton, Ms. was published. It produced a powerful impression. It went through several editions in various languages. In 1816 the Massachusetts Peace Society was formed; in 1816, the London Society for the Promotion of Permanent and Universal Peace. Since that time, societies have been formed in ten or twelve of the U. States. The Maine Society has been very efficient. Drs. Appleton and Payson were warmly engaged in this cause. In May 1828, the American Peace Society was formed in

New York. It publishes an interesting periodical, entitled, "Harbinger of Peace," edited by William Ladd, Esq. Secretary of the Society. The principles of the Society are, "That the custom of war is contrary to the spirit of the Christian religion, subversive of the liberty of mankind, and destructive of their happiness. Much good has been accomplished by these Societies, in changing public opinion in regard to war, and in extending a pacific and Christian spirit.

#### *Bible Classes.*

The earliest Bible Class, of which we have been able to find any account, was organized in Newbury, Ms. by the Rev. H. Wilbur. In 1813, about 20 Bible Classes were formed in New England, and a few in the Middle States. In 1814, Bible Classes had so increased, that 10,000 copies of the Biblical Catechism of Mr. Wilbur were published. In 1815-16, the subject was brought before several ecclesiastical bodies, and by them recommended to the ministers in their connexion. In 1824, the interest in favor of this Institution had become general throughout New England and the Middle States. In Dec. 1827, the American Bible Class Society was formed in Philadelphia. The objects of the Society are to collect and disseminate information concerning Bible Classes; where they exist; how they are conducted; what advantages have resulted from them, &c. It does not interfere with the doctrines of the churches, or the appropriate province of pastors.

The last Report of the Society we have not seen. In 1828, it is stated, that from 5 to 600 existed in the United States, embracing from 60 to 80,000 members. Almost every evangelical denomination is successfully engaged in the good work. It is stated, that more than half the accessions to churches, in places where Bible classes exist, have been from their number. From 6 to 10,000 a year, for several years, have professed religion, while associated with these classes.\*

#### *Additions and Explanations.*

We have received very valuable assistance, in compiling the statistics of this number, from three or four members of the Theological Seminary in this place.

On page 25, in the General Summary, the number of members of mission churches stated, does not include the Wesleyan Methodist missions in the West Indies, mentioned on the same page.

Since we prepared our account of Sabbath Schools, we have seen the report of the Methodist Union in the United States, for 1829, from which it appears that they have 331 Auxiliaries, 2,000 schools conducted by 4,000 superintendents, and 30,000 teachers, and containing 130,000 scholars. This, however, will not vary materially the general estimate near the bottom of p. 34.

\* An interesting association exists in Andover Theological Seminary, to collect and diffuse information on this subject.

## Table

OF BENEVOLENT SOCIETIES, WITH THEIR OFFICERS, INCOME, ETC.

<i>Name.</i>	<i>When org.</i>	<i>Presidents.</i>	<i>Secretaries.</i>	<i>Treasurers.</i>	<i>Residence Sec. and Treas.</i>	<i>Income 1827-8.</i>	<i>Income 1828-9.</i>	<i>Whole Sum since formation</i>	<i>Annual Meeting.</i>
Am Board For Miss	1810	J. C. Smith, Jr. d.	Jer. Everts, Esq.	Henry Hill, Esq.	Boston	*88,341 89	102,000 33	732,970 15	Early in October.
Am. Bible Society	1816	Richard Varick, Esq.	Rev. J. C. Brigham	John Adams, Esq.	New York	75,579 93	143,184 33	638,570 42	2d Thurs. in May.
Am. Education Soc.	1815	Hon. Sam'l Hubbard	Rev. E. C. Cornelius	W. Ropes, Boston	Andover, Ms.	31,692 78	30,434 18	216,863 37	In May.
Am. Tract Society	1825	S. V. S. Wilder, Esq.	Rev W. A. Hallock	Moses Allen, Esq.	New York	45,000 00	60,000 00	145,000 00	2d week in May.
Am. Home Miss. Soc.	1826	S. Van Rensselaer	Rev. A. Peters	K. Taylor, Esq.	New York	20,035 78	26,997 31	65,163 85	2d week in May.
Am. Soc. Sc. Union	1824	Alex. Henry, Esq.	Fred. W. Porter	Paul Beck, jun.	Philadelphia	19,458 34	18,527 00	80,742 67	In May.
Am. Coloniz. Soc.	1819	Hon. B. Washington	Rev. R. R. Gurley	Rich. Smith, Esq.	Washington	14,541 82	19,561 93	82,164 72	Last Sat. in Decem.
Am. So. Prom. Temp.	1826	Hon. Marcus Morton	Rev. N. Hewit	W. Ropes, Boston	Andover, Ms.			14,195 09	In January.
Am. Bp. Bd. For Mis.	1814	Rev. W. Staughton	Rev. L. Bolles d. d.	H. Lincoln, Boston	Salem, Ms.	14,603 38	16,061 90		Last Wed. in April.
Meth. Miss. Society	1819	Rev. E. Hedding		Rev. N. Bangs, d. d.	New York	6,245 37	14,176 11		1st week in May.
Prot. Epis. Miss. Soc.		Rt. Rev. Wm. White	Rev. Geo. Weller	Dr. C. Morris	Philadelphia		4,000 00		
Prison Discipline	1825	George Bliss, Jr. d.	Rev. L. Dwight	Charles Cleveland	Boston	2,444 08	3,531 00	9,644 00	Wk gen. El. Boston.
Am. Bible Class Soc	1827	Rev. E. D. Griffin	Rev. H. Wilbur	Solo. Allen, Esq.	Philadelphia	390 00			Last week in May.
Am. Tract, Boston	1814	Hon. William Reed	James L. Kimball	John Tappan, Esq.	Boston	12,450 23	13,896 18	447,236 16	Last week in May.
Dutch Ref. Miss.	1822		Rev. T. DeWitt	Timothy Hutton	New York	5,000 00	4,470 71		1st week in June.
Conn. Miss. Soc.	1798	Hon. Jonathan Brace	Rev. Hor. Hooker	And. Kingsbury	Hartford	4,740 34	2,070 33	160,657 30	2d Wed. in January.
Am. Jews' Society	1820	Hon. John Savage	Rev. S. E. Verml-	J. Burritt, Esq.	New York	816 99	625 79		2d week in May.
Mass. Fem. Jews'	1816		Sarahaguth lyea	Frances Irving	Boston	1,257 99	5,247 32		In May.
Mass. Miss. (reorg.)	1827	Rev. L. Woods, d. d.	Rev. R. S. Storrs	J. Punchard, Salem	Braintree	4,363 27			Wk gen. El. Boston.
Gen. Un. pro. ob. Sab.	1828		Rev. M. Bruen	Arthur Tappan	New York				2d week in May.
Baptist Gen. Tract	1824	Rev. E. Cushman	Rev. Noah Davis	Sam'l Huggens	Philadelphia	3,158 04	5,256 76	12,666 42	In January.
Philadelphia Bible	1808	Rt. Rev. Wm. White	Rev. Dr. Mayer	Rob. Raistoun, Esq.	Philadelphia	7,724 41	7,724 41		In May.
Am. Sea. Friend So.	1826	Hon. S. Thompson	Rev. J. Leavitt	Silas Holmes	Philadelphia	1,214 38			2d week in May.
Am. Asy. D'f and D'b	1816	Hon. N. Terry	Seth Terry, Esq.	James H. Wells	Hartford	2,341 55			In May.
Am. Peace Society	1828		Wm. Ladd, Esq.		New York				In May.
Bd. Miss. Ge. Assen.	1818	Rev. A. Green, d. d.	Rev. J. T. Russell		Philadelphia				In May.

\* Received in 1826-7. 102,000 00 in 1827-28.

† Till 1826. Total \$350,418 23 502,021 19 2,225,874 14



## MEETING OF THE DIRECTORS.

At the late Quarterly Meeting of the Directors of the American Education Society, the following applicants were admitted on trial, by the Parent Society and its Branches:

Theological Seminary	Alexandria, Va.	1
Theological Seminary	Andover, Mass.	6
University, Nashville	Nashville, Ten.	1
Western Reserve Coll.	Hudson, Ohio	2
Union College	Schenectady, N. Y.	1
Yale College	New Haven, Con.	2
Middlebury College	Middlebury, Vt.	1
Bowdoin College	Brunswick, Me.	1
Bangor Prep. School	Bangor, Me.	2
Castleton Academy	Castleton, Vt.	1
Phillips Academy	Andover, Mass.	3
Ashfield Academy	Ashfield, Mass.	1
Amherst Academy	Amherst, Mass.	1
Monson Academy	Monson, Mass.	1
Northampton	Northampton, Mass.	1
Woburn Academy	Woburn, Mass.	2
Goshen Academy	Goshen, Con.	1
Kinderhook Academy	Kinderhook, N. Y.	1
New Paltz Academy	New Paltz, N. Y.	1
Greenville Academy	Greenville, N. Y.	1
Oneida Institute	Whitesborough, N. Y.	1
Ellisburg Academy	Ellisburg, N. Y.	1
Rochester Academy	Rochester, N. Y.	1
Oswego Academy	Oswego, N. Y.	1
Newark Academy	Newark, N. J.	1
Bloomfield Academy	Bloomfield, N. J.	1
Manual Labor Academy	Germantown, Pa.	2
		39

## MEETINGS OF BRANCHES AND AUXILIARIES.

*Presbyterian Branch.*

This Society held its anniversary in New York, on Thursday evening, May 14. The receipts into the Treasury of this Society during the year, amounted to about \$8,000. The number of Temporary Scholarships, obtained within the limits of the Branch, amounts to at least 160. Thirty new Beneficiaries were received during the year; making the whole number, now aided by the Society, 95.

*Connecticut Branch.*

The Third Annual Meeting of the Connecticut Branch of the American Education Society was held in Wallingford, June 18, 1829.

The Rev. Daniel Smith was appointed President of the meeting, and the Rev. L. Bacon, Secretary.

No Report being presented, it was voted, that the Directors be requested to prepare and publish a statement of the proceedings of the Society, for the past year.

The following resolutions were adopted:

1. *Resolved*, That this Society approve of the rule adopted by the Parent Society, that those to whom their patronage is extended, shall obtain a *thorough* education, both literary and theological.

2. *Resolved*, That, in the opinion of this meeting, greater efforts should be made by the ministers and churches of Connecticut, to *bring forward* pious and promising young

men, to be educated for the work of the ministry.

*Maine Branch.*

The Annual Meeting of this Branch was held at Waldoborough, June 27. The Report was read by Rev. Benjamin Tappan, the Secretary. A motion to accept and publish the Report was made by Rev. Dr. Fisher, of N. J. and seconded by Rev. Mr. Thurston, of Prospect. A Resolution was also offered by Rev. Mr. Mead, of Brunswick, and seconded by the Assist. Sec'y of the Parent Society, "That greater efforts ought to be made by the Churches of this State to educate pious young men for the Christian ministry." These resolutions were sustained by several addresses.—The next meeting of this Society is to be held at Winthrop, on the fourth Wednesday in June, 1830.—Rev. Prof. Newman of Bowdoin college, was appointed first preacher for the occasion.

*Middlesex Auxiliary, Mass.*

The Annual Meeting of this Society was held at Medford, June 10. Rev. Dr. Fay and Rev. Jos. Bennett attended as a Delegation from the Parent Society. Resolutions were offered and seconded by Dr. Fay, Rev. Messrs. Damon, Emerson, Warner, and Mr. Mackintire.

*Norfolk Auxiliary.*

The Annual Meeting of this Society was held at the Union Society of Braintree and Weymouth, June 10, 1829. Rev. Dr. Park, of Stoughton, preached the sermon.

*Benevolent Education Society of Plymouth, Bristol, and Barnstable.*

This Society was formed about 15 years since. At its recent anniversary it became Auxiliary to the American Society. Next meeting in June, 1830, at South Bridgewater.

## QUARTERLY LIST

## OF ORDINATIONS AND INSTALLATIONS.

- Rev. ELISHA BEDEL, ord. pastor, bap. Cooper, Maine. Dec. 24, 1828.  
 Rev. ELISHA G. BABCOCK, ord. pastor, cong. Wiscasset, Me. April 22, 1829.  
 Rev. JAMES GILPATRICK, inst. pastor, bap. Bluehill, Me. April 23.  
 Rev. HENRY C. JEWETT, ord. pastor, cong. Westbrook, Me. April 29.  
 Rev. ELISHA BACON, inst. pastor, cong. Sanford, Me. May 6.  
 Rev. ABEL G. DUNCAN, ord. pastor, cong. Brooks and Jackson, Me. May 13.  
 Rev. RICHARD Y. WATSON, ord. evang. bap. Fayette, Me. May 13.  
 Rev. JOHN SMITH, inst. pastor, cong. Exeter, First Church, New Hampshire. March 15, 1829.

- Rev. JARED B. WATERBURY, inst. pastor, cong. Portsmouth, N. H. Pleasant st. Ch. March 18, 1829.
- Rev. EDWARD HALE, ord. evang. bap. Keene, N. H. May 6.
- Rev. BEZALEEL SMITH, ord. col. pastor, cong. Rye, N. H. Col. with Rev. Huntington Porter. May 13.
- Rev. PHINEAS COOKE, inst. pastor, cong. Lebanon, N. H. Late of Acworth. May 13.
- Rev. CHARLES BOYTER, inst. pastor, cong. Springfield, N. H. June 10.
- Rev. JOSEPH THATCHER, ord. pastor, cong. Plainfield, Vermont. June 10, 1829.
- Rev. AMOS DRURY, inst. pastor, cong. Fairhaven, Vt. May 6.
- Rev. GILMAN VOSE, ord. pastor, cong. Stockbridge, Vt. May 27.
- Rev. L. I. REYNOLDS, ord. bap. Middletown, Vt. May 23.
- Rev. WILLIAM HARLOW, inst. pastor, cong. Canton, Massachusetts. March 18, 1829.
- Rev. LEONARD LUCE, ord. pastor, cong. Westford, Ms. Union Church. April 8.
- Rev. THOMAS DRIVER, ord. evang. bap. South Boston, Ms. April 16.
- Rev. DAVID PERRY, inst. pastor, cong. Cambridge-Port, Ms. Evan. Church. April 23.
- Mr. JOSEPH H. PRICE, ord. dea. epis. Boston, Ms. April 26.
- Rev. JOHN W. SALTER, ord. pastor, cong. Kingstons, Ms. April 29.
- Rev. SYLVESTER G. PIERCE, inst. pastor, presb. Dracut, Ms.
- Rev. EPHRAIM RANDALL, inst. pastor, unit. Westford, Ms. April 30.
- Rev. JOHN H. RUSS, ord. evang. cong. Plainfield, Ms. as a miss. to Ohio. May 3.
- Rev. JOHN L. SIBLEY, ord. pastor, unit. Stow, Ms. May 14.
- Rev. FREDERICK H. HEDGE, ord. pastor, unit. West Cambridge, Ms. May 20.
- Rev. ERASTUS ANDREWS, ord. pastor, bap. Middlefield, Ms. May 20.
- Rev. THOMAS RAND, inst. pastor, bap. New Salem, Ms. June 3.
- Rev. S. S. EVERETT, inst. pastor, univ. Charlestown, Ms. June 4.
- Rev. WILLIAM CROSWELL, ord. priest, epis. Boston, Ms. Christ Church. June 24.
- Mr. GEORGE F. HASKINS, ord. dea. epis. Bristol, Rhode Island.
- Mr. ISAAC PECK, ord. dea. epis. Providence, R. I. April 1, 1829.
- Rev. FRANCIS W. EMMONS, ord. pastor, bap. Providence, R. I. Over bap. ch. Eastport, Me. May 21.
- Rev. ANSON ROOD, ord. pastor, cong. Danbury, Connecticut. April 23, 1829.
- Rev. JONATHAN COGSWELL, inst. pastor, cong. Berlin, Con. New Britain soc. April 29.
- Rev. ELIZUR G. SMITH, ord. evang. cong. New Haven, Con. May 26.
- Rev. S. TOPLIFF, installed pastor, presb. Middletown, Con. Westfield soc. May 27.
- Rev. GURDON ROBBINS, ord. pastor, bap. East Windsor, Conn. June 17.
- Rev. ALPHA MILLET, inst. pastor, cong. Andover, Conn. June 24.
- Rev. RALPH CLAPP, ord. pastor, presb. Byron, New York. Over Byron, Bergen, and Clarendon churches. Feb. 19, 1829.
- Rev. WILLIAM JONES, ord. evang. presb. N. Y.
- Rev. EBENEZER CHILD, ord. evang. presb. N. Y.
- Rev. SAMUEL BROOKS, ord. pastor, presb. Penfield, N. Y. March 18.
- Rev. SYLVESTER H. EATON, inst. pastor, presb. Buffalo, N. Y. April 9.
- Rev. EDWARD N. KIRK, inst. pastor, presb. Albany, N. Y. Fourth presb. church. April 21.
- Rev. — LUSH, ord. evang. presb. Catskill, N. Y.
- Rev. — VANDYCK, ord. evang. presb. Catskill, N. Y.
- Rev. VERAMUS BEMIS, ord. evang. bap. Newfield, N. Y. May 6.
- Rev. SETH I. PORTER, inst. pastor, presb. Manlius, N. Y. May 28.
- Rev. WILLIAM GILDERSLEEVE, ord. pastor, bap. Bethany, Genesee co. N. Y. June 4.
- Rev. JAMES I. OSTROM, inst. pastor, presb. Salina, N. Y. June 24.
- Rev. ROBERT ROY, inst. pastor, presb. Freehold, New Jersey, March 18, 1829.
- Rev. JAMES M. HUNTING, ord. evang. presb. Shrewsbury, N. J. June 10.
- Rev. GEORGE PIERSON, ord. col. pastor, presb. Orange, N. Y. June 23.
- Mr. WILLIAM SMALLWOOD, ord. dea. epis. Richmond, Virginia. March 1, 1829.
- Mr. JAMES DOUGHEN, ord. dea. epis. Richmond, Va. March 1.
- Rev. JEREMIAH HENDREN, ord. evang. bap. Norfolk, Va. April 12.
- Rev. Mr. — OSGOOD, ord. priest, epis. Fredericksburg, Va. May 31.
- Rev. FRANCIS BARTLET, ord. evang. presb. Brunswick co. Va. June 20.
- Rev. STEPHEN FRONTS, inst. pastor, presb. Bethany and Tabor, North Carolina. May 15, 1829.
- Rev. J. R. GOODMAN, ord. priest, epis. Newbern, N. C.
- Rev. WILLIAM ASHMEAD, inst. pastor, presb. Charleston, South Carolina, 2d Pres. ch. succes. to Dr. Henry. May 17, 1829.
- Rev. WILLIAM S. WILSON, ord. priest, epis. Radcliffeborough, S. C. May 24.
- Rev. DANIEL L. GRAY, ord. pastor, presb. near Spartanburg, S. C. Fair Forest ch. June 3.
- Rev. JOHN K. CUNNINGHAM, ord. evang. presb. Maysville, Kentucky. April 4, 1829.
- Rev. ELI SMITH, inst. pastor, pres. Paris, Ky. April 15.
- Rev. SAMUEL Y. GARRISON, inst. pastor, presb. Smyrna, Ky. April 24.
- Rev. XENOPHON BETTS, inst. pastor, presb. Wakeman, Huron co. Ohio. April 8, 1829.
- Rev. JOHN MCKINNEY, ord. pastor, presb. Frederick, Knox co. Ohio. April 16.
- Rev. ISAAC VAN TASSEL, ord. evang. presb. Lyme, Huron co. Ohio. Of the Maumee miss. April 29.
- Rev. JAMES NOURSE, ord. presb. Washington city, Dist. of Columbia.
- Mr. CHAUNCEY W. FITCH, ord. dea. epis. Alexandria, D. C. May 14, 1829.
- Mr. ANSON B. HARD, ord. dea. epis. Alexandria, D. C.
- Mr. WILLIAM S. PERKINS, ord. dea. epis. Alexandria, D. C.

Whole number in the above list, 76.

## SUMMARY.

		STATES.	
Ordinations . . .	50	Maine . . .	7
Installations . . .	26	New Hampshire . . .	6
		Vermont . . .	4
		Massachusetts . . .	15
		Rhode Island . . .	3
		Connecticut . . .	6
		New York . . .	12
		New Jersey . . .	3
		Dist. of Columbia . . .	4
		Virginia . . .	5
		N. Carolina . . .	2
		S. Carolina . . .	3
		Kentucky . . .	3
		Ohio . . .	3

## OFFICES.

Pastors . . .	45
Col. Pastors . . .	2
Evangelists . . .	15
Priests . . .	4
Deacons . . .	8
Not designated . . .	2

## DENOMINATIONS.

Congregational . . .	22	1828 December . . .	1
Presbyterian . . .	26	1829 February . . .	3
Baptist . . .	13	March . . .	7
Episcopal . . .	12	April . . .	24
Unitarian . . .	2	May . . .	25
Universalist . . .	1	June . . .	13
		Not designated . . .	3



## GENERAL SUMMARY.

Number of Consecrations, Ordinations, Installations, and Institutions for the year ending July 1829, is 294.

STATES.	
Consecrations	215
Ordinations	76
Installations	3
Institutions	3
OFFICES.	
Pastors	173
Col. Pastors	6
Evangelists	70
Rectors	3
Priests	20
Deacons	17
Not designated	5
DENOMINATIONS.	
Congregational	112
Presbyterian	69
Baptist	53
Episcopal	38
Methodist	5
Dutch Reformed	9
Unitarian	3
Universalist	2
Roman Catholic	2
Not designated	3
Former Beneficiaries of the American Education Society, reported for 6 mo's	24

## DATES.

1828 July	21
August	16
September	30
October	38
November	29
December	24
1829 January	15
February	21
March	18
April	25
May	26
June	17
Not specified	14

## QUARTERLY LIST

OF

## DEATHS

of Clergymen and Students in Theology.

- Rev. BENJAMIN TITCOMB, Jr. æt. 41. bap. Brunswick, Maine. March 29, 1829.
- Rev. NATHANIEL P. DEVEREAUX, æt. 26, meth. Brunswick, Me. April 28.
- Rev. CURTIS COE, æt. 79, cong. Newmarket, New-Hampshire, 25 years pastor of a ch. in Durham. June 9, 1829.
- Rev. ABIEL JONES, æt. 68, cong. Royalton, Vermont. Feb. 22, 1829.
- Rev. — CARPENTER, æt. 80, bap. Ira, Vt. May 3.
- Rev. REUBEN PUFFER, D.D. æt. 74, cong. Berlin, Massachusetts. In the 48th year of his ministry. April 18, 1829.
- Rev. JONATHAN SMITH, æt. 80, cong. Hadley, Ms. 40 years a preacher in Martha's Vineyard. April 18.
- Rev. DANIEL FULLER, æt. 89, cong. Boston, Ms. Minister of a parish in Gloucester. May 23.
- Rev. EZEKIEL TERRY, æt. 54, Wilbraham, Ms. North Parish.
- Rev. ASA HEBARD, æt. 73, Leyden, Ms. May.
- Rev. JOSHUA EVELETH, æt. 33, Worcester, Ms. June.
- Rev. NATHAN WILLIAMS, D. D. æt. 94, cong. Tolland, Connecticut. The oldest Minister in the State—would have completed the 69th year of his ministry in 15 days more. April 15, 1829.
- Rev. ANDREW ELLIOTT, cong. New Milford, Con. A graduate of Y. Coll. in 1799. May 9.
- Rev. JEREMIAH IRONS, bap. Yates, Orleans co. N. Y. March.
- Rev. HORATIO PRATT, æt. 27, Busti, Chatauque co. New York. April 16.
- Rev. ABRAHAM O. STANSBURY, æt. 53, presb. South-East, Putnam co. N. Y. Formerly minister in New Fairfield. April 30.
- Rev. WILLIAM SPEAR, æt. 65, presb. Greensburg, Pennsylvania. April 28.
- Rev. LAWRENCE LAWRENSON, meth. Maryland. Presiding elder, Chesapeake dist. April 4.

- Rev. JOHN G. GRALP, æt. 70, evan. Luth. Taneytown, Md. May 27.
- Rev. JOHN CHILDS, æt. 64, meth. Alexandria, Dist. of Columbia. March 29, 1829.
- Rev. CHRISTIAN DAVID BUCHOLC, æt. 72, Salem, Virginia. March, 1829.
- Rev. JAMES B. TAYLOR, æt. 26, cong. Prince Ed. co. Va. March 29.
- Rev. DANIEL SHINE, æt. 63, meth. Louisburg, Franklin co. North Carolina. In the 43d year of his ministry. Feb. 16, 1829.
- Rev. HENRY WHITE, bap. Claiborne, Alabama. A native of Connecticut. March 13.
- Rev. SUGG FORT, bap. Robertson co. Illinois, near Port Royal. April 21.
- Rev. JACOB OSBORNE, æt. 30, Warren, Ohio.
- Rev. SMITH WEEKS, meth. Detroit, Michigan Territory. Itinerant Preacher. March 7, 1829.
- Rev. JESSE MINER, presb. New Stockbridge, Green Bay, Mich. Ter. After an illness of 4 weeks. Missionary. March 22.

Whole number in the above list, 28.

Students in Theology, 3.

## SUMMARY.

AGES.		STATES.	
From 20 to 30	3	Maine	2
30 40	2	New Hampshire	1
40 50	1	Vermont	2
50 60	2	Massachusetts	6
60 70	4	Connecticut	2
70 80	5	New York	3
80 90	3	Pennsylvania	1
90 100	1	Maryland	2
Not specified	7	Dist. Columbia	1
Sum of all the ages specified	1261	Virginia	2
Average age	60	N. Carolina	1
		Alabama	1
		Illinois	1
		Ohio	1
		Michigan Ter.	2

## DENOMINATIONS.

Congregational	8	DATES.	
Presbyterian	3	1829 February	2
Baptist	5	March	8
Methodist	5	April	9
Evan. Lutheran	1	May	6
Not specified	6	June	2
Students in Theology	3	Not specified	1

## GENERAL SUMMARY.

AGES.		STATES.	
From 20 to 30	8	Connecticut	5
30 40	14	New York	22
40 50	7	New Jersey	2
50 60	11	Pennsylvania	12
60 70	10	Delaware	1
70 80	10	Maryland	5
80 90	9	District of Columbia	1
90 100	2	Virginia	10
Not specified	36	North Carolina	2
Sum of all the ages specified	3935	South Carolina	1
Average age	55	Georgia	6
		Alabama	1
		Louisiana	1
		Missouri	1
		Illinois	1
		Indiana	1
		Kentucky	1
		Ohio	3
		Michigan Territory	2

## DENOMINATIONS.

Congregational	18	DATES.	
Presbyterian	19	1828 July	6
Baptist	16	August	6
Methodist	8	September	7
Episcopal	20	October	6
Evangelical Lutheran	1	November	8
Universalist	1	December	7
Roman Catholic	2	1829 January	10
Jews	2	February	7
Not specified	20	March	14
Students in Theology	6	April	11
		May	6
		June	3
		Not specified	16

## STATES.

Maine	6	March	14
New Hampshire	3	April	11
Vermont	5	May	6
Massachusetts	14	June	3
Rhode Island	1	Not specified	16

*Receipts into the Treasury of the American Education Society, and of its Branches, from March 31 to June 30, 1829.*

## DONATIONS.

<i>Acworth, N.H.</i> from miss R. Atwood	5 00
<i>Boston</i> , from Fem. Ed. Soc. by mrs. Jeffries,	42 00
Collection at the An. meeting,	64 43
From Fem. Aux. Ed. So. of Boston and vicinity, by miss M. A. E. Codman, Treas.	40 00
<i>Blandford</i> , from Rev. D. Clark, a contribution	12 20
<i>Berkshire E. Soc.</i> By J. W. Robbins, Treas.	16 00
<i>Chesterfield</i> , collection in the Par. of Rev. mr. Waters, by mr. Parsons	2 71
<i>Essex Co. Aux. Soc.</i> from Gent. Soc. in South Par. Danvers,	75 00
Lad. Soc. do. do.	45 08
From mem. of Ch. in W. Parish, Haverhill, to constitute Rev. MOSES GILL GROSVENOR an hon. mem. of the Am. E. So.	40 00
The 'Circle of Industry,' of Newburyport, 15th semi. an. paym. by miss Mary C. Greenleaf, Tr.	25 00
The following by Jos. Adams, Tr. from Marbleh. Aux. Ed. Soc.	38 26
fr. Amesbury, W. Parish	10 70
fr. Andover, W. Parish, in part, to const. Rev. S. C. JACKSON a life mem.	17 13
From a Friend, a thank offering	50 00
Ladies of the Andover minis. as.	7 00
From Rev. Ed. W. Hooker, tow. constit. ED. HOOKER CORNELIUS an hon. mem.	30 00
<i>Fitchburg</i> , Fem. Pr. Soc. by miss Fidelia Eaton, Sec.	5 00
<i>Gloucester</i> , Fem. Be. So. L. Dane, Tr.	20 00
<i>Groton</i> , from Joseph Brown	5 00
fr. a Lady, by Rev. mr. Farnsworth	2 00
<i>Grafton</i> , Vt. from Individ. by Rev. Selah R. Arms	16 00
<i>Hinsdale</i> , fr. Rev. W. A. Hawley, a Coll. in his Soc.	12 25
<i>Hartford</i> , Con. fr. Robert Anderson	2 50
<i>Hallowell</i> , Me. fr. Mr. Dole 25, Mr. Stickney, 5	30 00
From Ladies, by Miss Cutler	30 00
<i>Leominster</i> Evan. Ch. & Soc. by Rev. P. Payson	29 62
<i>Lyndon</i> , Vt. from Rev. S. G. Tenney	1 00
<i>Mendon</i> , N. Y. from Levi Russell	5 00
<i>Middlesex</i> Aux. Ed. Soc. by E. P. Mackintire, Assist. Treas. viz.: from Sec. Fem. Conf. 13—Third do. 6—New Bridge do. 6 12—Male do. 15 25 (in Rev. Mr. Bennett's Soc. Woburn)	40 37
<i>Peru</i> , from David Tuttle	5 00
From a few friends to the Soc.	4 00
<i>Presbyterian Branch</i>	2500 00
<i>Pembroke</i> , N.H. fr. a circle of ladies from a Soc. of Young Ladies, by Miss Ann Coffran, Sec.	8 33
<i>Rindge</i> , N. H. Fem. Con. of Pr. by Mrs. Tirzah K. Burnham, Tr.	5 00
<i>Royalton</i> , Vt. Fem. Ed. So. by Miss Mary Collamer, Tr.	8 68
<i>Rouley</i> , Fem. Ed. Soc. First Par. by Miss Mehitabel Hobbs, Tr.	9 50
Asso. of Y. Ladies, First Par. by Miss Clarissa Hale	2 46
<i>Sullivan</i> Co. N.Y. avails of Charity Box kept by a young lady	81
<i>Salisbury</i> , N. H. from the Church in that place, by Rev. Mr. Cross	5 00
<i>Southbury</i> , Con. fr. a Lady now dec. avails of currant wine, by Rev. Mr. Shipman	6 00
<i>Tewksbury</i> , fr. a small circle of lad. Carried forward	7 00

3286 35

## Brought up

3286 35

<i>Uxbridge</i> , fr. a Fem. Pr. Circle, by Miss Susan Jaques, Sec.	6 00
<i>Walpole</i> Fem. Cent Society	5 55
<i>Warwick</i> , from Francis Leonard, 2d	5 00
<i>Weymouth</i> Fem. Ed. Soc. by Miss Emeline Merritt, Treas.	12 32
<i>Westborough</i> , fr. Rev. E. Rockwood, contrib. in his Soc.	28 10
<i>Woburn</i> , fr. Middle School Dist.	8 62
<i>Woodstock</i> , Con. fr. W. Backus, a col.	10 00
<i>Wilmingon</i> , Del. fr. Aux. Ed. Soc. by Mrs. A. M. Jones	15 00—90 59

## ANNUAL SUBSCRIPTIONS.

<i>Braintree</i> , Levi Wild	5 00
<i>Charleston</i> , S. C. Mrs. Gadsden	5 00
Mrs. J. Keith 5, Mrs. Barksdale 5	10 00
<i>Mendon</i> , N. Y. Levi Russell	5 00
<i>South Reading</i> , Adam Hawkes	5 00—30 00

## LIFE SUBSCRIPTIONS.

Rev. Pliny Dickenson, of Walpole, fr. Fem. Cent Soc. bal. requisite	5 00
Rev. Simeon Colton, of Monson, fr. Stud. of the Acad. und. his care	40 00—45 00

## INCOME OF SCHOLARSHIPS.

One year's int. on the following, viz.	
Hubbard, on bal. unpaid \$700	42 00
Bartlett Judson	60 00
Richard Cobb	60 00
Edward Henry Cobb	60 00
Parker	60 00
Proctor	60 00
Green, on bal. unpaid	41 34
Josiah Wheelwright	60 00
Train	60 00
Newton	60 00
Martyn, of J. Means, on his half	30 00
And 6 months on the N. England	30 00—623 34

## GRANTS REFUNDED.

From former Beneficiaries, in part, \$58 50—\$25—\$100	183 50
and fr. another, by the hands of Mr. Cornelius	50 00—233 50

## TEMPORARY SCHOLARSHIPS.

Church, Long-Meadow, in part of \$75	40 00
--------------------------------------	-------

## INCOME FROM OTHER FUNDS.

Dividend on Bank Stock	270 00
Interest on Funds loaned	176 80
do. on 8 mortgages, \$2,000	120 00
do. rec'd of 2 former Benefic.	39 39
Part of an old Note	30 00—636 19

## LEGACIES.

Miss Mary Herrick, late of Reading, by Samuel Brooks, exec.	100 00
Amount received for present use	\$5,084 97

## PRINCIPAL REC'D ON SCHOLARSHIPS.

Dartmouth, from Reuben D. Mussey, in part	10 00
Green, from Ladies' Association	100 00
Lathrop, from Dea. Elisha Eldridge, his subs.	10 00
Wild, from Levi Wild, of Braintree (bond)	1000 00
— from a Lady now in England, to whom several numbers of Quarterly Journal had been sent by fem. friend in this country	1000 00
	\$2120 00

## Clothing received this quarter.

<i>Ashby</i> , fr. a few friends to the Ed. Soc. by Mrs. Sally Manning, a bundle.	
<i>Conway</i> , from ——— a Piece of Cassimere.	
<i>Gloucester</i> , Fem. Benev. Soc. by L. Dane, Treasurer	
6 pairs woollen Socks.	
<i>Grafton</i> , Fem. Reading Soc. 3 shirts.	
<i>Norfolk</i> Aux. Ed. Soc. by Rev. John Codman, Treas.	
one bundle valued at \$12.	



*Princeton*, Yo. Ladies Soc. a large box of Clothing.  
*Tecksbury*, from ——— 6 pr. Socks.  
 Ladies Society, 5 pairs of Socks.  
*West Boylston*, Fem. Reading and Char. Society, a  
 bundle of Clothing.

## MAINE BRANCH.

*Brunswick*, coll. at monthly concert 17 31  
 Dividend on shares in Portland Bank 16 00  
*Albany*, Mrs. Susan Cummings 2 00  
 Payson Scholarship, int. to 10th June 42 00  
*Ellingwood\** do. interest 22 02—99 33  
 Also received on Scholarships, viz.  
*Topsham* and *Brunswick*, rec'd in *Brunswick* 57 81  
*Ellingwood*, rec'd on acc. (making \$633) 168 00  
*Saco* and *Biddeford*, from Ladies in *Saco* 26 00  
 \$251 81

## NEW HAMPSHIRE BRANCH.

*Lyme*, Cash of individuals 7 00  
*Pelham*, do. do. 10 00  
*Fitzwilliam*, Female Ed. Society 12 16—29 16  
*Milford*, a box of clothing, from Fem. Reading Soc.  
*Epsom*, from a Lady, 2 pr. Socks.

## NORTH WESTERN BRANCH.

Cash received from various sources \$801 80  
 Clothing valued at 28 50.

## CONNECTICUT BRANCH.

*Middletown* Up. Houses, Ladies and Gent.  
 by Rev. J. L. Williams 18 76  
*North Killingworth*, contribution in church  
 by Rev. S. Merwin 6 53  
*New Canaan*, Lydian Soc. 2d ann. pay't for  
 a Benefic. in Y. Coll. by L. Farnam 72 00  
*Torrington* Society, by Rev. E. Goodman 1 00  
*Wintonbury*, Fe. Ben. So. by Rev. J. Bartlett 7 00

For immediate use 105 29

Received on Scholarships, viz.

*Taylor* Schol. in part, by L. A. Daggett 363 50  
 do. in part, from 1st soc. *Norwich*,  
 by Henry H. Strong 25 00  
 388 50

## PRESBYTERIAN BRANCH.

Presb. Ch. Pearl street, Fem. Ed. Soc. 1 yr's  
 subs. for one temporary Scholarship 75 00  
 Fem. Ed. Soc. to con. Mrs. Anna Monteith  
 wife of Rev. W. M. their late pastor, a  
 Life mem. by Mrs. Ogilvie and miss Rich 30 00  
*Laight St. Ch.* by C. Baker, on acc. of subs.  
 viz. Arthur Tappan 375, Chs. Stone, Corn.  
 Baker and Francis Tappan 75 each, Low-  
 ell Holbrook and R. Curtis 37 50 each, B.  
 Palmer 20, and W. A. Tomlinson 5. 700 00  
 Ladies, 3d pay't, 3 Benefic. by Mrs. Darling 75 00

\* *Ellingwood Scholarship*.—This Scholarship was  
 subscribed in March 1827, by members of the church  
 and society under the pastoral care of the Rev. John  
 W. Ellingwood of Bath, Maine, and was named by  
 them in honor of their respected minister. The sub-  
 scription exceeded the sum of one thousand dollars,  
 and was made payable in five years. That the ben-  
 efit of the foundation might be realized immediately,  
 the subscribers generously engaged to pay the inter-  
 est on their subscriptions, or on so much of them as  
 might remain due until the whole sum should be paid.  
 Of course the amount of interest paid by the subscrib-  
 ers, from year to year, must be less and less;—the  
 balance of the income being derived from the capital  
 already paid and invested. From not making this ex-  
 planation, but publishing the receipts just as they  
 have been received, it might seem as if the real in-  
 come of the Scholarship was growing less—and the  
 scholarship itself of doubtful existence.—Whereas it  
 has been in full operation from the first, and is among  
 the safest and best foundations which the Society  
 holds. This explanation is made in justice to the be-  
 nevolent donors—and because it will apply to several  
 other valuable scholarships. A large part of the El-  
 lingwood Scholarship has already been received.

*Cedar St. Ch.* Pelatiah Perit 75, C. O. Hal-  
 stead, 2d semiannual pay't, 37 50 112 50  
*Brick Church*, by Fisher Howe, subscript's,  
 viz. Alfred Deforest 150, Moses Allen 50,  
 J.C. Halsey, J. Chandler, E. L. Sturdivant,  
 and M. Baldwin 37 50 each, Fisher Howe  
 50, Henry James 20, H. H. Schieffelin and  
 Mrs. E. Goodwin 10 each.—Collected in  
 the Church at sundry times 255 00 695 00  
*Rutgers St. Ch.* Mrs. Eliza Lewis, 1 yr. subs. 75 00  
*Central Presb. Ch.* (care of Rev. W. Patton)  
 bal. of subs. for 10 Benefic. 1st year 375 00  
*Geo. Gallagher*, 2d pay't, (Benefic. to be se-  
 lected by Dr. Spring) to labor in Virginia 50 00  
*Rev. Matthias Bruen*, his subs. 1st year 75 00  
*Newark*, N.J. John S. Condit, 1st pay't 1 Ben. 75 00  
 T. Freelinghuysen, for himself and Mrs. F. 150 00  
 1st Presb. Ch. on acc. of subs. by Rev. W.  
 T. Hamilton, 1st year, viz. Fr. S. Thom-  
 as 30, S. Baldwin 25, J. Bruen 20, A.  
 Johnson Jr. 5, J. Nichols and J. Baldwin  
 15 each, W. Pennington and Capt. Con-  
 ger 5 each.—Cash a Donation, 2. 122 00  
 N. B. The \$88 acknowledged in the Journal  
 for April as rec'd from Newark was  
 paid by John Taylor and Philo Sanford  
 20 each, J.C. Hornblower 15, Isaac Bal-  
 win 10, John Poinier 8, Peter Jacobus 6,  
 Wm. Tuttle 4, and Obad Woodruff 5, on  
 acc. of 1st year's subscription.  
*Hudson*, N.Y. Fem. Miss. So. part of subs.  
 for temp. Schol. by Ophelia Olcott, Tr. 38 00  
*Mercersburg*, Pa. from Robert King on acc.  
 of subs. obt'd by W.T. Hamilton in Aug. last 90 00  
*New Windsor*, N.Y. in part to cons. Rev. M.  
 THOMPSON life memb. by M. Snodgrass 20 00  
*Greenville*, N.Y. Eliakim Reed 75, & from  
 Mrs. Reed 20, to ed. young man for minis. 95 00  
*Jefferson College*, students, acc. ann. subs. 75 00  
*Brooklyn*, L.I. from John Millard, bal. of his  
 subs. for 5 Benefic. 1st year (he paid \$100  
 August 24, 1828) 275 00  
*Connessburg*, Pa. subscrip. collected in that  
 congregation, by James Agnew 35 00  
 Donation, Friend, by Rev. H. White 1 00  
*Pleasant Valley*, N.Y. Mrs. Daniel Ostrom 5 00  
*Greenwich*, Conn. Rev. Isaac Lewis 20 00  
 Unknown Friend, by Mr. J. P. Havens 30 00  
*South Hampton*, L. I. Fem. Ed. Society 18 50  
*Bethlehem*, Orange co. N.Y. Daniel Clement 20 00  
 \$3332 00

## WESTERN EDUCATION SOCIETY, N.Y.

*Mount Morris*, Fem. Aux. Ed. Soc. by R.P.  
 Stanley 7 00  
*Pulteney*, Steuben co. by James Cooley, Ag't 1 00  
 and articles valued at 31 87  
*Hannibalville*, Oswego co. Fem. Ed. Soc. 1 50  
 and sundry articles.  
 Cash, sundry collec. by Jas. Eells, Cor. Sec. 21 29  
 Do. do. do. 73 13  
 Presb. of Bath, by Rev. Eleazer Lathrop, Tr. 14 41  
*Fayette*, Seneca co. Ladies in Presb. Soc. 2 00  
 and articles of clothing valued at 12 13.  
*Homer*, Cash rec'd of Rev. John Keep 44 48  
 \$164 81

*List of Donations received from Essex Co. Aux. Ed.  
 Soc. the whole amount of which was acknowledged  
 in the April Journal, viz.*

*Andover* Theol. Sem. 57. West Parish 17 50. *Brad-  
 ford*, East par. 17 23. West par. 38. *Boxford*, 43 18  
*Beverly* 59. *Danvers*, So. par. in part 30. *Essex*, 37.  
*Hamilton*, 21 44. *Haverhill*, 1st par. 84. *Ipswich*, 1st  
 par. Ladies 35 68. Gent. 11. *Manchester* 25—476 03  
 Deduct cash paid Agent 72 00  
 For printing Constitution and Add. 21 75—93 75  
 \$382 28

## ERRATA.

In our last number, page 208, at the end of the last  
 line, add "consider as indispensable in."  
 In the Table, p. 220, the Rock Spring Theol. School  
 is stated to be Presb.; it should be Baptist.

THE  
**QUARTERLY REGISTER**  
 AND  
**JOURNAL**  
 OF THE  
**AMERICAN EDUCATION SOCIETY.**

VOL. II.

NOVEMBER, 1829.

No. II.

UNION OF STUDY WITH USEFUL LABOUR.

A discourse delivered on the evening preceding the Anniversary of the Theological Seminary, Andover, Mass. Sept. 1829, in compliance with the request of an Association of Students in the Seminary, for Mechanical Labour.—By Rev. E. Cornelius, Secretary of the American Education Society.

It is presumed that no apology will be required for inviting public attention to a subject, which, though less frequently made the theme of popular discourse than many other subjects, is deeply connected with the interests of learning and religion;—I refer to *the union of a system of thorough exercise with study, through the whole course of academic and professional education.*

If there are any, however, who expect to be entertained with new and striking theories, or elaborate disquisitions or elegant descriptions, I must forewarn them that they will be disappointed. The subject is a plain one, and addresses itself chiefly to the common sense of men. The object of the present address will be lost, if sober and intelligent minds are not furnished with those reasonings and facts which will enable them to judge of the practicability and necessity of connecting useful labour with study, as an exercise, in literary and sacred Seminaries.

My method will be to make some general remarks concerning the *mode* of exercise best adapted to the object

which is here contemplated;—to furnish some account of recent *experiments* which have been made at a number of institutions in our country; and to urge the importance of speedy *efforts* to carry the plan into execution, in our Seminaries and Schools of learning.

I. In regard to the *mode* of exercise, our opinions must be regulated, partly, by the leading object for which all exercise should be taken, and, partly, by the circumstances in which students are placed.

Were I skilled in the science of Anatomy, or acquainted with the Medical art, I could doubtless give a *physiological* view of the subject which would satisfy every one, that the necessity for exercise, of some kind, is a fundamental law of our nature. The human frame, as well as the mind for whose accommodation it is fitted up, is made for action; and the health of the one can no more be maintained without it, than the health of the other.

Physicians, we all know, ascribe great influence to exercise, as well in sustaining the system generally, as in the production and prevention of disease. I may be excused, if in proof of this remark I quote not only their authority, but their language.

“A due proportion of exercise, we find to be necessary to the perfect action of every function both of body and mind; by its *excess* they are ex-



hausted, and fall into premature decay; while by the *want* of it, their vigour is impaired, the body becomes incapable of maintaining itself in health, and the mind partakes of the languor and inactivity of the body. Although each extreme may be, perhaps, equally injurious, yet the greater number of diseases that fall under our inspection, originate from this latter cause; and its first effects are generally manifested upon the functions that are subservient to the nutritive system. By this means the body loses its proper supply of matter, and both its physical constitution, and its vital powers, are immediately affected. The secretions of all kinds become deficient in quantity, and changed in their quality; the circulation proceeds with a languid current; and consequently both the muscles and the nerves are deprived of their due proportion of arterial blood to support the contractibility of the former, and sensibility of the latter.”\*

These remarks, while they apply generally to all men, are specially true of the young. Not only is more exercise needed during this period of life, than in any other, but nature, as if to intimate this necessity, has given to the young an instinctive desire for action, far beyond what is felt in more advanced years. Such being the fundamental principles of the animal economy, as determined by the Creator, it is plain that health and vigour can no more be maintained without exercise, than life without food. A man might as well think of changing his natural element, and of living under water, as of violating with impunity this established law of his nature. Whatever then may be the *mode* of exercise adopted, it should be such as fully to answer the physiological ends for which it is needed.

But it must be exercise adapted to the peculiar *circumstances* in which men may be placed. Habit is a second nature; and not unfrequently en-

\* New Edinburgh Encyclopedia. Art. Medicine. See also the medical opinions communicated, in this number, for the Quarterly Reg. and Jour.

forces its laws with as controlling an influence as nature herself. The habits of students differ widely from those of men engaged in active pursuits: of course, it may be necessary to observe a corresponding difference in settling the mode of exercise best adapted to studious and sedentary men.

The following, it is believed, are the most important points to be kept in view, in establishing a system of exercise, which shall be adapted to the condition and wants of young men in a course of education.

1. The exercise should be such as to produce thorough muscular action of the chest, and limbs; and to promote gentle perspiration.†

2. It should be taken either in the open air, or in a place which admits of its free circulation. An impure, an overheated, or a confined atmosphere may prevent, or destroy, nearly all the good effects of exercise, and may become the occasion of positive injury.

3. It should be systematic. A less amount of time devoted regularly to this purpose will be of more service than a much longer period, employed at uncertain, and distant intervals. Nature never stops in her work. He who would effectually cooperate with her, must be steady and uniform in his plans and efforts. Ordinarily, it is supposed better, that exercise should be taken a short period before meals,

† The following sentences are from the second No. of the *Journal of Health*, published at Philadelphia.

“To render exercise appropriate, during health, it is necessary that motion be communicated to every part susceptible of it; that the breast be dilated beyond the usual bounds of rest; that all the muscles attain the utmost degree of their extension and contraction; that strength, of course, be exerted, and enjoy all its developments. The effects of such exercise, when not carried to the extent of producing undue fatigue, are to promote the circulation of the fluids throughout the body, to render the digestion of food more easy and perfect; to ensure the nutrition of every part of the system, and to enable perspiration and the other excretions to take place with regularity.”

We take this opportunity of expressing our high satisfaction with the plan of this new periodical, and our earnest wish that it may obtain a wide circulation. It denounces empiricism; and communicates the most valuable medical knowledge, in popular language. The work is conducted by an association of regular Physicians in Philadelphia, and is issued once in two weeks—in numbers of 16 pages, at \$1.25 in advance per annum. Ed’s.

than that it should immediately follow them.

4. The exercise used by students should be gentle, and should be protracted sufficiently to admit of their receiving the full benefit of it. It is the remark of a writer of great respectability, as well as of much experience on this subject, that "Gentle exercise diffused through four hours is much better adapted to a sedentary man, than a concentration of the same amount of motion within the space of one hour."\* As nature never stops in her work; so she is never in a hurry. Nothing is gained in this, or in any other labour, depending for success on her agency, by running before her. On the contrary, such a course is sure to meet with a rebuke. Three hours in a day is supposed by good judges to be the least amount of time which a student ought to devote to this important object; and four hours would be better than three. It is a mistaken opinion that the employment of so much time in exercise, will impede progress in study. With the same propriety might it be said that the time which the mechanic spends in sharpening his tools, is lost for the purposes of labour. If a student wishes to *gain* time for study that shall be felt through a course of years, let him make a law as inviolable as were those of the Medes and Persians, that three hours at least of the twenty four, shall be devoted to exercise. Never could it be said with more truth than in this case; "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." Many and many a youthful martyr has found it so. I may add, that experiments recently made in Institutions where labour is combined with study, prove that those who devote from three to four hours of a day to exercise lose nothing in regard to attainments in learning, but are gainers by the arrangement.

\* Rev. Dr. Miller's letters on Clerical manners and habits, 1st Ed. p. 455.

It is possible, indeed, that a youth who spends all his time in study may go over a greater space, and for a short period may accomplish more than one who takes time to renew his bodily and mental vigour; but need it be asked which will stand foremost, at the end of the race? One of the most active and laborious professional students in America, and one who has given the world as substantial and abundant fruits of his labours perhaps, as any other man, in proportion to the time in which he has been on the public stage, spends *three* hours of the day in close study, and a large part of the remainder in exercise. But study, with such men, is a term of different signification from what it has in the vocabularies of many who call themselves students. The hour comes, and finds them ready, like a strong man, to run a race. The mind grasps its subject and refuses to quit its hold till it has gained its object.\*

5. The hours of study should be arranged in such a manner, as not to hinder, but to encourage exercise; in other words, it should hold a *prominent*, instead of a secondary place, in the distribution of time. A great mistake has, I apprehend, been committed, in regard to this point, by students, and by the Instructors and overseers of Seminaries of learning. The best and much the largest portion of time has been allotted to other objects; so that exercise has been either neglected entirely, or very imperfectly attended to. In how many institutions would a student find it impossible to devote three or four hours to exercise, were he ever so much disposed to take it, without interfering with hours for sleep, or meals, or study, or some other object of primary arrangement? The truth is, that the founders and governors of most Seminaries of learning have made no positive provision whatever for taking exercise. Their laws and regulations

\* This remark it scarcely need be said, applies chiefly to adult students, whose minds have been long disciplined for action; still it applies, in a degree, to all students.



are silent in regard to it. If the student is disposed to exercise three hours a day, and can contrive to gain time by stealth or in some other way, he can enjoy the privilege; but he derives little or no encouragement either from the authority, or the example, of his superiors, and hence he is easily discouraged from making any systematic attempts. Indeed, it has been found difficult in this seminary, where the value of exercise is highly appreciated, to find space enough unoccupied by other duties, to admit of the small term of one hour and a half for mechanical exercise. There must be a change in this respect. Instructors and overseers of literary and professional schools must give to exercise a *prominent* place in their arrangements; they must make room for it in the regular employments of each day, and throw the weight of their whole influence into the scale in favour of it, or it is to be feared that *systematic* exercise can never be associated permanently with the studies of those who are placed under their care.

6. Exercise adapted to the circumstances of students should be such as may be easily and conveniently taken; and it should be, as far as practicable, pleasant to the young men themselves. The first is necessary to secure prompt attention, and the last to render the exercise permanently valuable. Where too much preparation, in regard to dress, or any other circumstance, is required, it will be found difficult to maintain punctual attendance, and, if the kind of exercise adopted should be disagreeable and irksome, it cannot be performed with cheerfulness, and cannot, therefore, be so salutary in its effects as another mode might be. The influence of the passions upon health is fully recognized by medical writers, and has the support of universal experience. For this reason it is important that *pleasure* should be consulted, so far as circumstances will permit, in all arrangements of the

kind now referred to. Exercise will thus become a *recreation*, as well as a *duty*. The ancients understood this connexion; for, while they made health the ultimate end of their systems of exercise, they were careful to throw around them every attraction which could awaken public or private interest.

7. For the reasons which have just been mentioned, as well as for others which might be given, it is desirable that some *variety* should be allowed in the exercise of students at different seasons of the year, and at different places and institutions. The taste of men differs—and what is suitable and convenient at one time, or place, may not be so at another. The habits of the community change as we proceed from one part of the country to another; so that difficulties which in one section might be easily overcome, in another may be insuperable. For example, at one Institution *mechanical* labour may have the advantage; at another, *agricultural*, or *horticultural* labour, may be most suitable. A College which has been long established, or which is compelled to pay respect to wealth, and fashion, may find it impossible to introduce modes of exercise which, in Institutions of recent origin, or of plainer habits may be easily rendered respectable and popular. These, and a great variety of other circumstances exist in the condition of young men obtaining an education, and they must be permitted to regulate the mode of exercise in some degree, if we would succeed in our endeavours. Where it can be done, arrangements should be made at the *same* Institution for different kinds of exercise, that young men of different habits and dispositions, or of different constitutions may be allured and benefitted. It may, also, admit of a question whether young men, especially those in the more advanced stages of education, may not be left, with advantage, to form *voluntary associations* for the purpose of exercise, and to re-

gulate and superintend their own efforts; subject to the general control and direction of their Instructors and governors. More responsibility will in this way be thrown upon the young men themselves; and they will submit to the restraint which every well regulated system imposes, with more cheerfulness. Experience will, however, shed more light on this, and, indeed, on every other part of the subject, and render the best course to be pursued more obvious.

8. Exercise which may be rendered profitable in a *pecuniary* point of view, while it answers fully all the *other* ends of exercise, is manifestly to be preferred. The reason of this is too plain to need illustration. Every man is bound to employ his time in such a manner, as to accomplish the greatest good for himself and for others. If he can dispose of his time in a way to accomplish *two* good ends, instead of *one*, he cannot be at a loss, as to his duty. Considering how numerous and urgent are the claims of humanity and benevolence; how much may be accomplished by pecuniary means to satisfy those claims; considering also the importance of early habits of industry and economy, and what numbers of young men are, to a great extent, necessarily thrown upon their own efforts and resources, in obtaining an education, it is impossible for candid and Christian minds to have a doubt on this point.

9. The exercise of students should be taken in connexion with a suitable diet. That there are as great mistakes in regard to the latter as the former, admits not of a question by any one who is acquainted with the subject. In vain are all our efforts to promote health and vigour of body and mind, if this point be not attended to with care. It is a remark of Bacon, that great pupil of nature—that “Our exercise should bear an exact proportion to our diet, and our diet, in like manner to our exercise; or in other words, he who eats and

drinks plentifully, should use much exercise; and he who cannot use exercise, should, in order to preserve his health, live abstemiously.” “There are few,” he adds, “who do not eat one third or a fourth more than is necessary to support them.” One full meal in a day, and that of a single plain dish, with light meals intervening, has been supposed to be most favourable to health. The sagacious Franklin was of this opinion. “In general,” says he, “mankind, since the improvement of cookery, eat about twice as much as nature requires.” The celebrated Cornaro, who lived to the advanced age of 98, has given his testimony, in a most convincing manner, in favour of the same sentiment. Having lived freely in his youth, he was, like thousands of others, on the point of making shipwreck of his constitution before he had reached 35 years of age. Fortunately he became convinced that there was but one medicine which could effect a radical cure—and that was *strict temperance in eating and drinking, united with regular exercise*. In his 83d year he thus describes himself: “I now enjoy a vigorous state of body and of mind. I mount my horse from the level ground; I climb steep ascents.—In short, I am in all respects happy, and quite a stranger to the doleful, morose life of lame, deaf, and blind old age, worn out with intemperance.”\* In regard to the *quality* of our food, the experience of literary men as well as the testimony of medical writers proves that a diet which contains a greater amount of *vegetable* than of *animal* substances is to be preferred. But far less is, ordinarily, depending upon *quality* than upon *quantity*. *SIMPLICITY*, and *FRUGALITY* are the great rules. Let these be observed, and let the powers of nature be renewed and strengthened by systematic and

\* See “An Abridgement of the writings of Lewis Cornaro on Health and Long Life.” By Rev. Herman Daggett, A. M.—a small but invaluable compilation, which should be in the hands of students and all others who desire health and long life.



daily exercise of the body, and the laws of our being must change, or there will be no greater obstacle to the health and usefulness of students than of other men.

I have dwelt longer on this part of the subject, from a conviction that it will shed light on the main point about which there is any difference of opinion among Instructors and students, viz.—the best *mode* of exercise for those who are pursuing a course of study in public seminaries of learning.

While I would refrain from expressing any opinions in regard to all the modes of exercise which have been recommended or practised, I may, I think, without presumption, assert in view of what has now been said, that the introduction of MECHANICAL OR AGRICULTURAL LABOUR, among the daily employments of students, in all our seminaries of learning, promises more beneficial results, and is attended, on the whole, with fewer permanent difficulties, than any other mode which has yet been tried. I do by no means speak of this kind of exercise, to the exclusion of every other. *Walking* is one of the best and most convenient methods of taking exercise to which sedentary men can resort; and whatever other mode may be introduced, this should not be neglected. The frequent opportunities which it affords for social intercourse among the members of the same institution, or, for solitude and reflection, render it peculiarly pleasant and profitable. The introduction of agricultural and mechanical labour need not prevent a portion of time from being devoted to this species of exercise every day. Indeed, it would be easy to secure a proper degree of attention to it, *by removing the place of labour at some distance from the place of study, or of recitation*, and rendering it necessary for each student to travel a number of miles in his visits to one and the other during the day.

The plan of mechanical and agricultural labour, including under

the latter, horticulture in its various branches, is recommended as the principal exercise for students, because, as I have said, it combines, on the whole, the greatest number of advantages. I speak of mechanical and agricultural labour, also, *as forming but one system*—because, in most cases, where a thorough experiment has been made, they have been found to unite easily; and although, for special or local reasons, instances will occur, in which such union may be difficult and even impracticable, this consideration need not prevent them from being regarded as one system.

Looking, then, at this mode of exercise, in view of what has been already said, it will be found to accord with nearly every principle or arrangement which it is important to secure in adopting a plan of exercise adapted to students.

It is well calculated to promote muscular action; it may be taken in the open air, or in circumstances to admit of its free circulation; it can easily be reduced to a system, and it may be taken in any degree which may be found expedient; it may be so arranged as not to interfere with a regular attention to study; it may be easily introduced in one form, or, in another into our Seminaries of learning; it admits of variety; it can be made *profitable* not only as an exercise, but in a *pecuniary* respect, and on account of the *valuable information* which it gives; and it may be connected with establishments for boarding students, the expense of which can be partially or entirely defrayed by the proceeds of labour, and in which due attention can be paid to food and diet. All that is necessary to insure success to such a system of exercise, after it has been fully put in operation, and the requisite means of labour have been provided, is a wise and faithful head, to superintend it.

II. I proceed to give some account of experiments begun, or in progress, at a number of Schools and Semina-

ries in the United States, upon the plan which has now been recommended.

**MAINE.** *The Maine Wesleyan Seminary.* This Institution is established at Readfield in the State of Maine, about ten miles N. W. of Hallowell, and was founded by the liberality of Luther Sampson, Esq. a member of the Methodist church in that place. This gentleman, with equal wisdom and generosity, consecrated ten thousand dollars to this object, and directed the appropriation to be made in such a manner, that indigent young men, and others who felt disposed, might pay for their board and tuition with the avails of their labour. A farm of one hundred acres was obtained and put under cultivation. A mechanic work-shop was established, a boarding house was built, and the requisite preparation for giving instruction was made. The rules require that the students spend the whole of the afternoon of each day in labour, on the farm, or in the work-shop, under the direction of a superintendant, who acts at the same time as steward. Those students who prefer it, enter the institution *as boarders merely*, and pay their expenses in the same manner as is done at other Institutions. These devote their whole time to study, and exercise when, and how, they please. The labouring students form a distinct department in the institution, which is denominated *the department of Industry*. During the year 1828, it appears, from the catalogue of students, that there were connected with the school 107 male youth, of whom 48 were associated with the department of Industry. Of these last, 17 were engaged in agricultural, and 31 in mechanical labour. Hitherto the plan has succeeded. One of the friends of the Seminary, in a communication published a short time since, remarks, "Here the scholar who is dependant upon his own exertions, may obtain an education by spending a part of his time in labour, either in

working on the farm, or in the mechanical department. And it has been satisfactorily ascertained, that those who have thus spent a part of their time in labour, have been enabled to keep up with their class, and their health has been much better than those who did not labour in this way. They have been able to pay their board and tuition, and have become acquainted with agriculture and the mechanical arts, while storing their minds with the knowledge and intelligence calculated to make them useful and intelligent citizens."\*

In the "*Christian School*" at *Dexter*, it is provided in the Constitution, that "Every teacher and scholar shall work at least four hours every day, when able, in some employ suited to his health."

Twenty-five students in the *Theological Seminary at Bangor*, earned fifteen dollars each on an average, the last year, by means of their labour, at the Institution.

*Gardiner Lyceum.* This seminary was instituted in 1822, "For the purpose of giving to farmers and mechanics such a scientific education as would enable them to become skilful in their professions." The design is, to give instruction *practically*, as well as theoretically. The school continues in operation, but with what success, so far as the union of labour with study is concerned, I am not able to state.

*Bowdoin College.* A mechanic work shop has been erected for the benefit of an association of students in this College, but the plan has not yet been put into full operation.

**NEW HAMPSHIRE.** I am not aware that any systematic arrangements have been made to unite labour with study in this state.

**VERMONT.** At *Middlebury* a work shop has been erected for the benefit of the students belonging to the College, but the system has not yet been carried into execution.

\* Zion's Herald, Vol. VI. No. 6.



MASSACHUSETTS. The most successful experiment is that which has been made at *Andover*. Indeed it is very much owing to the enterprise and success of the Mechanical Association in the Theological Seminary, in this place, by whose invitation we are now convened, that the *mode* of exercise which they have adopted is exciting attention widely throughout this country. Their establishment has in fact become a model for other similar Institutions, and their example is cited, in proof both of the practicability and utility of the system which is advocated in this discourse.

The history of the effort to introduce mechanical labour into this Seminary is very brief. It owes its commencement to the suggestions of a few individuals in, and out of the Seminary, three years ago. An experiment was at first made by a select few. The design proving successful, the Trustees of the Institution generously furnished a substantial and commodious edifice, in which *seventy* young men have, during the last year, laboured one hour and a half daily, during term time. A distinguished friend and benefactor of the Seminary supplied most of the requisite tools; and other aid was afforded by benevolent individuals in Boston and elsewhere. The result of this experiment has been repeatedly laid before the public. An unusual degree of health has been enjoyed by the members of the association, and a few who had been nearly laid aside by feeble health have been so far invigorated as to pursue their studies with advantage.\* The earnings have been sufficient to defray the first cost of the materials manufactured;—to purchase additional instruments, and to pay two professed mechanics whose joint wages have amounted to two dollars and thirty four cents per day;—besides leaving in the Treasury at the close

of the present term, between two hundred and three hundred dollars to be divided among the members of the association. At the end of three years, the interest which the plan has awakened remains unabated, and this evening, with its public exercises, is proof, how sincerely and deeply engaged the members of the association are in their undertaking. I feel warranted in saying, that the pledge they have given will be redeemed. The ground on which they stand has yielded them too much precious fruit to be abandoned. They will, however, still need the countenance and support of the Instructors and guardians of the Seminary. The place erected for their accommodation is already too strait for them. An enlargement, of their building, both in regard to height and length, or an additional edifice, will soon be necessary. A small capital is also much wanted to keep the association supplied with well seasoned materials for their various articles of manufacture. Can the benefactors of the Seminary confer a greater benefit on its members, and on the public, than by supplying these deficiencies? When this shall be done, and *two hours*, or *two and a half* of each day shall be spent in mechanical labour by each member of the association, and if practicable, of the Seminary;—when a small additional portion of time shall be devoted, in the proper season, to the delightful employments of the garden and the field; and, when a corresponding system in regard to diet, shall be connected with all this exercise, then may we hope that the bloom of health will be seen, and its voice be heard, throughout these consecrated walls.

It may be proper to add, in this place, that a building is now erecting for the accommodation of the members of Phillips Academy, who may be disposed to unite manual labour with study, upon the general plan here recommended, which is expected to go into operation early in the en-

\* Testimonies of this nature were published in No. 1. Vol. II. pp. 18-19-20 of the Quarterly Reg. & Jour.

suings spring. By this arrangement opportunity will be afforded to young men to pay for their board entirely by means of their labour.\*

In *South Hadley*, in this State, a school for boys has been established recently, in which provision is made for mechanical labour. An academy is soon to be established also in Berkshire county, in which agricultural and mechanical exercise will be introduced.

Nothing worthy of special notice has yet been done in Connecticut to carry this mode of exercise into effect. Various kinds of labour are performed by indigent young men in Yale College, by means of which several hundred dollars are earned every year.

NEW YORK. A successful effort has been made to unite manual labour with study in the *Oneida Institute*, at Whitesborough. The Rev. Mr. Gale, the Principal, belongs to that numerous class of ministers who have made shipwreck of a sound constitution by too close an application to study, in early life. He became convinced, that the same cause still operates to the injury of many students, and that nothing but vigorous exercise can remedy the evil. With these views, he resolved upon making an experiment in a private manner, with a class of six young men, whom he was fitting for college. He agreed to board and instruct them free of expense provided they would labour for him in the field, three hours every day. Mr. Gale estimated the value of each young man's labour, at the close of the season, to be fifty dollars, which prevented him from sustaining any loss. This experiment confirmed his belief of the entire practicability of uniting manual labour with study, on a wider scale; and it satisfied him that progress in study and vigorous health might both be

secured, and in a way that would enable young men to defray an important part of their expenses.

With these views, Mr. Gale and other friends of the object, commenced an Academy at Whitesborough, which has since been incorporated by the State. A farm of 114 acres has been purchased, situated upon the rich alluvial lands of the Mohawk River. Disadvantages, incident to all new undertakings, have been experienced. The want of suitable buildings has subjected the students to many inconveniences; and they have been prevented, for the same reason, from devoting any portion of their time to mechanical labour. Yet, notwithstanding these temporary discouragements, the result has fully justified the opinion which had been formed of the utility of the plan. Three hours and a half are spent, daily, by each student, in agriculture, gardening, or some kindred employment. The following result shows how well this labour has been applied. From thirty-five to forty young men were boarded without expense for a whole year; and yet, had they been charged the moderate price of \$1 per week each, their bills would have amounted to \$1400. A balance was still left in the treasury in favour of the Institution. The health of the students, and their progress in study, were such as to afford the highest satisfaction. I can say with truth, that I have rarely seen a company of young men in any Institution, or place, more healthy, vigorous, or cheerful, than the members of this academy appeared when I had the privilege of visiting them during the past summer. That besetting foe of sedentary men, dyspepsy, had not so much as looked in upon them: and they were prepared to bid defiance to its approaches.

The plan of the Oneida Institute will be followed, doubtless, in many other parts of the State and of the country; and hundreds of useful men will probably be saved, in conse-

\* In addition to this advantage, indigent young men of piety and worth receive their tuition gratuitously, in this ancient and distinguished Academy.



quence, from premature debility and death.

The *Theological Seminary at Auburn* has recently been provided with a workshop, by means of which, and a garden which supplies the commons with vegetables, those members of the seminary who wish, may combine labour with study. But as yet no well regulated system has been adopted, and no method has been devised for rendering the labour a source of pecuniary profit.

**NEW JERSEY.** An academy is in operation at Bloomfield, under the superintendence of the Presbyterian Branch of the American Education Society, in which the plan of labour has been partially introduced.

**PENNSYLVANIA.** An academy has recently been established at Germantown, near Philadelphia, under the direction and instruction of the Rev. Mr. Monteith, late professor in Hamilton College; which promises to be a rich blessing to the community. The time spent in labour each day, is from three to four hours. From a communication just received, it appears that the health of the students, their progress in study, and the profits of their labour, all testify the excellence, as well as the practicability of the system.

**SOUTHERN STATES.** I am not aware, that any efforts have yet been made in this portion of the country to introduce the mode of exercise which we are considering, upon a systematic plan.

**WESTERN STATES.** This division affords, perhaps, a wider and more promising field for the introduction of a system of labour and study, than any other portion of the country. There, most Institutions of learning are of recent origin, and may be said to be in a forming state. They may easily be adapted to any plan which their founders choose to adopt. The soil is fruitful, and the means of labour are easily procured. At the same time the pecuniary ability of parents to educate their sons, except in few instan-

ces, is small; while the call for educated men, and especially for educated ministers, is loud and pressing. The friends of learning and religion in the West, have for these reasons been much more forward to adopt the system which we are considering than their Eastern brethren.

In *Tennessee*, at Maryville, a Seminary has been established for the purpose of educating young men for the ministry, which is founded almost entirely upon this plan. It has been proved, that by devoting *one day* in a week to labour, on the farm, a student may defray the expense of his board in commons. The experiment has been made for several years, and succeeded uniformly. The Institution is provided with a valuable farm; a boarding house, and other buildings, and now embraces a course of preparatory, Collegiate, and Theological studies.

In *Kentucky*, at *Danville*, a farm and boarding House have been provided by the Kentucky Education Society, for the accommodation of its beneficiaries obtaining an education in Centre College, and in the Theological Seminary established at the same place, by the Synod of Kentucky. The farm is situated one mile from the College, and affords opportunity for walking some distance every day. Two hours are spent in labour each day upon the farm. The students live in commons, and dispense both with tea and coffee. The whole expense of board for the year, is reduced by this arrangement to the trifling sum of fifteen or twenty dollars.

A Seminary has been lately instituted upon the same plan in this state by the *Cumberland Presbyterians*, but I am unable to give the results.

The only remaining experiment which I shall mention is, that which has been undertaken in the *Lane Seminary*, within two miles of Cincinnati, in the State of *Ohio*. The original founders of the Institution are two respectable Commission Merchants of New Orleans, who have be-

come responsible to the Ohio Board of Education for an amount of money, annually, on condition that every student belonging to the Seminary shall be required to labour daily, from three to four hours, in some useful employment. A farm, estimated at ten thousand dollars has been purchased, and agents are now soliciting funds, for the purpose of erecting the necessary buildings. The Rev. George C. Beckwith, a distinguished pupil of this Seminary, has recently been called from the pastoral office and appointed Professor in this Seminary, and has accepted the appointment. Considering the zeal and intelligence of the men who have commenced this enterprise, the happy location of the Seminary in the centre not only of a dense and prosperous community, but of the valley of the Mississippi, we are authorized to cherish high hopes and anticipations in regard to the success of the Institution. We trust it will prove to the world that the soundest constitution and the most vigorous health are entirely consistent with the highest literary and professional attainments;—and that it will send forth hundreds of well educated and faithful labourers into the wide regions which surround it, who will be able to endure *hardness*, as good soldiers of Jesus Christ.

Such is a very brief Review of the efforts which have been made within a few years past, to carry the plan which has been recommended in this discourse into execution, in different parts of the United States. Other experiments have doubtless been made, the results of which, if known, would afford additional proof of the practicability and utility of the system.

III. I shall conclude what I have to say on the subject, by presenting some reasons why the friends of education, and especially the friends of the Redeemer, should unite their efforts to extend the benefits of this system throughout our country.

1. I would urge, as one reason, the *facility* with which the work may be

accomplished. What has been done once, may, under similar circumstances, be done again. But this system has been carried into successful operation, not once only, but often, under very different circumstances; in Schools, Academies, Colleges, and Theological Seminaries; in different and widely distant parts of the country; and notwithstanding the discouragements arising from poverty, the paralyzing influence of slavery, and the skepticism and ridicule of foolish men. And all this has been achieved at a time when public sentiment has been almost asleep, and the only instrument which could be wielded was private and individual opinion. Can it be doubted, that the work is *practicable*, now that the public mind has been enlightened and kindled by numerous successful experiments, and so many young men, connected with Institutions of great respectability, have come forward and nobly set the example? Let the friends who stand ready on every occasion to sustain and promote the interests of their respective and favourite Institutions employ their zeal and influence for a few months, or even weeks, in behalf of this object, and they will find how easily difficulties vanish before wise councils and united efforts. Let them obtain the requisite funds, and with these provide the means of agricultural, or mechanical labour, or both; let them institute a boarding establishment for such as choose to defray their expenses by the fruits of their earnings; let the hours of study be accommodated to those of exercise; let a man of competent qualifications be found to superintend the enterprise, and the officers and instructors give to the object the weight of their opinion and example; and, then, let it be known far and near that provision has been made for the accommodation of those students who may be disposed to avail themselves of these advantages; and success will not only be certain, but the effort will place at the dispo-



sal of the Institution a fund better than money, and more effectual perhaps than any other in promoting all the great and leading interests for which the Institution was established.

2. The adoption of some such plan seems absolutely necessary, to prevent the waste of health, and life, and usefulness, which the church of Christ has for years sustained, to the ruin of some of the fairest and brightest prospects which have opened around her.

There is not perhaps a teacher before me, and probably not a pupil, nor a hearer, who has not met with some melancholy example of this nature, in the circle of his own acquaintance, or within the limits of his observation. It may have been a youth of many prayers, of rich endowments, and of fond hopes. The grace of God had in a remarkable manner qualified him for the difficult and arduous duties of a pastor, or a missionary among the heathen. Years had been spent in disciplining his mind, and storing it with the treasures of knowledge. His last preparations were made, and he stood ready to enter on his work. But the Destroyer had marked him for his victim. Long before he completed his course of study, while he plied the midnight lamp, and urged his way with unceasing toil, he undermined his constitution, by neglecting to take seasonable and appropriate exercise, and thus fell a prey to disease and death.

"So the struck eagle, stretched upon the plain,  
"No more through rolling clouds to soar again,  
"Viewed his *own* feather on the fatal dart,  
"And wing'd the shaft that quiver'd in his heart :  
"Keen were his pangs, but keener far to feel  
"He nurs'd the pinion which impell'd the steel ;  
"While the same plumage that had warm'd his nest  
"Drank the last life-drop of his bleeding breast."

The loss which, in this manner, has so often withered the joys of parents and instructors, and covered the church with a cloud, is frequently, perhaps I may say usually, aggravated by the fact, that young men of the strongest minds, and of the brightest promise are the victims.

"Too strong the portion of celestial flame  
"For its weak tenement, the fragile frame."

The American Education Society, whose history I have been called particularly to observe, has a tale of lamentation and woe to tell on this subject. Not far from THIRTY young men, under its patronage, some of them possessing *distinguished talents and piety*, have sunk into their graves before their preparatory course could be finished ; and *as many more* have been permanently disabled and laid aside from their labours, by the failure of health.

Not less than five thousand dollars, it is supposed, has been appropriated in this way in vain. And this waste of intellect, and piety, and influence, as well as of funds, must continue and increase, unless effectual measures are taken to prevent it. Shall not an effort be made to accomplish this end ? Are the wants of the church and of the world so few, that we can allow ourselves to be prodigal of the health and lives of those who are to supply the spiritual necessities of men—or have we received from the Lord Jesus Christ a license to squander the sacred funds deposited in his treasury ? Let the system which has been advocated in this discourse be adopted, and we believe that this waste will be prevented, at least, in the degree in which it now exists.

3. The discipline which such a system imparts to the whole physical frame, and consequently the vigour and elasticity which, by a well known law of nature, it gives to the mind, will secure to the church and to the world a race of ministers possessing bone, and nerve, and sinew, that will not be crushed by the weight of those pastoral and missionary labours which are coming upon the men whom Providence designs to use as instruments of converting the world. There is an amount of bodily labour, of self denial, of privation, and of suffering, to be endured, before the knowledge of the Lord can cover the earth, which modern constitutions will not bear. It has been truly observed, that had it not been for the effect of bodily exer-

cise, Cicero would never have triumphed at the bar, nor Julius Cæsar in the field.\* And much more will it be found true of those spiritual orators and conquerors, who are yet to triumph over the powers of darkness. The age in which we live, demands a high degree of intellectual strength and furniture, united with a bodily frame that can sustain intense and protracted mental action. How can this end be better gained than by adopting the mode of exercise which has been proposed, and thus enabling all whom nature has favoured with sound minds and sound bodies, to preserve the invaluable gift?

4. I shall urge the adoption of the plan which has been discussed, by only one consideration more; and that is, the facilities which it affords to indigent young men of obtaining an education. I might indeed have said something in regard to the valuable information, which a student, by this means, acquires of agriculture and the useful arts, a species of knowledge which may be of no small benefit to him in after life, and of which professional men are often strikingly ignorant; but I must pass over this point, for the sake of throwing greater emphasis upon the other advantage which I have named.

Much has been said and written, of late years, in regard to the doubtful tendency of educating indigent young men by a system of *entire charity*. It has been seen that the habits and associations which are formed under the continued influence of dependance upon charity, are not favourable to the cultivation of strength and energy of character. With this opinion my own observation coincides. The best of all help which can be given to a young man, struggling with poverty and desirous of obtaining an education, is, to afford him the means of helping himself. This will open a perennial fountain, instead of a transient stream. It will be a fortune

small indeed; but one which will never disappoint him, and which will be always within his reach.

It is true, that, sooner than he should fail of acquiring a sound and liberal education, he should be aided in any way that Christian prudence may dictate. And, doubtless, at the present time, it is nearly impossible for a young man to acquire a *thorough education*, literary and professional, with no other aid than he can procure by means of his own earnings. The proper and legitimate object of Education Societies is to supply *this* deficiency.

But shall no efforts be made to lessen this deficiency, by providing indigent young men, and those who have but small resources, with the means of helping themselves? And when a plan is proposed, which is calculated to secure this end in a high degree, and in a way which at the same time promotes an object of still greater importance, shall the friends of learning and of the Redeemer, the friends of an educated ministry and of those Societies which have been formed to increase the number of ministers, remain inactive? Where is our love for Christ, and for the souls whom he died to redeem, if we can neglect the means of doing good like this? Let us then be up, and do with our might what our hands find to do. The destroying angel is still flying through the ranks of the rising ministry; and every year, and every month, the tidings come, that one, and another, and another, has fallen;

“—— green beneath the untimely stroke.”

I would make my appeal to *young men*. On them it must depend, more than upon all others, whether the object which is now proposed, shall succeed or not. Where, then, I would ask, is Conscience? Has it no voice that can deter the young and pious student from committing the crime of self destruction? What, or who, has given him authority to trample upon the laws which the God of nature has ordained for the preservation of a

\* Plutarch's Lives, Vol. III. p. 243; and Vol. IV. p. 7—Am. Ed. Paris on Diet, p. 141.



comfortable and useful existence? I have been amazed that sober and intelligent young men,—and most of all that young men professing allegiance to God, should treat this subject with such absolute indifference, as is sometimes the case, and that they should contemplate the prospect of self immolation without one apparent fear of future retribution. To call this neglect, imprudence, or any other name of softened import, is not enough. It is rebellion against God. An act of disobedience to Him who has said, “Do thyself no harm;”—“Thou shalt not kill.”

Will any young man be deterred from adopting this mode of exercise, from a fear that it will be stigmatized, as disgraceful? What! *disgraceful* to work? Who told you that to labour with your hands is disgraceful? Did you learn it from the book of God? Ask the apostle of the Gentiles, a Jew of no mean city, and brought up at the feet of Gamaliel, and he will take you into his place of retirement and show you how he could labour at the humble employment of a tent-maker, that he might have the means of preaching the Gospel. Ask him who left the throne of his glory in Heaven, that he might save a world in ruin; and he will take you to his abode at Nazareth, where for years he laboured as a carpenter, and earned his bread by the sweat of his brow.

It is time that men understood the import of these high examples; and more than time, that it was understood by men who are looking forward to the honour of being fellow labourers with Paul, and ministers of Jesus Christ. Let it be the object of the young men who hear me on this occasion, to show a better title to dignity and respectability than idleness, or pride, or vanity can give. Let them meet every suggestion of the kind which has been referred to with the stern rebuke of an unshaken example of industry.

Parents and Instructors. I appeal

to you! Many of the obstacles which now stand in the way of the speedy and entire execution of the plan which has been proposed, may be removed by you! Employ your influence with your children and pupils, and especially the influence of your example in favour of the cause which is now advocated. Begin early, and let them carry with them habits of industry, from the nursery to the school room; from the school room to the academy; and from the academy through each succeeding stage of their progress.—The maxim of divine wisdom, will be found to apply in this, as in other branches of education. “Train up a child in the way he should go, and when he is old he will not depart from it.”

Friends of human improvement—benefactors of mankind, and all who are labouring and praying for the final triumph of the kingdom of Christ, we make our appeal to you! Let it be your aim to bring to this cause the aid of an enlightened and powerful public sentiment. The influence of this, alone, would be sufficient to render the accomplishment of the object, in such a country as ours, certain. If the opinions which have been expressed in this discourse are authorized by truth, if they are sustained and vindicated by facts, how can you render a greater service to the cause of education, and of an educated ministry, than by giving them the benefit of your united and persevering exertions? Let these opinions spread through the land; let their salutary influence be felt in every School and Seminary in the nation, and unborn generations will bless the age in which they were established.

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THE TENDENCY OF PRINCIPLES ADOPTED  
BY THE AMERICAN EDUCATION SOCIETY  
TO PROMOTE STRENGTH OF CHARACTER.

Communicated by the Rev. S. P. Newman, Professor of Rhetoric, in Bowdoin College.

From the days of blind Homer, down to the present time, there has ever been an acknowledged alliance between genius and poverty. The

records of literature tell of poets, and philosophers, and orators, who were men of obscure birth, and who have known all the privations and sufferings of penury. This connexion between poverty and genius is not inexplicable. Poor men have been men of exertion and of thought; they have acquired habits of ready invention and of patient research; and genius in its highest and best sense means nothing more.

As knowledge has become more practical,—as usefulness and eminence have been found in closer union,—the justness of this received sentiment has been more evident.—Besides an increased activity of the inventive powers, there has been found in this class of scholars a knowledge of man, and an ability to bring the resources and energies of the mind to bear on the business of life, which has given them distinction as practical men. Add to this the possession of habits of activity, enterprise and perseverance, and it is easy to explain why poor men have become useful and eminent as men of learning.—This is especially true of the scholars of our own country. “Sink or swim,” an expression imputed to one of our great men in reference to the destinies of the country, is the language of many of our scholars, as they form their plans and enter on the business of life. Not that such men feel a recklessness of consequences, or indulge a spirit of hazardous adventure. With enterprise, is united persevering effort,—with daring, skill and caution,—with adventure, a trust in Providence; and here are the true foundations of usefulness and of eminence.

I would invite your readers to look at this subject in its connexion with the objects of the American Education Society. This Institution is bringing forward a company of indigent scholars to the aid of the Christian church. She is sending out her invitations and her promises of aid in every part of our widely extended land.

Her call is heard in the village and in the fields. It reaches the humblest hut of poverty; and from the farm and the workshop come forth those of aspiring minds and pious hearts, to consecrate themselves to the service of the church. To those who thus come forth from obscurity at her call, she offers her assistance, but it is only a partial aid. Exertion and perseverance are still called for to ensure advancement and success, and the aid which is given is to be repaid at a future day. Those then whom the Society introduces to the gospel ministry are men who have known the privations and ills of poverty; they are those who have been accustomed to toils and hardships,—men who have encountered difficulties, who have known self denial, who have struggled forward in their course, and who owe their advancement in life chiefly to their own enterprise and exertion. And here allow me to express the opinion, which I shall endeavour to support, that it is among men thus introduced to the ministry, that those are to be found who possess the very traits of character which the church now needs, and will need, for the century to come.

1. Men thus raised up to the work of the ministry, will be men possessing an intimate knowledge of the human character. Their earliest years have been spent in the society of the unlettered and the poor. They have seen the undisguised workings of the human heart, when free from the strong influences of fashion, and they know how the uneducated and the poor are to be addressed. He, too, who has had to provide for his own wants, and to force his way along the path of life, must come much in collision with his fellow-men; and of all ways, this is the best way of studying man. The philosopher may read works on morals and intellectual philosophy till his head bears signs of wisdom; and the rich man may be rolled in his chariot over a hundred empires, and neither will know half



so much of that little empire within the breast of man, as he who, from the circumstances of his life, has been compelled to look in on this little dominion, and has seen all the motives and springs of human action. Now the minister of the gospel, at the present day, eminently needs this intimate and thorough knowledge of the human character, in all its diversified forms. It is in this way that he is to acquire a due influence over those around him, and to bring the truths of religion to bear on his hearers in the wisest and best manner. In former times the minister was regarded with a kind of prescriptive reverence. But this prescriptive influence has passed away; and wisdom to know what is in man, and how to adapt one's self to the varieties of human character, must supply its place.

2. Men thus introduced to the ministry will be men of activity and of persevering effort. For acquiring habits of activity and perseverance, the discipline of the school of poverty is most salutary. The poor are early inured to toil. Habits of patient industry are thus formed before entering on their literary course; and these habits are brought with them to the labours of the mind. They have learnt, too, what perseverance can effect, and how difficulties are to be overcome. And, as they struggle onwards in their literary course, they find renewed and constant calls for activity and perseverance. Others are pressing forward at the call of ambition, or, becoming familiar with learning, are allured by its charms; but the indigent scholar is urged on by the convictions of duty and the stern command of necessity. When he meets with obstacles, and they are not few, he surmounts them. When his purpose cannot be effected in one way, he tries another. Thus it is that he acquires an energy and hardihood of character, which are most valuable. He has learnt the resources of his own mind, what it can bear

and what it can effect, and when occasion calls, he will not hesitate to stand forth and meet the exigency of the time. Truly it is with men as with the plants of the earth. The tree that springs up in the shaded covert is a sapling; but the mountain oak, that has been tossed and withered by a hundred storms, is made of sterner stuff.

I need not say that all the activity and perseverance thus acquired, are needed in the minister of the Gospel at the present day. The estimate of ministerial duty has of late years much increased. More instruction is to be given; more constant and greater efforts for the salvation of souls are to be made. The minister must now not only labour in season, but out of season. He too who confines his thoughts and his efforts to his own parish, does but half his work. The christian church is going forth in its power. Its triumphant march is to be over the world. Its ministers are its leaders, and they must lead out the host of the Lord to this holy warfare.

3. We have confident grounds for the expectation, that men thus raised up for the work of the ministry will be pious men. There are rich men as well as poor who are pious men, but it is the declaration of Scripture, confirmed by observation, "Not many mighty, not many noble are called." He who has little to hope from this world, will be more likely to look forward to another. He who has daily to seek his daily bread, is more likely to ask it of his God. I might here mention the helps to a life of piety which are found by the beneficiary in his connexion with your society. He knows that the prayers of the church are ascending in his behalf, that the eyes of Christians and of the world are upon him, and while in view of his privileges he feels with increased force the constraining love of his Saviour, he will seek to be pure in his thoughts and circumspect in his ways. I might here appeal to the records of the American Education Society. These

furnish abundant evidence, that there are many sons of poverty whom God has sanctified for himself, and who have done worthily as devoted ministers of our Lord Jesus Christ. I might too, happily allude to the English church, and contrast those men of wealth who occupy the high places of her establishment, with her poorer clergy,—her labouring ministers, and ask which class brings to the work of the Lord devoted hearts, and a willingness to labour faithfully in his service?

Surely deep-rooted, everliving piety, is needed in the minister of the gospel at the present day. He must dwell near the mercy-seat, must know where his strength is, and where and how to look for help in the time of need. He must go forth courageously, but his banner must bear the inscription, "I can do all things through Christ that strengtheneth me."

4. Let me here mention, that the principles on which the American Education Society is established, tend to secure to the church a learned ministry. It is the settled purpose of this Society to give its beneficiaries a thorough education. While the aid afforded is but partial, creating the necessity of personal effort and enterprise on the part of the student, it is required of him, that he devote the time, and pursue the studies, of the fixed and prescribed course of preparation for the ministry. Thus the Society gives the security of all its influence, that those, whom it is instrumental of introducing to the ministry, shall be thoroughly furnished for their high work.

But there is another mode of reasoning on this subject. It is by an appeal to facts. The records of the church bear abundant testimony, that it is her indigent sons who have done most worthily for her cause. Newton in his earlier years knew the hardships of a seaman's life, and when the Lord had put him into the ministry, he not only bore the heat and burden of the day, but laboured on to a good

old age, gathering in the harvest of the Lord. David Bogue was once an indigent student, and his pen wrote that appeal to the christian community, which under the blessing of God led to the formation of the London Missionary Society, and was introductory to the extensive and efficient benevolent efforts of the present day. Would he have struggled forward through a long life in this noble work, the faithful and successful parish minister—the instructor of a missionary school, and the principal director of the missionary efforts of his time,—thus doing the work of at least three common men—

"Qualia nunc hominum producit corpora tellus," had he not early been inured to toil and acquired habits of perseverance? Would Buchanan have toiled and suffered as he did, that he might throw light on the dark places of the earth? Would Scott have left us his bright example of what a faithful minister can do, even when weighed down with almost insupportable cares, had not they both been men of poverty, and early become familiar with hardships and labours?

Of the ministers in our own country it may truly be said, that those most eminent and useful, are the men who have owed their advancement in life, partially at least, to their own efforts. I need not mention the names of such. Every one can bring them to mind. And if the sentiments advanced in this communication are correct, it will continue to be so. The faithful minister, the devoted missionary, the men who can endure hardships, and skilfully and perseveringly and successfully exert themselves for the cause of truth and righteousness, will be found among the beneficiaries of the American Education Society—those who leave the workshop, to become "workmen who need not to be ashamed, rightly dividing the word of truth,"—those who have come from the cultivation of their paternal fields, to gather in the harvest of the world.



IMPORTANCE OF A THOROUGHLY EDUCATED  
MINISTRY FOR THE WESTERN STATES.

Communicated in a letter from the Rev. Charles Coffin, D. D. President of Knoxville College, East Tennessee.

*To the Secretary of the American Education Society.*

Rev. and dear Sir,

It is a cheering thought, that the well informed and candid observers of existing Institutions and interesting events are continually increasing. These will generally admit, that the American Education Society stands, under Providence, at the head of that auxiliary system of means for the universal diffusion of vital Christianity, which is so eminently the glory of our country, and in so considerable a degree, the hope of the world. Who can witness the conspicuous usefulness of your beneficiaries already in the gospel field among their own countrymen, from Maine to Missouri, and from the lakes to the Atlantic; or who can trace their adventurous and heaven-supported footsteps among the heathen, whether on this, or the Eastern continent, or on the remote islands of the Pacific, without sending up an earnest prayer, that your beneficent and truly liberal association may be favoured with all necessary help from God and men, to enable you to push forward your mighty work; and, by all suitable exertions in your power, to multiply, on safe and well tried principles, the able, faithful, and divinely commissioned messengers of grace to the lost multitudes of their fellow-men? While the King of glory is rapidly moving on to his millennial reign, every enlightened Christian burns with the sacred desire, that the pioneers of his gospel may, in adequate numbers, with the most commanding qualifications, and under every possible advantage, pour the herald cry into the ears of their fellow sinners, in all the desert places of our country and of our world; "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low;

and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

Amid all the zeal and success of your arduous labours in the cause of education for the Christian ministry, my own attention has been particularly arrested to the sound discretion and salutary caution of your plan, to confine the patronage of the American Education Society to those beneficiaries, who will consent to take a thorough course of classical and theological instruction. Your fervent prayers, I doubt not, ascend, that all pious ministers not so favoured may, nevertheless, be owned and blessed of Heaven; whatever may have been their deficiencies of education, and to whatever part of the church they may belong. Of this description a proportion sufficiently large will still be coming forward, without your special patronage; and, like the minor prophets and apostles, they will do good in their limited spheres. But the call for ministers eminent in ability, knowledge, and practical wisdom, as well as in piety, philanthropy and self-denial, was never greater than at present. Never, likewise, has there been more encouragement from the course of events, that, if those who are labouring to increase their number will perseveringly take counsel from the God of grace, they will be rewarded with the most desirable and glorious success. The hearts of all whom he has blessed with unusual measures of grace, and with strong powers of intellect, are altogether in his hands, not less than the requisite supplies for the Lord's treasury; and his unchangeable purpose stands revealed, that he will give his churches pastors after his own heart, who shall feed them with knowledge and understanding; and that, by human instrumentality, the earth shall be filled with his glory.

Perhaps it may be asked by some, what urgent necessity can there be,

that those who are to preach the gospel in the Western country should be so thoroughly taught in the languages and sciences, and in every branch of theological knowledge, as is proposed and required, in your plan of operations? Feeling a deep concern for the temporal and eternal welfare of our fellow countrymen in the West, and for the spiritual edification and usefulness of the people of God scattered abroad throughout all these States and Territories; and, above all, for the everlasting salvation of the millions who, in all future time, are to have their probation for eternity on the western side of the Alleghanies; I am induced to answer from beyond the mountains, that the reasons which justify and recommend your restricted plan of patronage are weighty and numerous. A few of them can be noticed with brevity on this sheet; but the detail would swell beyond the compass of many sheets.

1. Every person of reflection will readily perceive, that it is essentially the same work to preach the gospel in one part of the country, as in another. The preacher has the same textbook to study, understand, and explain; the same kind of beings to address, instruct, and move; the same sort of objections to answer; and the same warfare to maintain. The spirit and character of the age extend, likewise, to every section of the United States; and, while a livelier impulse is given to all human affairs, greater preparation in gospel ministers is necessary, to awaken an ascendant interest in behalf of that kingdom which is not of this world. To whatever degrees of usefulness inferior qualifications may be blessed, we may, nevertheless, expect from such as are every way superior, correspondent benefit; for in the kingdom of grace, as well as of nature and providence, God maintains a proportion between means and ends. If, then, the apostle Paul, with all the learning he acquired at the feet of Gamaliel, with all the transforming grace and miraculous

gifts bestowed upon him by the Divine Spirit, in addition to all the native powers of his extraordinary mind, was, in the judgement of Heaven, the very instrument to found and build up churches so extensively in Asia Minor; and if he had so much to accomplish among multitudes comparatively rude and uninformed, that but little time was afforded him for all his labours in Athens, or Ephesus, or Corinth, or, even at last, in the metropolis of the world; let no man imagine, that the increasing millions inhabiting, and about to inhabit, the great valley of the Mississippi, are likely to be too richly supplied, either in the gifts or graces, any more than in the numbers, of Christian ministers, who may be sent among them, both from their own and more distant Institutions.

2. The work of founding churches in this new, populous, and extensive country, with the best prospects of their permanence and prosperity for ages to come, is no secondary work, for the most able and faithful ministers of the New Testament. It calls for workmen who have no need of entering into other men's labours; but who, as wise *master-builders*, may, like the great Apostle of the Gentiles, so lay the foundation, that they may be authorized, at length, to say with him, in all humility, "Let every man take heed how he buildeth thereon." Our population in the Western States and Territories is gathered, not only from all parts of the American Union, but from different nations of the earth; and, I had almost said, from all religious denominations in Christendom, with innumerable varieties and much strength of character. Their degrees of knowledge, their prepossessions, attachments, and prejudices, are endlessly diversified. If the effectual grace of the Spirit supplies, in almost every portion of the new settlements, some lively stones for the spiritual building; who can estimate the importance of workmen, having, in the judgement



of discerning and influential men, the highest qualifications to use these precious materials in the most advantageous manner; and to inspire universal confidence that, neither through ignorance, nor unfaithfulness, the work shall suffer? By such hands the building will rise, in strength, in beauty, and durability, as may not otherwise be expected. Had not the churches in New England been originally founded, and built up by some of the first ministers then upon earth, who can suppose that part of our country would have been what it now is in intellectual, moral, and religious improvement?

3. The great interest of education, just beginning to engage the attention of the Western people, calls imperiously for a well instructed and influential ministry, to diffuse and sustain, among all classes of our population, a proper sense of its importance. Universal education, rightly conducted, is the life of liberty, independence, virtue, and happiness. But what philanthropy, what self-denial, what patience, what enlarged views, what combined counsels, what untiring efforts, what numerous agents, and what a spirit of Christian accommodation, are indispensable to the accomplishment of this stupendous work! It is the most urgent and benevolent enterprise of human society on earth; and calls for all that can be done, in the family, in the house of God, in primary schools, in sabbath schools, in academies both for males and females, and in Colleges, and Theological Seminaries, to promote its advancement. In all these departments of education, the motives of the gospel are incomparably the most powerful and necessary; and they must be presented in the ablest and most impressive manner to all the agents within their reach, by the ministers of the gospel, if any great success is to be enjoyed. There is no Christian country, where the work of universal education has ever gone forward to any conspicuous advantage, or to any uncommon

degree, in which an enlightened, devoted, and indefatigable ministry have not led the way, as pioneers, by their instructions, their counsels, their exhortations, their influence, and their example. Such, then, let us have.

4. I will add but one argument more. The situation of ministers labouring in the Western country proclaims the necessity of being amply furnished, by a thorough education, for unhesitating communication and unremitted action. To these, they are loudly called by the destitute condition of multitudes, who send forth an increased demand for supply; and who will draw, as they please, upon the resources of the minister, in the private walk, in the occasional ride, in the family circle, in the retirement of consultation, in the frequented school-room, in the religious scenes of conversation at camp-meetings, as well as in the ordinary and extraordinary exercises of public worship. Far from the voluminous libraries of advanced literary and theological Institutions, and from such also as belong, in many instances, to clergymen and other individuals in the Atlantic states, our ministers must go from labour to labour, from neighbourhood to neighbourhood, from one congregation to another, from one large religious meeting to a second, with many of the same hearers to attend them; while they have little to replenish their minds, but their best recollections of past acquirements, with such use as they can make of their Bibles in very short intervals, and the assistance they derive from the everlasting throne, and the Spirit of grace. Now, in such circumstances as these, the more thoroughly they understand the original structure of the sacred text, the genuine meaning of contested passages, the various readings by which the light of inspiration has been obscured, and the customs, objects, and scenes of antiquity, which explain allusions not otherwise to be understood; the more completely they are imbued with Christian knowledge

and useful literature ; the more ready they are for every good word and work ; liable, as they continually must be, to meet with minds of every cast and habit, from different parts of the world, at the diversified stages of improvement, from the most profound ignorance, to literary and professional eminence ; it is abundantly evident, that all their mental furniture and practical wisdom, however distinguished, will be put in requisition, and come to use.

It need scarcely be added, that a large share of common sense, and knowledge of human nature is of vital consequence to any signal usefulness of Christian ministers among such a multifarious population. But send us heavenly minded young men, well acquainted with their own hearts, with the word of God and the work of the Spirit ; able and apt to teach ; and so enriched with literature, science and the theology of the *Bible*, that all shall be made to feel, that they can teach ; and so adorned with a modest simplicity, that they shall be observed to do it in meekness and wisdom ; and they will be made here to rejoice in the best work on earth ; and to realize that they have selected very inviting ground. They will labour in one of the largest portions of the gospel field ; where many sheaves are, doubtless, to be gathered unto eternal life : and, if they may at times go forth weeping, bearing precious seed, they will anon return rejoicing, bringing their sheaves with them. Like the Robinsons, the Cottons, the Mathers and the Elliots of New England, they will lay foundations and erect superstructures, which will gladden the hearts of their contemporaries, and be the joy of many generations. They will work, not in the darkness of preceding ages, but in the brightening twilight of the millenium ; and, if with their mortal eyes they shall never see its risen sun above the horizon, they will, notwithstanding, from the heights of heaven, and with eyes immortal, have the more blissful vision of a renovated, recovered and hap-

py world, in which their benevolent labours were none of them lost.

With such prospects in time and eternity, as are daily unfolding to the believer's view, may the benevolent members of the American Education Society be more and more animated in their work, and urged forward to still greater usefulness on earth, and to their final reward in heaven.

Yours, with respect and affection,

CHARLES COFFIN.

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The following extract of a letter recently received by the Directors of the American Education Society, from a respectable minister in another and widely distant part of the Western country, strongly confirms the sentiments contained in Dr. Coffin's letter. We regard the subject as sufficiently interesting and important, to justify its insertion in this place.

In some publications from the East, I have noticed sometimes sentiments expressed, which I wish if possible to counteract—sentiments, which if adopted will bring your Society partially into disrepute, and do our churches in the New Settlements an unspeakable injury. I allude to statements, which make the impression, that with comparatively a little study, a man may be prepared to preach the gospel here. I hope that few such have been made, but I fear too many. I fear that many friends of Christ in New England are beginning to feel, that if they can send into the Western wilderness a host of young men, as ministers, with but small literary and scientific attainments, these churches will rise and shine.

Permit me to suggest a few thoughts on this subject, which the Society may use as they think best. We have among us a few valuable ministers, whose minds no College ever enlightened. Two such are in the circle of my acquaintance. They are blessings to the church. But they are men of uncommon judgement, and long, and patient, and careful investigation of the Holy Scriptures. The more men like these are sent here, the better. Among this class of ministers, the name of the late Rev. Jeremiah Hallock will long be remembered by the churches of Connecticut. I mention this, that I may not needlessly wound the feelings of such men.

But there is no hope that young uneducated candidates coming from New England will be like these. Indeed, in the nature of the case it will be impossible. Few young men, even with all the assistance of the College, and the Theological Seminary, will come so well qualified. If I am not greatly mistaken, to sustain the churches in the New Settlements, the highest minis-



terial qualifications are necessary. The reasons are too numerous to be numbered. I can only give a few of them.

One reason is, the infancy and unsettled state of the churches. An established and well regulated church has many in it, who are capable of directing all its common concerns, and even of giving an inexperienced minister such advice as he often needs. To keep a church together, which is already built up, and strongly cemented, does not demand that ability which is necessary to build up and cement one. This is particularly the case, when the materials to build with are in their rudest state, and must be wholly made over. In the older churches, let but the Holy Spirit convert men, and they are in general prepared to unite with the church. But here, a long course of instruction in the doctrines and duties of the Christian religion is necessary—instruction amidst powerful efforts to darken the understanding.

Another reason is, the impossibility of much counsel. In most of the older churches, by a ride of one or two hours, a young minister may see a veteran in the christian army, who can give him all needful counsel. But here, in many cases, months must roll away, without seeing another minister. For sixteen months past, but two ordained and educated ministers have been in this town, and these came to preach by way of exchange. Besides these, two candidates have called here. A minister thus situated must in all emergencies plan and execute without any advice. He must stand ever ready to defend the church from the concealed, or the open attack.

Another reason is, the ignorance of pretended preachers of the gospel. This is deplorable beyond all my expectations. I have heard a sermon from a minister, whom many supposed to be of the first order, whose church is said to be three times as large as mine, and in the same town. This man it is said cannot read the scriptures, and it is certain that he could not read his *text* correctly. His pretensions are, that God tells him what to say. He denies the Deity of Jesus Christ, and is filled with fanaticism, and yet he has in his church two children of a Presbyterian deacon. No less than three, of this character for ignorance, reside in this township, which is six miles square.

Another reason is, the prevalence of dangerous errors. At the head of these stands Universalism. Men of this sect compass us about on all sides. Many of them are not ignorant. Some are men who have been awakened in some eastern revival, and have fled here, thrown off restraint, and equipped themselves thoroughly with the adversary's weapons. While they meddle not with looser ministers, it will be very difficult for one of ours to avoid an open at-

tack from these men, unless they are constrained to feel, that, on any ground, he is prepared to meet them to their disadvantage; and even then, he must constantly be guarded against their plans. This requires ministers, whose minds have been trained to close thought. They have had preachers here, whose skill in perverting scripture, exceeds all that I have ever seen at the East. What adds to the difficulty is, that not a few have learnt to tell that the scriptures which speak against their favorite errors, are wrongly translated, and to give them a translation to suit themselves.

But perhaps the greatest difficulty of all is, to counteract the influence of *erroneous books*, that are circulated far and wide. I find books filled with deadly poison, left by some specious friend, for members of my church to read. The truth is, that Satan, plotting the destruction of our nation, and the overthrow of Christianity in it, has fixed his eye on our New Settlements, and there erected and fortified his strong holds; and if they are not wrested from him, his object in a few years is inevitably attained. I have watched his movements for fifteen months, and I conclude that they are in general similar in all the territory west of the Alleghany mountains; and fearful as I have been of the influence of Unitarianism in Massachusetts, I have seen nothing there alarming like this. Where now I ask are the most able ministers of Christ needed? Were an army of five hundred thousand veterans desolating our country, where would be the place for the greatest generals? Let the church look to the West, and answer these inquiries. If for want of better, men of small attainments, whose judgement science has not improved, must be clothed with the sacred functions of the ministry, I beseech you, keep them at home—settle them over the best informed congregations in New England, but send them not here, where churches under their influence must wither, and die. These churches must be sustained, or before the millennium, our land will, we may fear, resemble that of Asia Minor, and from these wilds some new Mohammed rise, and, with fire and sword, sweep all before him. The eastern churches may contribute their millions—their treasures may be wafted over these western waters to support the gospel, but what can it avail, if entrusted to unskilful men? Without an able, a learned, and a holy ministry here, all is lost. With my views of the subject, I should deprecate nothing so much as a host of unlearned, unskilful ministers, sent from New England to preach the gospel throughout these New Settlements. I should, the moment I saw them, consider the ruin of these churches, and as a final consequence, the destruction of true religion in our favoured land, *inevitable*. Learned men, full of piety, glowing with

love to Christ, who are ready to deny themselves for his cause the conveniences and comforts of older places—ready to traverse the wilderness, and content themselves with coarse entertainment, who can sleep in a log-cabin, and write their sermons in the room where all the business of the family is transacted—men that will kneel with the family upon the slab-floor and pray with the same earnestness, and delightful interest, that they would upon the carpet of a New England parlor—who can make the

broken down tree in the deep wilderness their closet—men who have consecrated all to Christ, and who are ready to watch, and pray, and labour for souls under all the prospects of an early grave marked by no stone to tell the traveller the result of their labors—such are the men that we must have—such are the men that under God we shall have, and these churches will rise—here will be revivals of religion, and multitudes of souls will be fitted for heaven.

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## EXAMINATION OF STRICTURES UPON THE AMERICAN EDUCATION SOCIETY.

The nature of the following discussion is a sufficient reason for republishing the article in the Quarterly Register and Journal. It is written with candour, as well as ability; and the important facts and arguments which it furnishes will amply repay the labour of an attentive perusal. The friends of the American Education Society will find new ground for confidence in the wisdom and utility of the principles which they have adopted. They have only to go forward with a firm trust in God, and diligently use the means which He has given them, and the object at which they aim will speedily be accomplished, to the joy of thousands and millions of perishing men.

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An Examination of the Strictures upon the American Education Society, in a late number of the Biblical Repertory, originally published in that work. By Moses Stuart.

*To the Editors of the Biblical Repertory.*

MESSRS. EDITORS,

In the third number of the new series of your Work, dated July, 1829, I have met with a piece, on the General Assembly's Board of Education, and the American Education Society, which has deeply interested my feelings. Whoever the writer of that piece may be, I take the liberty to tender him my most sincere and hearty thanks, for the very valuable considerations which he has suggested, at the commencement of his strictures, respecting the present aspect of the moral and religious world, and the duties and obligations of Christians which result from it. I do most entirely concur with all his remarks, respecting the past failure of the churches to perform their duty in regard to spreading the knowledge of the gospel abroad: and in regard to their error in seeking, at any time, to sustain themselves by leaning on

the arm of civil power. For one, I rejoice that God has taught them so instructive lessons on this subject; for we may now venture to hope, in this country at least, that they will not again seek for help from a quarter which will never afford it; and which, if at any time it condescends to put on the appearance of affording it, exacts more as a return for its favours, than conscience can allow, or the interests of religion permit without injury.

The picture of the religious wants of our country; the call for pastoral labours, made from thousands of places that are destitute of the word of life; the interest which Christians are taking in this subject, the importance of *immediately* furnishing our new settlements with faithful, spiritual guides; the necessity of having these well instructed and disciplined for their great work; and the imperious duty of all Christians, who are praying the Lord of the harvest to send forth more laborers, to be active in furnishing all the means of training up such labor-



ers; are drawn, described, and urged in a manner which satisfies the most ardent feelings and wishes of my heart. I fully concur with the writer, also, in the directions which he gives, as to the manner in which our spiritual wants are to be supplied. It is true, that our first duty is, to raise our humble and earnest cries to the great Lord of the harvest, that he would multiply the number of laborers; and equally true, that the Christian church is under the highest obligations, while she prays for this, to do all in her power to promote it, by taking pious and indigent youth under her care, and providing for their education in an adequate manner.

With the writer I do also sympathize most entirely, on the subject of beneficed livings in the church. If a graceless ministry is to be raised up; if the church is to be thronged with aspirants after her favours, whose hearts are rankling with enmity at the strictness of her principles, and filled to overflowing with insatiable desires after worldly and sensual pleasures; then let her provide livings which will afford the means of ease and luxury. She will thus hold up a premium to men of secular views, who are desirous of enjoying these; and will never fail to have at least as many ministers, as she has benefices to bestow upon them.

In view of the deadly evil which such a course has occasioned in other countries, it seems to be the plain duty of all sincere Christians in ours, to pray that the clergy may always continue to have very moderate incomes; to see to it that they never can become rich; at least never become so by means of what the church bestows upon them in the way of salary. In respect to the usefulness of ministers of the Gospel, I can truly say, that their poverty appears to be great matter of congratulation. None but the most prejudiced and bigotted opposers of religion can now accuse them of selfish and pecuniary views, in choosing the ministry for a profes-

sion. There is scarcely a salary in this country, at least among the Presbyterian and Congregational churches, which could be the object of ambition to any man of a worldly spirit, and of talents above mediocrity.

It would give me much pleasure, if I could proceed through the whole piece, on which I have commenced making remarks, and find nothing which I could not sincerely commend, and with which I do not fully agree. But when the writer comes to make his remarks on the principles and proceedings of the American Education Society, I am constrained to differ from him here, and cherish views materially diverse from those which he has disclosed.

I take it for granted, that a man, of such an able mind and excellent spirit as is developed in that part of the piece on which I have been remarking, will very readily concede to others the liberty which he has himself taken, in the free remarks which he has made on the principles and proceedings of the American Education Society. He will cheerfully grant me the privilege of examining the facts and principles which he has brought forward, by way of supporting his objections to the Society in question; first, because he himself wishes only to come at a correct view of the whole ground, and to know what can be said in its defence, as well as against it; and secondly, because the public, who have now had one side of the question placed before them, are entitled to know what answer the friends of the American Education Society have to make to the allegations thus produced against their measures.

I enter with much reluctance on this task. It is always unpleasant to entertain, or to express differences of opinion, when these differences have respect to men for whom we cherish a high and Christian regard. It is an unwelcome task, also, to come before the Christian public in a kind of polemic attitude. Many Christians

shrink instinctively from every thing which looks like dispute. The world are very ready to speak with exultation, on what they are pleased to call the *quarrels* of the church. Distrust, unkind feeling, alienation, coldness, or suspicion, are very apt to creep in, while the professed disciples of Christ are engaged in discussion, (not to say *dispute*); and especially is this the case, when discussion grows animated, and the cause stands committed before the world.

On all these accounts, I advance to the task before me with undissembled reluctance; fearing, lest the declaration of opposing sentiments, or the correction of mistaken facts, may possibly be understood by some as an exhibition of feelings which are unfriendly, or as a manifestation of party spirit, which, reckless of truth or union, or peace, seeks to defend its own views at all adventures.

I cast myself, therefore, after these remarks, on the generosity of the writer in question, and that of his friends who sympathize with him; trusting, that while I endeavour strictly and faithfully to examine the allegations made respecting the American Education Society, they will not do me the injustice to believe, that I have any *personal* motives in view, or am seeking the interests of any supposed party in that quarter of the country to which I belong.

I am, indeed, a friend of the American Education Society; and I have been so from its very rise. But it is not because I have been in any way connected with it, or have ever received, or expect to receive, any direct benefit from it, nor am I in any way responsible for its measures.

It is true, that having lived near the centre of the Society's operations, and having an intimate acquaintance with all who are actually concerned in the immediate and principal management of its interests, I have been, from the very first, acquainted with its principles, measures, and proceedings. From a sincere approbation of these,

I can subscribe most heartily to the noble and generous concession, which the Reviewer of their proceedings makes p. 354, and which I beg permission here to quote.

"We admit that there is something very magnanimous and captivating in the idea of a great society, laying aside sectarian names, collecting and disbursing funds in educating pious indigent young men for the gospel ministry, regardless of sect or party. We admit the energy and success of the American Education Society, that it has done more in exploring the spiritual wants of our country, in enlightening public sentiment on this subject, in pressing home on the consciences of Christians, the indispensable duty of engaging heart and hand in this mighty work, than has been done by all others. With unqualified pleasure, we admit also, that the concerns of this Society are managed by men in whose intelligence, piety, and energy, we have the highest confidence."

Agreeing most fully with this writer, in his views of the men to whom the management of the American Education Society is entrusted; and cherishing these views, after having for a score of years been intimately acquainted with almost all of them, and with the remainder ever since they have come upon the stage of action; I acknowledge that it is not without some degree of pain and reluctance, that I perceive the measures they have taken are virtually called in question, and our country is warned against the dangers to which they are thought to be exposing it.

But it becomes their friends, and therefore myself among them, to examine the charges preferred against their principles and proceedings with impartiality; and to listen to every sober and friendly suggestion which may be made by any, who are disposed to call in question the wisdom or the correctness of their measures.

I have endeavoured to do this: The result I beg leave to communicate in the following order; viz.

I. I shall examine the *facts* alleged, in regard to the measures and principles of the American Education Society.

II. I shall make some remarks on



the *fears* which are expressed with respect to it. And,

III. I shall briefly consider the method which the Reviewer has chosen in order to accomplish his object.

In examining the *facts* alleged by the Reviewer, I shall proceed in the order in which he has presented them. It is my design to leave no material circumstance out of view; for on a question of so great importance as the present, the public are entitled to information minute and circumstantial enough to lead them fully to make up their opinion.

The first allegation of the Reviewer is, that "the details of expenses and receipts, of clothing, of books, of donations from other societies and friends, of profits of teaching and labour, of debts contracted and paid, which young men under the patronage of the Society are required to make, every quarter, are unnecessarily and painfully minute," p. 356. The chief grounds of this objection are, "that the plan holds out a powerful temptation to the beneficiary, to conceal the amount of receipts and expenses, so as to form a stronger claim on the aid of the Society," and that "it places him in the attitude of a common beggar, whose success depends on the dolefulness of his story." "Young men of delicate and ingenuous feelings," it is averred, "shrink from this *public* developement of private and personal circumstances," p. 356.

On this subject, I would remark, that the details required of beneficiaries in Academies and Colleges, and which are in some respects more minute than those required of Theological Students, may be summed up in general, under the following heads, viz. stage of study; number of weeks engaged in study during the quarter; price of board, with its amount; tuition; expenses for washing, room, fuel, lights; also for books and stationery; incidental expenses; debts at the beginning of the quarter, exclusive of those due to the American Education

Society; receipts from the Society during the quarter; receipts from any other source, either of money, or of clothes or books; the number of weeks in which the beneficiary has been engaged in teaching school during the quarter, with the receipts for the same; receipts for labour in any other way; together with a general summary at the close, of the whole debts due, exclusive of those due to the American Education Society. The applicant subscribes, also, a declaration of his intention to devote his life to the ministry of the Gospel, and he asserts that he solicits patronage for this end.

Printed schedules of all the items are furnished for the use of the beneficiary, who makes his returns under each head. This is handed by him to the Principal of the Academy or College with which he is connected, who examines it as minutely as he pleases; and then certifies his belief as to the correctness of it. In addition to this, he certifies that the beneficiary in question sustains, in all respects, such a character as is required by the Constitution and Rules of the American Education Society in order to receive their aid. This is forwarded every quarter, to the Directors of the Society; and on these is predicated their vote in relation to the aid that is sought for. Where the distance of the school or college is very great, however, it is forwarded only once in six months.

Such are the *facts*, in relation to the details in question.

Let me now, make some remarks on these facts, and the proper tendency of them.

(1.) It is obvious, that as the Society is called upon to aid those *who stand in need of aid*, and as it was instituted solely for this purpose, so it can, with fidelity to its trust, bestow aid only on such as afford *adequate and satisfactory evidence of such need*. But how is this evidence to be obtained? The answer is, By a knowledge of the character and en-

tire pecuniary circumstances of the individuals who apply for aid. If they are themselves indigent, but have friends able to assist them, and liberal enough to do it; if they are able to obtain money enough to help themselves, by any personal efforts which they can make at labour or otherwise, consistently with honesty and integrity of character; then they do not need the aid of the Society. On the other hand, if they are in debt; if they have no friends of the character described; if they fail in the means of aiding themselves in an adequate manner; then it is plain, that they need the assistance of the Society. If moreover they are prodigal, or excessive in their expenses for clothing, in the purchase of books, in their incidental expenses, or in their room-rents, or any thing of the like nature; it is the proper business of the Society to know this. It is impossible to judge whether they are the *deserving* subjects of aid, unless all these facts are examined.

I would ask the Reviewer to point out a single article in the Schedule of the student's returns, which is not concerned with an estimate either of his *pecuniary condition*, or of his *character*. If this cannot be done, (and I venture to say, it cannot), then does it follow, of course, that the Society have only taken means for information which their duty, and fidelity to their trust oblige them to take. There is not a single item here, which any honest and ingenuous youth should ever be ashamed or afraid to disclose. That he is poor, is no ground of reproach. I had almost said, it is the contrary. That the whole extent of his indigence should be known to those who are to aid him, is a matter of as plain equity and propriety, as that a man who borrows money of his friend, should not conceal from him his true pecuniary condition. The most open, honest, and ingenuous proceeding, in all such cases, is to keep nothing back which can throw any light

on the real circumstances of the case.

The Reviewer thinks that the Committee of examination, or the teachers under whose inspection the youth are, could judge of these matters with sufficient accuracy. But without attempting to show that the same amount of information never could be obtained in this manner with uniformity and correctness; it may be asked, if it be not incumbent on those whom the community have made *responsible* for the distribution of funds, to know and judge for themselves, as far as they may, whether those whom they aid are in real need of assistance? Upon the present plan, both Instructors and Directors are supplied with the means of forming an opinion on this subject; dispense with it, and there is no certainty that either will be regularly and thoroughly made acquainted with the facts upon which such an opinion should rest.

(2.) Returns of such a nature as those in question, are of serious benefit to the individuals concerned.

Need it be proved anew to the world, that the virtues of industry, frugality, regularity of life, and caution as to unnecessary and injudicious expenses, are best taught in a *practical* way? What can all the preaching in the world do, at Colleges, Academies, or any where else, while young men and boys have their pockets filled with money which is at their own disposal? The most weighty and well enforced precepts, the most attractive examples, exert but little influence in such cases. Every instructor in any Seminary of learning in our country, will confirm this statement.

What then is to be done? What measures will effectually teach young men to enter on life, with frugality, with industry, with a judicious and uniform foresight in regard to all their pecuniary responsibilities and embarrassments? I answer, Let them set out, from the very first, as soon as they are able to take care of them-



selves, with a responsibility for doing so; and with a responsibility, too, which will amount to something; which will be felt in all their measures, and will have a controlling influence over them so as to make them guarded and sober. The responsibility to parents of most young men educated in public, for the manner in which they spend money and time, is but little felt, and is, in most cases, made so light, as to afford no serious obstacle in the way of their extravagance and profusion. A frown or two when bills are presented, which are large beyond propriety; a murmur at the unexpected amount of them, and a kind of half serious, half joking complaint of extravagance, constitute the weight of the penalty on the part of parents, which most youth have actually to suffer for extravagance and idleness; and the responsibility to a tribunal which inflicts only such a punishment, is but little dreaded, and has therefore but little influence on such as are disposed to be extravagant.

How different the condition of a youth, whose character, whose prospects, whose success, whose all, depends on the strictness of his discipline, and the rigid watch which he keeps over all his powers and passions of body and mind! I appeal to *facts*. From what class of youth do our most shining characters in church and state spring? From the children of the rich or of the poor? Almost exclusively from the latter. Debauchees, and profligates, and blockheads abound among the children of the rich; while among the poor in our Seminaries, characters of this sort are far more rare.

I have been intimately connected with the instruction of youth for more than thirty years; and I have very often been led to believe, that the greatest misfortune which can befall a youth, endowed by nature with promising talents, is, that his parents should be rich. The failure, in some respect or other, as to the requisite strictness

of discipline in such a case, is almost certain, in a great majority of instances. But the beneficiary of the American Education Society has a powerful stimulus acting constantly upon him, and operating to produce habits of sobriety, and frugality, and industry; habits on which depend, in a great measure, his prospects of usefulness and success in life.

I feel the more certain of all this, because of the numerous young men, aided by benevolent societies with whom I have been intimately acquainted, I have observed some, who have been aided only in the way which the Reviewer would prefer, that have evidently been injured as to their habits of economy and of feeling. With a conviction that the treasury of their benefactors would not be closed against them, unless they should exhibit some palpable acts of extravagance, they have felt that a nice attention to frugality was unnecessary. The fact, also, that they had been taken up, as it were in their infancy, and dandled in the lap of more than parental kindness, contributed to inspire them with exalted ideas of their own talents and deserts. They did not seem to me so much to accept of charity in the way of a gratuity, as to claim it as a debt. Nay, one might well say, who knew the whole development of their feelings, that they regarded the church as *debtors* to them, on account of their high importance to her, and of their elevated worth; and that they really deemed it a matter of condescension on their part, to accept of what was gratuitously proffered to them.

Yes, I have seen this; and my soul has sickened at the sight. The blasting influence of such a state of feeling on the Christian character of youth intended for the ministry, is self-evident; and it is my heart's desire and prayer to God, that the church may keep as clear from presenting such a temptation, as the accomplishment of the great ends which she has in view will permit her to do.

It is plain, beyond all doubt, that young men, who are to be ministers of the gospel, need to be educated in habits of frugality; in which condition, it is absolutely certain that their salary, in any ordinary case, will never be adequate, without the strictest economy, to their wants. How many pastors are every year dismissed; how many inflict deep distresses on themselves and on their families, for want of early discipline like that which the American Education Society requires, unhappy experience daily testifies. It is my full belief, that the Alumni of the American Education Society will present fewer cases of such melancholy facts, than have heretofore been usual.

I am aware of the objection which has been made, and which the Reviewer hints at under another head, viz. that a mode of educating young men subjected to so many restraints, will make them niggardly and covetous. But I am not prepared to believe, that attention to frugality and industry; strict attention to all one's pecuniary responsibilities and expenditures, so necessary in all the business of life, and so much applauded by all men; can have any proper tendency towards the vices of covetousness and pusillanimity. Beyond a few instances in which men love money merely for its own sake, covetousness, rapacity, extortion, and niggardliness, belong mostly to those who are greedy to obtain something to lay out on the means of sensual pleasure, or of gratifying some ambitious desire. In a word, I confess myself exceedingly slow to believe, that the God of nature has so formed us, that the insisting on the practice of certain virtues should, in itself, have a tendency to lead to certain vices. Facts disprove this. Of all the classes of men in society, I know of none more liberal, more kind, more generous hearted in proportion to their means, than such as have been the beneficiaries of the American Education Society. Nay, I can say more; I can say

that their purses, light as they are, with scarcely sufficient to pay their letter postages, and to purchase enough of stationery to write to their friends, are opened to the calls of charity and religion; and the simple mites bestowed, with such views and such a spirit, I trust will prove to be, in the Saviour's estimation, like the widow's mite, cast into the treasury of God, in the view of the astonished disciples.

(3) I must add to the considerations already suggested, that an accountability like the one in question, is absolutely necessary to secure the confidence of the community, and particularly of men of business, who are accustomed to responsibilities.

The experience of the American Education Society determines, that those who are able and willing to give, will not do so to any great extent, and certainly will not continue to do so for any length of time, unless a high responsibility is created on the part of those who are to receive their bounty.

The allegation of the Reviewer against such a measure, is the first and only serious one of this kind, which the Directors have ever heard. With one consent, the community, so far as I have any knowledge, have applauded their measures on this point. Nay, of the hundreds of young men on their list, no one has as yet, so far as they know, ever raised his voice against the measure, or made complaint of its oppressive nature. So far have they been from this, that they have often testified their most hearty concurrence and approbation.

If the American Education Society are wrong then, in respect to the measure in question, the whole community, givers and receivers, are wrong along with them. All men of business, especially, are fundamentally in error; for it is from these in particular that the high and imperative demand has come, that the Society should create the utmost responsibility which is fairly in its power. They demand all the security which from the nature of the case can be afforded,



that their bounty will not be squandered nor misapplied. That they are in the right, I do most heartily believe; and that the American public will justify this view of the subject, and support it, I am fully persuaded.

(4.) I may remark, in the last place, that the Schedule of returns under discussion, is very important to the Directors of the American Education Society, in as much as it furnishes them with a large number of *facts*, which must serve as the basis of many of their calculations and their measures.

The average amounts of expenses are made out from such statements. The probable and possible means which young men possess of helping themselves by labour, or otherwise, comes in this way to be known. The comparative expenses in different parts of the country are developed. In this way the Directors come to the knowledge of facts, which serve to meet assertions like that of the Reviewer, when he says, that "the aid afforded by the American Education Society is not sufficient to pay *half* the expense of an education, in the cheapest college in the United States." The answer to this is, that it does not comport with *facts* thus disclosed.

I must not quit the topic under discussion, without noticing the two great difficulties which the Reviewer suggests, as standing in the way of the requisitions in question.

In his view, "The plan holds out a powerful temptation to conceal the amount of receipts and expenses, so as to form a stronger claim on the aid of the Society; placing the beneficiary in the attitude of a common beggar, whose success depends on the *dolefulness* of his story," p. 356.

But how would this evil, (if it be a real one), be cured by a different method of management? If the minuteness and the greatness of the responsibility expose a beneficiary to the evils here mentioned, then, of course, a diminution in both these respects would relieve the evil. But I have

always been accustomed to believe, that minuteness of responsibility, and the greatness and certainty of it, is the highest and most effectual of all means to keep men honest and straight in their business. And I appeal to the whole world for a spontaneous decision on this point, without a single argument upon it; for it certainly needs none. If you wish to tempt men to dishonesty and partial statements of their concerns or their management, hold them at loose ends in their accounts; if not, then create a high responsibility. I am utterly unable to see how the temptation is now any greater to give a false account of expenditures, than it would be under a system of inspection less rigid.

And as to "placing the receiver in the attitude of a common beggar, whose success depends on the *dolefulness* of his story;" how is this *dolefulness* made any greater or less, by the fact that a man is accountable in regard to more or less of his expenditures? If there be any "hitting the point" here, I am not able to perceive it. Nay, if there be any thing in the revolting idea of "common beggary," which is applicable to the subject in question; then let me ask, who is most like a "*common beggar*?" He who comes with a piteous story of his wants in a lump, without entering, or being able to enter, into any particulars, which are in any measure probable, or will bear the least scrutiny; or he who brings along with him *accredited vouchers* for all his wants and woes, and can *definitely* show how they come to exist, and to be urgent? The case is too plain to need comment; and the statement must have escaped from the Reviewer, in a moment when imagination had strong predominance over reflection.

But when the Reviewer proceeds, in connexion with the allegations just examined, to say, that "young men of delicate and ingenuous feelings shrink from this *public* developement of private and personal circumstances, p. 356;" he shews a want of informa-

tion in respect to the subject on which he has commented, that might well have led him to hesitate and examine, before he ventured to speak in this way. And what is the "*public developement*?" Just this; viz. that the beneficiary goes with his Schedule to one who is or ought to be his most confidential and paternal friend, to the head of the school or College in which he is, and obtains his certificate as to the credibility of the statement; and this certificate comes before the Directors of the American Education Society who are also *in loco parentum*, and who vote of course in accordance with it, unless they have some special ground to suspect that there is collusion or fraud. And is this a "*public developement*?" I know not, indeed, that the Reviewer meant to convey so much as his words do convey. I understood by them, an intimation that the Schedules of all the beneficiaries of the American Education Society are published to the world, i. e. that they are a part of the regular documents of the Society which are to be made public. I may be mistaken in my apprehension, but I predict, that thousands in our country will understand it just as I have done; and if so, may I be pardoned for suggesting, that the Reviewer is accountable for an impression so much *at variance with fact*, and tending to cast odium on the Directors of the American Education Society, as men wanting in delicacy of feeling, and disposed to be rigid, to an unreasonable degree, in their demands. I trust he will, therefore, pardon me, and indeed thank me, for making public the correction of such an error. I certainly do not charge him with any *intended* error; I acquit him altogether of this. But I must still believe, that when such great interests are concerned as are called in question here, men are bound to know that what they state as facts, is correct.

I have one more remark to make on this subject. This is, that *facts* contradict the statement which the

Reviewer has made, about the reluctance of young men to submit to the accountability in question. More than 900 young men, educated in 77 Academies, 23 Colleges, and 10 Theological Seminaries, during the last 14 years have submitted to an inspection of this nature, and for half that period, the present Schedule has been in actual existence, and yet it is not known as I have before said, that any complaints have been made.

If the Reviewer has found "more than one young man of unquestionable piety," who declined asking aid of the American Education Society because of the strictness and minuteness of accountability to which he would be subjected; then I can only say, that his experience differs widely from that stated above. I cannot refrain from adding, too, that if *accountability* will deter any young man from asking aid, it is my earnest hope and wish, that the American Education Society may never have any beneficiaries of this character. They want such, and only such, as are willing to be open to inspection, and shrink not from every responsibility that is requisite to give confidence to the public and to the world.

I come now to the

SECOND OBJECTION of the Reviewer against the measures of the American Education Society. This is, that the principle of "refunding the monies advanced to young men patronized, is a doubtful, if not a dangerous feature of this institution," p. 356.

The reasons for this measure he represents as being two; viz. (1) To relieve the beneficiary from the mortification of being considered a charity student. (2) To augment the means, and perpetuate the benefits of the Society.

But are these all the reasons? Certainly not. In the eleventh Report of the Society, the Directors say, that "because, after *much experience*, they are convinced that loans will exert a more happy influence upon the *character* of those whom they patronize,"



they have embarked in this measure. They tell us, that the same experience proves, that more strength of character, more economy, more diligence, more frugality, will be promoted by it. This I do most fully believe. Nay, from long experience and observation, I might say, I do certainly know it. And if this be correct, it is a very important reason for their measures, which the Reviewer has not at all suggested.

He is mistaken, also, when he speaks of the *loan*, as designed to be a "shelter for charity students, from the unmerited reproach often attempted to be cast upon them." The young men in this condition, are now too numerous, and too respectable for worth, and for talents, to need any such shelter. The voice of the church and of the community is too much in their favour to render it at all necessary. *Disgrace* is out of the question. But *delicacy of feeling* is not out of question, and to my certain knowledge, many a young man, that would have abandoned his education rather than obtain it by *gratuity*, now has no scruples in receiving a *loan*. And this shews the wisdom of the measure, which the American Education Society have adopted.\*

In regard to the "high ground" which the church should take, in the opinion of the Reviewer, and educate

gratuitously all that are needed for the ministry, as our government educate young men in their naval and military schools; this is desirable then, and only then, when it becomes *necessary*. The question whether it is *necessary*, is the very one in debate. And if such ground should be prejudicial to the character of beneficiaries, (and experience it is believed has established this fact), then is a different ground preferable, unless it can be shewn to be the occasion of formidable evils. The money that would be expended on the wholly *gratuitous* education of young men for the ministry, may now be appropriated to missionary objects, to building up our waste places, to helping our feeble churches, and to providing for their starving pastors.

The Reviewer does not see the propriety of calling the loan made to beneficiaries a *parental loan*. He wishes to know what is meant by such a loan; and suggests that obligations, like those demanded by the American Education Society, are not required from children by their parents, p. 358.

Is it then true, in the first place, that the young men of the church have the same relation to her, as to *support*, which children have to their parent? If so, then why may not the rich as well as the poor, claim support from her? Indeed, the case of the cadets, which the writer presents, who are supported at the expense of the government, would seem designed to justify this principle; for *all* are equally supported in this case, whether they are rich or poor. Would the Reviewer say, that a church struggling with poverty, and not adequate to maintain its own pastor; or that an individual in circumstances of indigence, who belongs to any church, should contribute money or labour to help educate the son of a rich member of the church? This cannot be done; it ought not to be done. And if it be said, in reply to this, that the rich ought to give the more bountifully in such a

\* The following extract of a letter from the President of one of our Colleges, affords a striking illustration of the truth of the above remark. It is published in the Quarterly Journal of the Society, Vol. I. p. 32, and relates to the case of a peculiarly needy young man. "He tells me that he has been repeatedly advised to apply for aid to your Society, but never could so far sacrifice his love of independence as to consent to it. He was, however, from the difficulty of getting along without too much loss of time from his studies, becoming discouraged, and on the point of abandoning the hope of public usefulness. I explained to him the method of *loaning* money now adopted by the Society, as calculated to save the feelings of young men, and advised him to apply. He concludes to do so, and has gone to ——— to procure the required testimonials."

case, so as that, in the end, the poor man will be more than compensated for his contribution toward educating the sons of the rich; the answer is, that justice indeed would require this; but how is it to be enforced? Are all professed Christians, who are rich, and who may have pious sons, willing voluntarily to contribute in such a way? Facts speak a loud and appalling testimony against such an assumption.

There remains no way, then, if the principle of the Reviewer be adopted, but for the church to *tax* her members, and make out the regular proportion which ought to be paid, and must be paid by them. Any other method than this, can never be just and equitable, provided the *cadet-system*, to which the Reviewer has appealed as affording so noble an example, be adopted by the church. It is by taxation and by compulsion, that this system is supported. Can the churches resort to similar measures?

Does not the specious object, then, which seemed to be so attractive while examined at a distance, and in the midst of the shining mist in which it was enveloped, assume a form entirely different, on near approach and after minute inspection?

The proposal of the Reviewer, I must regard as chimerical and impossible, unless we are to have a religious establishment, supported and rendered compulsory by the civil power. The Reviewer would himself be among the last men, who would desire any thing like this, or who would cease to oppose and resist it.

Things must remain then as they are, in regard to charities. Those who give, must do it *voluntarily*, not by assessment or compulsion. And while this is the case, it is quite certain, that the church will consent to educate only the indigent part of her sons. These she ought not to educate, I trust she will not, without efforts of their own, and without a high responsibility as to the manner in which they dispose of her bounty, and

high and sacred obligations to become what she desires them to be.

The Reviewer thinks it strange, that the loan should be called *parental*. He wishes to know, 'whether parents lend money to their children; and then, whether, in case they do, they demand written obligations of re-payment.' The answer to this might be, that it is no new thing for parents to make *loans* to their children; and to insist on it, that they shall be repaid, in case there is ability to do it. I could appeal, in proof of this, to my own experience. I have sons to educate; but I am unable to complete their education, unless the older ones do themselves contribute to assist the younger. I make this a condition of completing their education; and I have no scruples in doing so, although I would hope and trust that I am not deficient in parental tenderness. I even consider it a serious advantage to my children, to be placed under such a responsibility.

Let it be remembered, however, that the property in the hands of the American Education Society is not *their own*. They are entrusted with the sacred bounties of the church. They are under the most solemn obligations to see that nothing is squandered, nothing is left insecure. They must, therefore, on the principle of *loaning*, require a *written security*. If the sum in question, in any case, be lost to the Society for want of due care, they are responsible for it. In these respects, therefore, it is far from being fair, to compare their situation with that of a *parent*.

If it be still asked, Why then call the loan *parental*? The answer is; Because it is truly so, in some very important respects; i. e. it is an accommodating loan; it is afforded from mere motives of kindness; and is very different, in regard to the conditions attached to it, from common loans. No interest is required until a reasonable time after the young man has entered the ministry; the *only* surety is *his own note*; and it is further ex-



pressly provided by the Directors, "*That in case the future condition of those who are patronized by the Society, in consequence of any calamity, or of the service in the church to which they may be providentially called, or the peculiar situation in which they may be placed, shall in the judgement of this Board be found to be such, as to render it unsuitable for them to be called upon to pay the debt contracted for their education, it shall be understood to be the right, and duty, of the Board to cancel such debt, in whole or in part, whenever they shall judge proper.*" 11th Rep. p. 22.

What more now can reasonably be asked, than is here granted? It will be agreed by all that such beneficiaries as can repay, ought in justice and in conscience to do it. But how will it be with those, who may be in a state of extreme poverty and dependence? Why the debt will be cancelled. Here is ample provision, express *legal* provision, for this purpose. This must be admitted. What then is the hardship in this case? There can surely be none, unless the Directors are so lacking in humanity as to shut their ears against any complaints of indigence and misfortune which their beneficiaries may make. Has this ever been done? I ask this question fearlessly. I know the Directors too well to have any apprehensions about the answer. Nay, I challenge the whole world to produce an instance, where this imputation justly lies against them.

The oppressive nature of the loan in question, then, is only in *fear*, in *anticipation*, not in *fact*. It is indeed possible, that the Directors may abuse their commission to be compassionate; it is possible for any man or body of men to abuse any trust committed to them; but the *probability* of this, in the case now before us, is certainly one of the remotest that can be imagined. And even supposing it actually to take place, there is an appeal from the Directors to the whole Society, composed of members from

at least 20 states in the Union, who can reverse their decision, and displace them from office.

I have been minute on this part of the subject, because I am well aware, that there is an appeal in the representations of the Reviewer to the *compassion* of the community toward the beneficiaries of the Society. Their case is presented as one, which must bear exceedingly hard upon them, after they are settled in the ministry; and they are made to appeal to our sensibilities, on the score of a family who are suffering for want of bread, an empty library, an inability to aid the charitable objects of the day, and other things of the like nature. Now all of this has some foundation in reality; but all cases of this nature are actually provided for, as we have seen above; and this, even to the utmost extent which a considerate man can desire. I must believe that the Reviewer had never studied or contemplated the provisions so fully made, when he wrote the paragraphs on which I have now been commenting.

I have one more remark to make, on this important part of our subject. This is, that *facts* contradict the theory which the Reviewer has here presented. As a specimen of the many *facts* which lie before the Directors of the American Education Society, I present the following extract of a letter from one of their beneficiaries.

"Enclosed is ——— dollars, which added to what I have given the last year makes the amount of the benefactions I received from your Society. My donations for several years previous, whether more or less, you may regard in the light of *interest*; and in the same light you may regard all my future donations, which I purpose to continue, annually, as long as I have any thing to give.

"My salary is small; and though my family is also small, we have to consult the principles of economy and to deny ourselves many things, in order to have an agency in the various great

departments of Christian charity. Our rule is, *first*, to economize ; *secondly*, to give 'bountifully,' according to the Scripture maxim, 2 Cor. 9: 6 ; and then, *thirdly*, if we have any thing to spare, to lay it up, until the Lord shall call for it ;—and we find so much enjoyment in this course, that we shall probably continue it."

This is only a specimen of the manner in which I trust a great part of the beneficiaries of the American Education Society feel and will feel. They would be among the last, I verily believe, to propose the giving up of their *obligations* to the Society. And this applies to those who have gone out from Theological Seminaries, and have settled in parishes, and know by experience all the difficulties with which they must struggle, and to which the Reviewer adverts. Testimony from these is worth more than all the theory in the world. The gentleman, whose testimony is cited above, and who holds a conspicuous place among the labourers in the great Missionary cause, is one who has had difficulties to struggle with. Is such experience, now, to be regarded by the Directors of the American Education Society ? Or are they to shape their measures, solely by principles deduced from reasoning *à priori* ?

In regard to the allegation of the Reviewer, which stands connected with this part of our subject, viz. 'that the *loan* system will tend to create a calculating, craving disposition,' I have already remarked upon the subject above. I can only say again, that the cultivation of economical habits, of frugality, and industry, is one of the last things which can ever make misers and niggards. I must have overwhelming evidence to induce me to believe that the God of nature has so formed us, that the cultivation of virtues necessarily leads to vices.

As a test of the ability and willingness of the American Education Society's beneficiaries to repay the loan which they have contracted, I would

add, that within little more than *two* years, (although the system has as yet begun only partially to operate), more than \$2000 have been cheerfully repaid into the Treasury. So much for the *practicability* of the measure, adopted by the American Education Society.

The Reviewer has suggested, also, under his second objection, that Colleges and Theological Seminaries must likewise aid young men, who are indigent, in obtaining their education ; and that, in case they do this, the young men will be utterly unable to discharge their obligations both to the American Education Society and to these Institutions.

Suppose this to be true ; then it follows that the American Education Society must abandon their claim, according to the pledge which they have given to the young men and to the world. The Colleges and Theological Seminaries must do the same, in some cases of imperious necessity. But in ordinary cases, a young man of real industry and good talents, (no others ought to be educated by the funds of the Church) will find ways and means to help himself, so that he need not receive more aid than it will be safe for him to be obligated to pay. Experience abundantly testifies this. It is well known that some young men, entirely destitute of property, get along without appealing to any society or individual for assistance ; and surely it is practicable for young men situated as are the beneficiaries of the American Education Society to do what is required of them.

Besides, means are now used, and the prospect is now opening, for young men to aid themselves by manual labour ; which is very useful to them both in a physical and intellectual respect. To this source the Directors of the American Education Society are anxiously directing young men. Between *nine* and *ten thousand* dollars have been earned in various ways the past year, by the beneficiaries of the Society. The Reviewer seems to



be, and doubtless is, unacquainted with these and the like facts; otherwise he could not reason and assert as he does.

The American Education Society do not wish to conceal it from the public, that it is a favorite principle with them, to induce, so far as in them lies, all their young men to help themselves in every honest and becoming manner, and to the full extent of their ability. The enterprising and intelligent men of our country will certainly justify them in this.

But the Reviewer asks, "What becomes of the monies when refunded?" He then goes on to aver, that they are all returned to the treasury of the Parent Society; and that, in consequence of such an arrangement, this Society will finally have unlimited capital at their exclusive control. Add all the loans returned, to the permanent funds and to the scholarships, and, he thinks, in half a century "a height of independence must be attained, sufficient to make even good men's heads turn giddy," p. 361. In particular, he suggests, that "if all the Presbyterian Churches in the United States were to become auxiliary to the American Education Society, the monies refunded by all their beneficiaries, as well as their annual surplus, must go to the Parent Board, and be entirely beyond the reach of the Branches," p. 361.

I shall not take the liberty to impute any special design to the writer in this appeal. The correctness of the principles and the assertions, on which it is grounded, are proper subjects of examination.

If there be any one thing, which the Directors of the American Education Society have particularly aimed to accomplish in all their measures with respect to the Society, it is this, viz. that it should be guarded as effectually as possible against a perversion, or monopoly, of the funds. In order to effect this, *the ultimate responsibility, in all cases, is vested in the General Society.* To them all

questions may be referred; and before them, every alleged grievance or perversion be laid, for their final and irreversible decision.

Who then are the men, that constitute this General Society? They consist of evangelical clergymen and laymen, throughout the United States. The whole number of members entitled to vote, is, at present, about 350. These belong to at least 20 States of the Union; and 111 of these are either clergymen or laymen of the Presbyterian church. This church would have had a much greater proportion still, had the American Education Society originally set out on the same ground on which it now stands. The Society originated in the heart of New England. For many years, (down so late as 1826), a certain sum of money, given by way of donation, entitled any one to the privilege of voting. The Society was thus at the mercy of any party, whether evangelical or not, that might choose to create members enough at any time, to come in and take entire possession of all its funds. In 1826, the Constitution was changed, and only members *elected* were in future admitted to the privilege of *voting*; although a donation to a certain extent still constitutes *honorary* membership. None *originally* entitled to vote, were excluded from this privilege, by the new arrangement. And as to the future, the *Society*, (not the Directors, as the Reviewer seems to understand it), *elect by ballot*, those who are to be members.

Before 1826, when this important change was made, there had been, as will naturally be supposed, many more donations in New England which entitled to membership, than elsewhere. In fact, during the first ten years of the existence of the Society, out of \$100,000 contributed, \$70,000 were given in Massachusetts. This accounts for it, why the number of members of the Society, belonging to the Congregational is greater than that of any other denomination. And

this is the only reason ; for since the change in question, 94 members have been elected ; and of these, 74 are out of New England, and only *two* belong to Massachusetts. *Fifty* of the newly elected members belong to the States of New York, New Jersey, and Pennsylvania. Does this look like sectional partiality ? Or is there any party ambition or purposes, discoverable in this ?

I repeat it, in order that neither the Reviewer nor his friends may overlook it, *The Directors neither nominate nor choose any of the elected members of the Society.*

From these plain facts, it is very obvious, that the time is not far distant, when the Presbyterian church may have, and in all probability will have, a controlling influence, in the American Education Society. Every act of the Board of Directors is subject to revision, directly or indirectly, by the General Society. Every choice of members, and every choice of officers, (who, let it be noted, are elected only for one year at a time) is by the same *Society*. How then can its funds be perverted, or applied to party purposes ? Never—until all branches of the General Society, including evangelical men of at least five denominations, become corrupt throughout ; and when such a *universal* corruption takes place, the American Education Society will at least be as safe as any other Society, whether Presbyterian or not.

Let us now, for a moment, examine in another point of view the power of the Directors of the Parent Society, which is an object of so much dread. We have seen how entirely their doings are subject to revision by the General Society. Another check is imposed upon them by means of Branch Societies.

*All applications for aid, within the limits of Branch Societies, must first be made to the Branch Societies.* The Directors of these appoint a *majority* of the examiners of such applicants ; on whose certificate depends the suc-

cess of the application. When a favourable certificate is obtained from these examiners, it is remitted to the Board of the Branch Society first, who receive or reject the applicant, and if the former, they make an appropriation. The application is then forwarded to the Board of the Parent Society for their concurrence. If they think it their duty to reject the application ; they remit the case back to the Branch Society, with their objections. Should a final disagreement take place between the two Boards, the case may come before the General Society at their annual meeting, at which are present members from all parts of the United States. This has an ultimate jurisdiction over every question of this, or of the like nature.

It is true that the two Boards in question serve as a check upon each other ; and the General Society has a supervision and ultimate control of the whole ? In addition to this, there is an article of the Constitution, which expressly provides, that *Presidents of Branch Societies shall be, ex officio, voting members of the General Society, and also honorary members of the Board of Directors ;* thereby giving to each Branch Society a perpetual representation, of its own selection, in the councils both of the Society and of the Board. Is this aiming at the concentration of power in the hands of the Directors of the Parent Society ; or does it look like a most guarded distribution of power, & a cautious check upon it, not unlike what the structure of our national government exhibits ?

Are not the Branch Societies, however, dependent on the Parent Society ? They must, of course, conform all their proceedings to its Constitution and fundamental Rules. But they elect their own officers, from the least to the greatest, and as often as they please ; they vote their own appropriations, and dispose of their own funds ; they recommend and receive their own candidates. The Parent Board has, indeed, the power of nominating a part of the Examining Com-



mittees; but it is a *minority* of them : and this right is retained only for security in regard to the Constitution and Rules which they are bound to see observed. The Parent Society, except in an extreme case which is provided for, cannot take up a single candidate within the limits of a Branch Society, without its consent and approbation ; while, on the other hand, the concurrence of the Parent Society is necessary, in order that the appropriation may be actually made ; unless, indeed, in a case of appeal, the General Society revoke their decision where they may have refused aid.

But what control have the Branch Societies over the monies given ? I answer, that all monies raised within the limits of a Branch Society are paid into its own treasury. If *permanent* scholarships are endowed, the property vests in the Parent Society, because it is an *incorporated* body ; but *the income of the said Scholarships stands pledged to the Branch Societies, within whose limits they have been raised*, and is subject to their disposal as stated above. Can the Parent Society adopt a more impartial method of proceeding than this ?

Look, moreover, at the operation of this principle. When a Branch Society has more monies in its treasury than is needed for beneficiaries within its own limits, it remits the overplus to the treasury of the Parent Society. But, on the other hand, if it have less in its treasury than is needed, (an occurrence that frequently happens), then it is entitled to draw out of the treasury of the Parent Society, just as though the money were in its own. If this be not generous impartiality, it would be difficult to say what is so in the management of such matters.

In regard to the Examining Committees, whose peculiar province it is to recommend beneficiaries to the American Education Society, I would state, that at present there are 41 of them in the United States ; of these, 14 only are in New-England, and 27

out of it. And when we call to mind, that a majority of each of these committees, on whom the appropriation of all monies to beneficiaries depends, are appointed by the respective Branch Societies, in all cases where such Societies exist, this must be proof satisfactory enough to every candid mind, that the Parent Society is not aiming at power and control.

While I am on the subject of the organization and powers of the American Education Society and its respective Branches, I would state, that the General Society, constituted as above, has recently held its *annual* meetings, alternately in Boston and New York during the week of their respective anniversaries. This arrangement will probably continue—and by means of it the Society will be brought into the vicinity of a very large part of all the voting members. Should the next meeting be held in the city of New York, more members will probably be in the city having a right to vote in the meeting of the American Education Society than will compose the next General Assembly of the Presbyterian Church. The meeting for the choice of officers, and for the transaction of special business, is distinct from, and antecedent to, the general meeting, when addresses, etc. are made, as is customary in other Societies.

At this *previous* meeting, any business whatever may be taken up ; all proceedings of the Directors may be examined and canvassed ; any objections can be raised, which any member of the Society chooses to raise, either against any part of its proceedings, or of its principles. No officer whatever is chosen for a longer period than *one year* at a time ; and, if the Society see fit, every Director, Secretary, Treasurer, or other officer previously appointed, may be displaced, and others substituted in their room. If there be any aim in all this at *dictatorship*, it is not, at least, to be *perpetual* dictators.

From a review of the Constitution

and principles of the Parent and Branch Societies, it seems to me quite impossible, that any partial or party appropriations of monies should be made by the Directors of the Parent Society, without a speedy and adequate accountableness and punishment for so doing. The General Society, at its annual meeting, coming from all parts of the United States, must be an *impartial* body; and in their hands are Directors, Secretaries, Treasurers, Examiners, funds, and every thing else. Can an imagination which is not heated, see any phantoms of a frightful aspect rising up out of such ground as this?

To the important question, "What becomes of the monies refunded?" we may answer, then, that they go into the treasury of the Parent Society for the present, and are paid out from this to all the Branch Societies in the United States, according to their respective wants. They must ever continue to be so appropriated, until the General Society cease to do their duty at their *annual* meeting; and until all parts of our country become heretical or corrupt.

If, for the sake of convenience, however, the General Society should adopt a plan, which would allow the *monies returned* within the limits of each Branch Society, to be paid into the treasury of such Society, this measure would remove even the semblance of the difficulty which the Reviewer suggests. The Directors, I have no doubt, will be entirely disposed to adopt this, or any other arrangement, which may promote the interests of the Society.

In thus detailing the Constitution and principles of the American Education Society, I trust that I have obviated most of the difficulties which the Reviewer suggests under his

THIRD HEAD OF OBJECTIONS. The substance of this head is, that the *voting* members of the Society are *eligible* to office; and that their election must depend on the Directors of the Parent Society; that such an arrange-

ment is giving them a power to perpetuate their own office, and their own control over an immense sum of money, which may be appropriated to purposes destructive to the welfare of the church. And this organization is represented to be such, that "the hand of an infant in Boston can control and manage and direct the whole Christian community, south and west of the Connecticut, interested in this concern," p. 364.

The answer to all this is found in the preceding statement. It is built on misapprehension of the Constitution and Rules of the American Education Society. The Directors, as such, have no control at all over the election of any new members of the Society, nor over the number who shall be chosen. They have not even a *nomination* of such members confided to them; and should they undertake to make one, any other member of the Society has an equal right, and I may add, an equal chance of success. After such a view as has been given above, of the manner in which *membership* and the *right of voting* in the Society, is now constituted, and of the number of members, their partition among different denominations of Christians, and their diffusion among 20 States of the Union; can it well be supposed, that any man of candour will say, that the fears of the Reviewer are well grounded? Is there no check here? Are there no honest men among all these members of the American Education Society, chosen from leading men in church and state in our country; no independent men there, who cannot be flattered or misled by any electioneering of the Directors? And are there not men enough, among the present members of the Society, of sufficient wisdom, prudence, and integrity, to secure the interests of the Society in future, by the choice of members like themselves? To deny either of these, would be one of the last things which I would venture to do.

On serious revision of what the Re-



viewer has intimated with respect to this subject; I do hope and believe, that he will withdraw even an implied insinuation of such a nature. Representations of this kind may, indeed, be a forcible appeal to the jealousies of men, and of parties; but they must be distressing to those who look seriously at the tendency of them to shake the confidence of the Christian community, and to fill them with groundless alarm; and, of course, to quench their zeal in behalf of the American Education Society.

I have thus examined the *facts* alleged by the Reviewer, as grounds of distrust and fear, in regard to the American Education Society. I know I am in danger of protracting the subject too much; but the importance of the discussion induces me to cast myself on the patience of the public, until I make a still further development of the proceedings of this Society, in regard to *loans* and *permanent funds*, which may serve to vindicate them in the view of the world.

Originally, the American Education Society appropriated their monies in the method advocated by the Reviewer. They made the whole a pure gratuity. They even adopted the principle of paying the *bills* of their beneficiaries. Soon, however, experience shewed the imprudence of this measure. They then adopted the method of requiring a note from the beneficiary, to repay *one half*. This took place in 1820, and was continued until 1826.

Before the principle was adopted, in 1826, of *loaning* wholly, the American Education Society, by their Secretary and Directors, held an extensive correspondence with the heads of Colleges and Seminaries in different parts of the United States, and with distinguished clergymen and laymen of several States, in regard to this and other subjects. In this manner they laboured faithfully to ascertain the sentiments and feelings of the community; and especially of those who had superintended the education of

beneficiaries of the American Education Society. As a specimen of the communications which they received in answer to their applications, I would subjoin the following extract of a letter, addressed to the Directors of the Society, by the intelligent, judicious, and excellent President of Union College, at Schenectady. It is dated Nov. 1825.

"In general, I am very favourably impressed with respect to the wisdom of the plans of the Board, and the prudence and the energy with which those plans are executed; and, in conclusion, I have therefore only to add, that, from all that I have seen of the effect of public charity on the physical, moral, and religious character of young men, I am of opinion, that appropriations from such a charity should be sparingly made. A greater number can then be assisted, and the motive to personal exertion will not be entirely removed from any. In the free and long continued distribution of a public charity, there is danger that an opinion will be insensibly induced, that the amount distributed is the payment of a debt due, requiring no special gratitude in the receipt, or economy in the application; and there is also danger, lest those accustomed to be taken care of by others should insensibly cease to take care, and lose the habit of taking care of themselves. In a country like ours, where the support of the ministry must be voluntary, and where the people, if supplied at all, must be generally supplied by ministers who can live on small salaries, it is wise, as far as practicable, to raise up men who can *so* live; and if the ground already gone over were to be again gone over, it might be a question whether a system of loans, in toto, on a low interest, would not, on the whole, be wiser than a system of donations. Perhaps more would not *then* be refunded than will *now* be; assistance, however, would be equally within the reach of the persons who needed it; self-interest would operate more strongly to narrow their expenditures, and an increased stimulus to personal exertion would be applied during the whole preparatory state; the incumbents on the fund would be known, not as paupers living on charity, but as indigent young men, struggling with poverty, and calculating to repay the favours done them out of the fruits of their future earnings."

Many important testimonies of the like nature were received, also, soon after the measure in question was adopted; as may be seen by referring to the Appendix in the Eleventh Report of the Society, where will be

found the testimonies of no less than nine Presidents of Colleges, of several Professors, and of many other gentlemen of high reputation, besides communications expressing the views of about 70 beneficiaries belonging to four Colleges, and highly approving the measures in question.\*

Several other Societies had also adopted similar principles, or have adopted them since.† The businessmen of the community called aloud for such an arrangement. Before it was adopted, the treasury of the Society began to languish. Since its adoption, the receipts have been greatly augmented. Some who doubted about the principle at the outset, have come fully into the approbation of it, since it has been put to the test of experience.

Such were the efforts of the Directors of the American Education Society to learn their duty, and such the results of these efforts. Will any one say, in view of these facts, that they ought to have hesitated about acting as they have done?

Nay, I may make the appeal nearer home to the Reviewer; I may refer him to the General Assembly. In their Minutes of this very year, their

\* These testimonials are signed by Presidents—Day—Nott—Davis—Griffin—Humphrey—Bates—Tyler—Wayland, and Allen—by Professor Rice of Virginia—Rev. Dr. Spring of New York—the late Rev. Dr. Chester of Albany, whose opinion, the result of his own observation and experience, as he assured the Secretary of the Society, is given in decided terms in favour of a system of “parental loan”—the Rev. Dr. Church of New Hampshire—Jeremiah Evarts, Esq.—Professor, now President Woods of Lexington, Kentucky—Rev. Justin Edwards—the late Rev. Dr. Payson of Maine—Professor Dewey—Rev. Messrs. Cox and Patton of New York—Rev. Mr. Nettleton—and a number of other clergymen of known character and respectability.

† See Eleventh Report of “the Society for educating pious young men for the ministry of the Protestant Episcopal Church,” presented at Washington, D. C. Oct. 1828. The Presbytery of Albany, and the late Young Men’s Education Society of New York, adopted the same system of loaning before the American Education Society.

Board of Education say, “We desire every beneficiary to remember, that his duty to the church, to his younger brethren who seek the same holy office, and to his Saviour, requires that so soon as he is able he should refund the benefaction conferred on him with interest. Every beneficiary shall be furnished with an attested copy of this resolution.”

The Reviewer will perceive that the General Assembly’s Board of Education have here recognized, in the most distinct manner, the *duty* of its beneficiaries toward “the church, their younger brethren, and the Saviour” himself, to refund not only the sums of money furnished them by the Board, but to return the same “with interest,” in all cases where they are able. How does this differ at all from “the *principle* of refunding” adopted by the American Education Society? They cancel the debt, *in case of inability to pay it*; the Assembly’s Board do not think that more than this ought to be done. And although they do not require a *written* obligation, they require that every student should be furnished with a copy of this resolution, which certainly amounts to a *printed* obligation. If there be any advantage in this latter measure over the former, I confess myself unable to perceive what it is. Indeed I have difficulties, of serious import, in my own view, in respect to this measure of the Assembly’s Board. The young men, who, on the score of *duty*, thus become their debtors, are left in a state in which their generosity and their honour, merely, are appealed to; and in case they decline making repayment, they are liable to be filled with apprehension that their motives may be misconstrued. But in case they are expressly liberated from their obligations to those by whom they are due, no such apprehensions will exist. In which of these predicaments would any young man of generous feelings prefer to be? And suppose cases to occur, (and such do occur) in which a young man abandons



the object for which he was patronized, or becomes an apostate and disgraces the ministry; then, how are the General Assembly's Board to obtain the repayment of the monies expended? In this case, the American Education Society have a security that such monies shall not be lost to the treasury of the church.

But lest I should be tedious, I will cut short the farther consideration of *facts* alleged by the Reviewer, and come to the consideration,

## II. OF FEARS.

The Reviewer is afraid of the immense power, which he thinks the Parent Society will ultimately attain. These fears he has unequivocally expressed in the following language. Speaking of the *election of members by ballot*, he says,

"Whatever may be the effect of this arrangement in preventing or retarding the perversion of the funds from the original purpose, it certainly increases the power of the Officers and Directors to an almost unlimited extent. It enables them, if so disposed, to select the persons who are to vote in choosing Officers and Directors; so that in fact they might as well be elected for life, with the power of nominating their own successors. Suppose that at any time a majority of the acting members of the Society are in favour of the measures adopted by the Directors, the Directors can, through their friends, have new voting members chosen, favourable to the same course; so that it will in the end amount to the same thing, as to give the Directors the power of appointing their successors. The distant members, who have a right to vote, can seldom attend the anniversaries; so that from the nature of the case, the election of officers and new members, can always be under the control of those residing near the place of holding the annual meetings. If at any time the concerns of the Society should be mismanaged, it is evident, from the very terms of the compact, that the branches and distant contributors, have no means of effecting a reformation; because they have voluntarily surrendered their rights into the hands of a body politic in the State of Massachusetts. And as this corporation can hold real estate, whose annual income shall equal ten thousand dollars; can increase permanent funds and scholarships to any extent; can dispose at pleasure of the annual surplus of the auxiliaries, and the monies returned by beneficiaries, and has also a veto on the appropriations of the branches; its power must be-

come immense. And the organization is so adjusted, the machinery is so admirably arranged, as to concentrate the whole power in a single point; so that the hand of an infant, touching a lever in Boston, can control, and manage, and direct the whole Christian community, south and west of the Connecticut, interested in this concern."

As to the *facts* here alleged, they have already been examined. The amount of the *fears* is, that there may be, or will be, perversion of power and funds.

Again, in canvassing the subject of monies loaned being returned to the general treasury, he says,

"Add these monies refunded to the permanent funds and scholarships intrusted to the immediate care of the Parent Society, and it seems to us, that if this process were to go on for half a century, a height of independence must be attained, sufficient to make even good men's heads turn giddy. From the very Constitution of the Society, whose claims to universal patronage we have presumed to examine, it must every year be growing more and more independent, not only of the original contributors, but also of the auxiliaries; and it must also be acquiring a more extensive influence over the ministers of the gospel in the United States. Let us suppose that some twenty or thirty years hence, one half of the ministers of the Presbyterian Church shall have been educated under this system, and that the bonds of many of them remain unpaid in the hands of the Directors in the vicinity of Boston, and that in these circumstances a proposition were made in the General Assembly of the Presbyterian Church, to change some important feature in her discipline or doctrines, and that the Directors of the American Education Society were known to think favourably of these changes—what would be the consequence? We all know how wonderfully interest influences the opinions even of good men, and how prone they are to coincide in sentiment with those on whom they are dependent."

Here then are two distinct fears; the one that the power and funds of the Society may be perverted to some sinister purpose, without any adequate control; the other, that the Directors in the vicinity of Boston may, some twenty or thirty years hence, undertake, through the medium of their beneficiaries, "to change some important feature in the doctrines or discipline" of the Presbyterian church.

I am glad the writer has been ingenuous enough to speak out thus plainly the difficulties which he feels on this subject. On *facts*, his difficulties, as it seems to me, cannot rest, when he comes to review them. If so, then they must have their basis in *fears*.

I do him honour, that, while cherishing such fears, he has added a testimony so frank and noble, in regard to the present Directors and management of the American Education Society, as is the following :

"We are far from intimating that any such influence is now intended to be attained, and if it were attained, that it would be improperly used. We have the happiness to be personally acquainted with some of the Directors of this great concern, and we know the reputation of all ; and we believe them to be as pure in their intentions, as single in their purpose, and as devoted to the cause of evangelical piety, as any men on earth ; and we disclaim any knowledge of a single act in their management of this great charity which has the most remote sectarian bearing."

And again ;

"As long as the Directors remain, such as we believe they now are, intelligent, active, and devoted to the cause of evangelical doctrine and vital piety, every thing, which the interests of the church and of the world demand, will be done."

With these testimonies I do most heartily agree ; and I sincerely thank the Reviewer for having given them to the public. It would seem now, that in his own view, with all his caution and apprehensions, there is, at least, no *present* danger. But then who can certainly secure us for the *future* ?

None, I answer unhesitatingly, but the Great Head of the Church ; none but God. And in this respect the American Education Society do not stand alone. Every College, Theological Seminary, and Academy in this country, stand on the same footing as to the future. Who knows whether the distinguished College and Theological Seminary at Princeton will not, before the next generation passes wholly away, go into the hands of Arminians or Unitarians ? None

but God, I answer boldly. Experience in other States and countries will support this answer.

The Reviewer has referred us to the University at Cambridge, as an example and a proof that funds may be perverted, and the Societies who manage them may become faithless. I acknowledge this, with a feeling of deep distress. But what is the remedy ? As a member of the Presbyterian Church, he may answer, "The remedy is in our creed and in our formulas of discipline and doctrine." But have not the church in Scotland been in possession of these for almost two centuries ? And is the Reviewer ignorant of the fact, that the Moderates, i. e. the Arminian and Arianish party have had the predominance in that church, and swayed all its General Judicatories for many years, if not at the present period ? He is surely not ignorant, that there are a large number of Scotch churches, which are seceders from the General Assembly of their church, on the ground that the majority had become corrupted.

Or, if he pleases to refer the public attention to the *establishment* in England, and the 39 Articles of the Episcopal church, will this in any measure help the cause ? Who that knows any thing, does not know, that the Church of England, in respect to far the greater majority of its leading members has been Arminian, I had almost said for ages ; not a few, (if we may credit the statements of some of its own ministers) and that for no small period of time, a decided majority were Arian ? And if one goes to the Creeds and Confessions of the Dutch and the German churches on the continent of Europe, is the argument helped at all ? One glance at the *Neology* of the continent will answer this question.

I am, indeed, not one of those who have any prejudices whatever against Creeds and Confessions, when used within their proper limits, and assigned to their appropriate places. In



fact, whenever I hear a man declaiming against them in a loose and general manner, I always take it for granted, that it is because he wishes to have the liberty, in some way or other, of inculcating what is opposed to them. But on the other hand, I have no apprehension that we can put them into the same scale with the Bible, in regard to their influence in preserving the unity and purity of the churches with respect to doctrine and practice. When all is done and said, they are only paper ramparts about the citadel of God; and men will batter them down, whenever their passions or their prejudices are armed against them.

What then is to keep the Theological Seminary at Princeton from ultimately turning apostate? Is it the General Assembly of the Presbyterian Church? How can we any more put our trust in this, than the good people of Scotland could in theirs? Once, men of God filled nearly all the pulpits in their land; but what has been the fact for a century past? Now, most of the members of the Presbyterian General Assembly I hope, and verily believe, are men of God, and devoted to the interests of truth; but how can this prove that it will always be so? And if the General Assembly in the United States should take the course of the established churches in Scotland and in England, then what is to become of the Seminary at Princeton, with all its funds and all its scholarships, which already amount to more than one half of the permanent funds of the American Education Society? What a tremendous engine will it be, to prostrate in the dust every advocate of the truths which it now defends?

And does not the very same argument, (if it be any argument at all), apply to every College, Theological Seminary, Academy, and benevolent Society with funds, in the whole country? Most certainly it does. The next generation—who can tell what they are to be? God only knows.

What is the result then? Why, if we are to reason as the Reviewer does, the result is, that we must have no Colleges endowed; no Theological Seminaries of this character; no Academies; no Scholarships; no benevolent Institutions, for even such as are without permanent funds, may be ultimately perverted. Nay, the very structure of our government should be altered; for the powers now committed to our legislators and judges, are liable to abuse by bad men, and therefore adapted to become the causes of immense and incalculable injury to the community.

Can any man, now, on sober consideration, adopt or give assent to an argument or a principle, which is connected with such tremendous consequences as those to which the argument of the Reviewer does most plainly and certainly lead? "What proves too much, proves nothing," says the old proverb of the logicians; and it says this very truly.\*

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\* An opinion has sometimes been expressed (and it will be well if the remarks of the Reviewer do not strengthen the belief) that Institutions ought not to have *permanent funds*. In regard to some Institutions for promoting religion and benevolence, this is doubtless true. But is there no danger of inflicting a deep and palpable injury upon the church by an indiscriminate condemnation of these important aids in building up the kingdom of the Lord Jesus Christ in the world? The experience of the best men in all ages, has shown that such funds are exceedingly necessary and useful in promoting some objects of great and permanent interest. As an example, may be mentioned, the work of *education* in nearly all its Branches. The American Education Society, it is believed by very many, comes to some extent at least within this class of Institutions. It is not formed for *temporary* purposes. Should the millennium commence the next year, the object which it has in view would be increased, not diminished in importance. "For the poor ye have *always* with you." The means of educating them will always be needed. The responsible duty of supervision, the neglect of which will more than any thing else lead to a perversion of the funds, can never be thoroughly discharged by the officers and agents of Education Societies, unless they are in a good degree relieved from embarrassment, and constant

The reasoning of the Reviewer on page 368, in order to remove suspicion that the General Assembly, as well as the American Education Society, might possibly betray their trust in process of future time, furnishes no answer to the above suggestions; nor is it grounded on any appeal to the history of the General Assembly in past ages, and in other countries. How can all this history be overlooked by intelligent and candid men? The grand remedy proposed by the Reviewer, for all the evils which may occur in the General Assembly's Board of Education is, that they do not perpetuate their own body; and that the General Assembly, on whom they are dependent, is *annually* elected. But is not this precisely the case with the Directors of the American Education Society? And after all, who can, in either case, give assurance that *those who elect annually*, will not, in process of time, become corrupt? Was not this the case in Scotland? And have we any better security in this country? None, I an-

apprehension as to the *means* of carrying forward the youth under their patronage. The American Education Society has adopted no new principle on this subject. The plan of establishing Scholarships is of long standing. The General Assembly of the Presbyterian Church have warmly approved it; and the Trustees of that Judicatory already hold 16 such foundations for the use of the Seminary at Princeton, amounting to a permanent fund of \$40,000—which is more than half of all the money invested by the American Education Society and its Branches in this manner—and within \$10,000 of as much as has yet been actually paid into the Society. *Four fifths of all the Scholarships belonging to the American Education Society and to its Branches are merely TEMPORARY*; annual subscriptions binding only during the pleasure of the donors. But three permanent scholarships have been given out of New England, and one of these was by a benevolent lady in Great Britain. In this respect, therefore, those who have jealousies about permanent funds, may find many other Societies and Institutions in our country, which afford, as to the point in question, more ground of jealousy than the American Education Society.

swer; none that can be better, so far as merely human arrangements are concerned.

What then is the antidote for our *fears* as to the *future*? Not the General Assembly, nor any other Assembly, or Society, or body of men, or Statutes, or Creeds, or Constitutions. To trust in God, and to do our duty, is the only ground of hope that we have, or can have, or that we need, in regard to the time future. Had Christians more *faith* and less *fear*, the world would be revolutionized in a short time. The treasures of God would be full to overflowing; and all hands would be set to work, and all hearts engaged in the glorious enterprise of spreading abroad the knowledge of salvation.

In view of all this, I am constrained to wonder, that such an objection to the American Education Society should be brought forward. The argument is simply this; 'Take care how you build up this Society; for should it once become corrupt, it will be a tremendous engine in doing evil.' And cannot this be said of every good Institution which adorns society or blesses mankind? Nay, cannot Christianity itself be abused, and has it not been, to the destruction for time and eternity of millions and millions? But shall there be no Christianity, because it *may be* abused? Shall there be no endowed Academies, Colleges, and Theological Seminaries, because they may be abused? If so, then let the Reviewer use his eloquence and his influence with the next General Assembly, to take away all the funds from the Princeton Seminary, and to return its Scholarships to the owners. It is vain for him to say, that there is, or can be, any other security that they will not be perverted, than that which the American Education Society have, that theirs will not be.

I have a word to say, on the fears which he expresses, that at some future period, the beneficiaries of the American Education Society, who



settle in the South and West, and who are indebted to the Society, may come forward, and, out of complaisance to the Directors who live near Boston, may vote in such a way as will change the doctrines or the discipline of the Presbyterian churches.

In the first place, who are to license and settle these young men, in the Presbyterian connexion? Of course the several Presbyteries belonging to the General Assembly. Will these Presbyteries, then, ordain young men, most of whom will be educated in Presbyterian Seminaries of learning, who will sell their consciences and their integrity, and break their solemn vows, in order to please the Directors of the Parent Society in and around Boston; and all this because they owe them a small sum of money? The fact that the Society has no Institutions of its own, but educates young men wherever they pursue a regular course of study, is sufficient proof that the direct influence which they may have over young men will ever be secondary. The society has assisted forty young men the present year, in four Theological Seminaries belonging to the Presbyterian church; but who will imagine that the influence which the Society holds over these young men, is equal to that of their Instructors, or of the Presbyteries to which they stand related? No one who considers in what manner the Society is constituted, and how entirely the Directors are dependent upon it, can seriously apprehend any evil from this source.

But I have other questions also to ask. Whence comes the suspicion that the Directors in and about Boston may wish to intermeddle with the doctrines or the discipline of the Presbyterian churches? To my certain knowledge, it is habitual with those who now hold that office, to recommend to all the young men who go from New England into the boundaries of the General Assembly of the Presbyterian church, to unite with the Presbyteries, and not to hold on upon

Congregationalism. A greater mistake cannot be made, than to suppose they have any zeal on this subject. And should the American Education Society elect others like them, (which they certainly may do, when they leave the stage or resign, or whenever the Society chooses to supersede them), then these same views will be still cherished. Nearly one half of the young men who have gone from the Andover Theological Seminary have become Presbyterians, and the Seminary allows of a Presbyterian Professor, and never has uttered, and I trust will not utter, one word against Presbyterianism.

Let us now turn the tables. The Reviewer calls on the General Assembly to educate their own young men, and not to leave them to others. In this he is in the right. And it is exceedingly cheering to know, that very many individuals and churches, belonging to the connexion of the General Assembly, have long ago embarked in the blessed work which the Reviewer recommends, and now assist in bringing forward at least 200 young men for the ministry, in harmonious connexion with the American Education Society. The Reviewer has said, that nothing, or nothing to the purpose, has yet been done by the Assembly's Board. But while our western country is starving for the bread of life, and the world is perishing in wickedness, the American Education Society have believed that something is to be *done*, and have tried to do it.

Have they ever decried the exertions of other benevolent Societies? Have they ever suggested one syllable, which could raise a suspicion about their motives, or alarm the public about the danger of such Associations? Let it be produced; and for one, I will give them my full share of disapprobation.

On the contrary, they will lift up their hands and hearts to God, with devout thankfulness, when the exhortation of the Reviewer shall be fully

heeded by Presbyterian churches, and they will come forward and take charge of a great host of laborers for the vineyard of the Lord.

But suppose now, when they do this, the Congregationalists should say; "See, the Presbyterians are filling our country with their pupils and friends. They have a great Society, great Seminaries, many Scholarships, and great zeal for Presbyterianism; and if we wait much longer, they will be too strong for us, and Congregationalism will be driven from the land. What is to be done? Why this we can do: We can call aloud on the public, and rouse them up to an apprehension of future dangers to their religious freedom, and their welfare. We can easily excite the jealousies of the West on this subject, who are already filled with apprehension. We can thus make the candidates of the Presbyterian ministry objects of suspicion, and cause the public zeal in favour of raising them up greatly to abate. "And thus Congregationalism may still be safe."

What could the Reviewer object to this? It is difficult for me to see; for has he not, by implication, done the same thing? The rectitude of his intention, I do not mean to call in question. The correctness of the principle, on which his popular appeal to suspicion and party feeling is evidently grounded, (although he may not be conscious of it), is what can never for a moment be defended, until it is decided, that Congregationalists are heretics, and that they have a design to destroy the Presbyterian churches.

In a day like this, when every opposer of vital piety in our land is making an effort to raise a hue and cry about "religious combinations," and "religious establishments," is it prudent, is it wise, is it becoming, is it brotherly, to make such objections as these?

But I must come to a close. And this I shall do, by a few words on the

last topic proposed for consideration; viz.

III. The method which the Reviewer has chosen, in order to accomplish his object.

I frankly confess, that I have a deep feeling on this subject. The obligation to communicate serious doubts and fears, about the tendency of any measures so important as those of the American Education Society, I do fully recognize. The privilege of doing it, is an undoubted one. But *how* shall this be done? Shall the tocsin of alarm be sounded through the United States; and all the enemies of religion be set in motion, and have their mouths filled with matter of accusation against the American Education Society? Thousands will read or hear these accusations or objections, who never listen to the present, or to any answer whatever. Is it best to afford matter of clamour to such men? If the Reviewer had serious objections, why not make them directly to the American Education Society or to its Directors, and have them canvassed in the meeting of the Society, or of the Board? Is there any ground to suppose, that they would not have received an earnest and respectful attention? None. Why then should the public mind be awakened to suspicion, or be agitated about this matter, before it had been canvassed by the Society? If it be proper to accomplish objects of this nature in such a way, then may such members of the Presbyterian Church as approve of the writer's views, find hereafter deep reason to regret, that they have sanctioned a principle, which allows all their efforts to endow Seminaries of learning, classic or sacred, to be held up as objects of suspicion and of danger.

But I do believe, I may say that I know, that many, very many members of the Presbyterian Church never will, and never can, approve either of the reasoning and arguments of the Reviewer, or of the method which he has chosen, in order that they should



be felt by the public. "Est modus in rebus." A great concern like this should not be transacted by an appeal to popular feeling; above all, by an appeal which has its basis in a view of facts altogether imperfect, and in many respects entirely erroneous. As a friend of the American Education Society, as a disinterested friend, I feel that this Society has reason to complain of such a proceeding; and, if I may judge of the sympathies of others who have read the Reviewer's remarks, I believe its friends will complain aloud, and far and wide too, that justice has not been done the Society, and that it is not guilty of the mistakes laid to its charge, nor any more exposed to future dangers, than every Society and Seminary in the country, and throughout the world.

The Reviewer will, I trust, forgive the plainness of these remarks, after the plainness with which he has expressed his own views. That they are published to the world, is the necessary result of his own Strictures having been published.

Whoever he may be, I honour his talents, and the warmth of his heart in the great and good cause, although I differ widely from him as to some facts, and some principles of reasoning. If any thing which I have said bears hardly upon him, it results from

necessity, not from choice. I could not help endeavouring to shew the true result and bearing of his allegations and his reasoning; and if in doing this, there may now and then be something which presses hard, it is not because I wish it, but because the nature of the case demands it.

After all, the American Education Society fear no canvassing, either in public or in private. They exclaim with one voice, if our cause cannot be sustained by appeal to reason and argument, and Christian principle, then let it go down. That it can be sustained, I do most fully believe; and I have here proffered my feeble aid, to assist in this great object. But I am most fully aware, that neither my aid nor that of all its present friends will be adequate to accomplish and to secure all the important objects which it has in view. To God and the Saviour, I would most sincerely, most devoutly commend it; and it is my earnest supplication, that the smiles of Heaven may be continually afforded it; that all its benevolent measures may be blessed; that its friends and its opposers, (if it should have them) may yet be united in rejoicing over it as the happy instrument of turning many to righteousness; and that future generations may rise up and call it blessed.

## MISCELLANY.

### SELF MADE MEN.

No inconsiderable proportion of the men, who have been distinguished blessings to the Church and the world, in every age, are from the number of those, who are expressively termed *self made men*. They have arisen from obscurity to the highest posts of honor and respect by powerful and persevering effort. Such men the church of Christ needs preeminently at the present time. Any system of charitable aid, which should have the tendency to repress a single energy of such minds, we should deprecate as a sore evil.

We have recently met with some conspicuous instances, in the profession of Law, in Great Britain, which are taken from a London paper. They afford very good illustrations of the remarks on this subject in our present number by Prof. Newman.

"Lord Stowell, one of the greatest civilians of the age, supported himself at College as a private tutor. His brother, the late Lord Chancellor, Eldon, was originally bred an attorney, and was prompted by private reasons to enter himself at the bar. The Lord Chief Justice of the King's Bench is the son of a hair-dresser at Canterbury, and was educated at the Grammar School, which is a charitable foundation. The pre-

sent Lord Chancellor is the son of Mr. Copley the painter. The Chief Justice of the Common Pleas is the son of a county attorney. The Solicitor General is also a hair-dresser's son, and was clerk to Mr. Groom, the late Lord Londonderry's Solicitor. His admission to the bar was opposed on that very ground, but granted by the exertions of Mr. Hargrave, who supported it in reference to the talents which the young applicant had displayed in a legal work. Mr. Sergeant Wild was an attorney in the city. Of the King's counsel, Mr. John Williams, is the son of an attorney in Cheshire, and Mr. Frederick Pollock of a saddler at Charing Cross; Mr. Bickersteth was lately a house surgeon in the family of Lord Clifford; Mr. Gurney's Mother kept a bookseller's shop at Holborn. Mr. Campbell was a reporter on a morning paper as was also Mr. Sergeant Spankie before he went to India; and Mr. Stephen, the Master in Chancery, said he could not have gone to the bar, had he not supported himself as a reporter. Five Colonial Judges have been Reporters, and some of the most rising barristers at the present time were engaged in the same occupation.

"These are living instances; there are numerous examples among the departed.—Lord Kenyon was an attorney's Clerk; Lord Hardwick, first a peasant, afterwards an attorney's writer and office boy; Lord Thurlow used to boast of his own self elevation. Chief Justice Saunders, famous for his Reports, was actually a beggar boy, and was taken from charity into an attorney's office; Lord Gifford was the son of a grocer at Bristol, and owed his rise entirely to his having attracted the attention of Sir Vicary Gibbs, who used to lodge at his father's house. Lord Erskine was a half-pay officer, without a shilling of property when he came to the bar. Curran owned truly, at the Prince of Wales's table, that he had been raised from the condition of a peasant only by the bar. Sir James Mackintosh and Sir Samuel Romilly commenced their professional career with no fortune."

To these illustrious examples we subjoin a few from American history.—Benjamin Franklin was the son of a tallow-chandler and soap-boiler in Boston. After engaging for a time in the same business, he was bound to his brother, who was a printer. Afterwards at Philadelphia and London he worked at the same trade. He filled some of the most important offices, in the gift of his country, and was one of the most distinguished Philosophers of any country.

Roger Sherman of Connecticut was the son of poor parents, and was employed in his early life as a shoe-maker. He became

a distinguished lawyer, and a member of Congress. In that illustrious body, he had hardly his superior. Jefferson declared of him *'that he never said a foolish thing in his life.'*

Nathaniel Smith of Woodbury, Conn. was destitute of the means of an early education, and without the advantages of a liberal course of study, became, by the force of his own exertions, an eminent jurist and lawyer. He was many years a member of the General Assembly of Connecticut, four years a representative in Congress, and for thirteen years a judge of the Supreme Court of the State.

Charles Chauncey, L.L.D. of New Haven, Conn. was a striking instance of the self made men. His native powers were such, that without the advantages of a public education, he soon came forward to a commanding eminence in his profession. In 1776, he was appointed Attorney for the State of Connecticut, and in 1789, a Judge of the Supreme Court.

Eli P. Ashmun of Northampton, Ms. an eminent Lawyer and Senator in Congress never enjoyed the benefits of a liberal education.

John Sullivan, a Major General in the Revolutionary army, was the son of an Irish schoolmaster of Berwick, Me. He possessed talents, which, united with uncommon industry, enabled him to emerge from his obscure condition, and without the benefits of a college education, to enjoy the highest honors in the gift of his country. He was President of the first Council of New Hampshire, and member of the first Congress.

Samuel Huntington, of Connecticut, one of the Signers of the Declaration of Independence, was a mere ploughman, till his 22d year. He was an eminent lawyer, President of Congress, Governor, and Chief Justice of Connecticut.

George Walton, also one of the Signers, was, in early life, an apprentice to a carpenter. He was afterwards Chief Justice of the Supreme Court of Georgia, Governor of the State, and Senator in Congress.

William Whipple of New Hampshire, an officer in the Revolutionary army, and one of the Signers of the Declaration of Independence, was, in early life, a cabin-boy



and a sailor. He was a Judge of the Supreme Court, and a United States Senator. He framed the Articles of Capitulation at the surrender of Burgoyne.

Stephen Hopkins of Rhode Island, who belonged to the same illustrious band that signed the declaration of our liberties, was bred a plain farmer. He became a Speaker of the State Legislature, Chief Justice, Member of the American Philosophical Soc. &c.

Our limits compel us to close the list of the illustrious men, who are emphatically styled "the architects of their own fortunes." We shall resume the subject in a future number, and shall exhibit all the marked instances, which may come to our knowledge in all the learned Professions. We regard it as a subject highly interesting, and one which holds out the strong voice of successful example to the young men of our country, who are aspiring to posts of usefulness, and who have no patrimony but indigence, and the genius which the God of nature has given them.

#### EXTRACTS.

##### *The Grace of Humility.*

Pride is the most stubborn enemy to God in the human heart, and therefore God will persist all through life, in contriving and executing means to mortify it. All the way he leads us through the wilderness is a right way to humble us, and bring us down to our own place, that we may readily give him his own place, and rejoice in his highness. Study humiliation, therefore, for God is determined to humble you, if ever he saves you. Indeed, if you have any true spiritual wisdom, you will be thankful for every means which promotes this happy end, and endeavour to improve all your trials for the increase of your humility. Study the law and gospel, and your own heart and life, with this very point in view. Look back on the mischievous madness of your former course. Compare your present attainments with your advantages and obligations. Notwithstanding all the secret and awful methods God has taken with you, the obligations he has laid you under, the infinite pains he has taken to bring you to a right spirit, how much unmortified pride and rebellion remains to this day! Was ever wretch so vile! How far, how infinitely far are you from being what you ought to be! What shame and confusion of face belong to you! Could you once have thought you would prove such a froward, ungrateful creature as you

have been since your conversion? How must holy angels or saints in heaven abhor your frame of mind? How must God himself abhor you, did he view you otherwise than clothed with the righteousness of his Son! Watch then, and pray against pride; and make the growth of humility a main test of all growth in grace. Examine.—Do you get poorer in spirit than ever, more inwardly and deeply sensible of your wants and weakness, your vile and sinful defects, your entire dependance on God, your infinite obligations to free grace? And does this humility appear genuine, by its influencing your whole conduct, making you more watchful, patient, meek, forgiving, modest, thankful, more willing to be the servant of all, &c.? You cannot well thrive in any other grace, unless you grow in this; and if you increase in real, genuine humility, you cannot be in an ill condition. Without it, all gifts, privileges, honours, and external advantages, are likely to become ruinous temptations to pride, and means of falling into the condemnation of the devil. So far as it is possible for a person to have the exercise of any other grace, while he is greatly deficient in humility, there is danger that Satan will take occasion from thence to lift him up to the pinnacle of spiritual pride, that he may afterwards cast him down into an horrible pit of sin and sorrow. In fact, *all supposed experiences, that are not accompanied with deep humility, are suspicious and dangerous, if not wholly delusive.*

DR. RYLAND.

"I know it is our sin that would have sanctification on the sunny side of the hill, and holiness with nothing but summer and no crosses at all."

RUTHERFORD.

"My whole soul wrestled with God; I knew not how to leave off crying to him to fulfil his promises, chiefly pleading his own glorious power. I do not know that any thing would be a heaven to me but the service of Christ; and my glorious Lord, whose power is uncontrollable, can easily open a way for his feeble follower through the thickest of the ranks of his enemies."

MARTYN.

"One way to attain humility is to pray that God would put more abundant honor on those Christians whom he has especially honored, and whom we see to be manifestly our superiors. This is at least a positive act of humility; and it is certain, that not only will a good principle produce a good act, but the act will increase the principle."

IBID.

##### *Tenderness of Conscience.*

"I found a want of the presence of God from the fear of having acted against the suggestion of conscience, in indulging myself with reading the amusing account of Dr Vanderkemp, instead of applying to the severer studies of the morning."

IBID.

## MISCELLANEOUS AND STATISTICAL.

## UNION OF STUDY WITH LABOR.

The following answers to questions, proposed by the Secretary of the American Education Society, exhibit many facts of an interesting nature concerning the practicability and utility of uniting useful labour with study. The answers are communicated by the Rev. Isaac Anderson, D. D. Professor in the *Southern and Western Theological Seminary* at Maryville, East Tennessee; the Rev. James K. Burch, Professor in the *Theological Seminary at Danville, Kentucky*, and Secretary of the Kentucky Education Society; the Rev. John Monteith, Principal of the *Manual Labour Academy, Germantown, Pennsylvania*; Mr. Osgood Herrick, President of the *Mechanical Association in the Theological Seminary, Andover*; Mr. Merritt Caldwell, Preceptor in the *Maine Wesleyan Seminary, Readfield, Maine*; and the Rev. Geo. W. Gale, Principal of the *Oncida Institute, Whitesborough, New York*.

Question 1. *What were the principal considerations and facts which led to the adoption of the plan of uniting manual labour with study in your Institution?*

SOUTHERN AND WESTERN THEOLOGICAL SEMINARY AT MARYVILLE.—The reasons for adopting the system, were the following. 1st. The actual bread stuffs, meat, vegetables, and milk, that an individual will consume in a year, amount to very little. The quantity of corn necessary for one person might be purchased here for \$5, his meat for about the same. Now if you will allow \$10, which is amply sufficient, for his milk and vegetables, you will have but \$20. Could his provisions be prepared gratis, you could have him boarded very cheaply. Now suppose you had thirty such students to board, if you can hire a person even at \$150 to cook, it will be but the additional expense of \$5 for each student, making but \$25 a year for his boarding. Now it must be evident, if there is a farm that can be cultivated by the labour of the students, the produce must assist in meeting the expenses. A steward must generally have a family, the stock necessary for such a family is considerable; these two expenses consume a portion of the productions of the farm.

2d. It is much easier in this country to get large contributions in provisions, than

small ones in money, and our present regulations are exactly adapted to this fact.

3d. Labour on a farm contributes to health. Our students on the farm are as healthy as the same number of young men who live and labour continually on farms. Did our local situation justify it, we should have a work shop or shops, but as it is, the articles could not be vended.

SEMINARY AT DANVILLE, KENTUCKY.—“The considerations and facts, which led us to the adoption of a plan for uniting manual labour with study, were, 1st, The saving of expense, which is lessened at least one third, if not one half. 2d, The preserving of the constitution of the students in a healthful and vigorous state, that when they come to the work of the holy ministry, they may be prepared to ‘endure hardness as good soldiers of Jesus Christ.’”

MANUAL LABOUR ACADEMY, GERMAN-TOWN.—“This Institution originated, as I believe, in a desire to increase the number and improve the character of young men, whose services are wanted in the gospel ministry. The ‘facts and considerations’ which led to the adoption of this plan, were chiefly such as experience in the business of gratuitous education had furnished, viz. —the heavy expense of supporting beneficiaries—their partial or entire loss of health—their want of an acquaintance with the ordinary and useful occupations so necessary in new countries—instances among them of falling into improper habits, and of declining in piety—and the prejudices which many uneducated but well meaning people entertain against a life of entire abstinence from labour.”

THEOLOGICAL SEMINARY, ANDOVER.—“The fact that the health of so many students had been injured, if not wholly destroyed, by a neglect of regular, systematic exercise, led to the formation of the plan. It was originally adopted solely for the purpose of invigorating and preserving health, without any reference to pecuniary profit.”

Question 2. *What provision has been made to furnish the means of such labour? By whom made, and at what expense?*

MARYVILLE.—A farm was purchased by the Directors at \$2,500. The horses, cattle, waggon, and farming utensils cost about \$1,000 more.”

DANVILLE.—“The provision made to furnish the means of labour, is the purchase of about 112 acres of first rate Kentucky land, and the erection thereon of substantial log buildings, sufficient for the accommodation of 40 or 50 persons, at an expense of about \$3,000—\$1,000 of which was giv-



en by John W. Hundley, Esq.; and \$1,000 by Mr. Ambrose Lee, (since deceased). These two gentlemen thus endowed two permanent Scholarships in the Institution. The other \$1,000 was contributed by several of our churches and by various individuals."

GERMANTOWN.—"We have 42 acres of land, with the ordinary farming utensils, two horses, four cows, and other domestic animals, furnishing out door employment for more than a dozen pupils; and we have shop room, benches, and tools, for six or seven. Our buildings will accommodate about 40 students, with two small families. This property has been purchased at about \$8,000, of which \$3,000 is provided for by subscription in the form of stock. The Association is composed of good men chiefly in and about the city of Philadelphia."

ANDOVER.—"A work shop of rough granite has been erected, 65 by 40 feet, 3 stories high, by the Trustees of the Seminary, at an expense of nearly \$3,000. This has been furnished with benches and tools sufficient to accommodate 75 workmen, which cost about \$1,200, contributed chiefly by benevolent individuals in this vicinity."

Question 3. *What are the particular kinds of labour in which the Students are employed?*

MARYVILLE.—"Farming only."

DANVILLE.—"The labour of our young men is, as yet, wholly agricultural, except that they do many little mechanical jobs needed on the farm. We could and would employ some of them in mechanical labour, if we had a regular and ready market for the articles they might manufacture."

GERMANTOWN.—"Various kinds of joiner work, especially of the plainer kind; horticulture and agriculture, together with the management of horses and cattle."

ANDOVER.—"Making boxes of various kinds, such as type, soap, candle, hardware boxes, &c. Also, common cabinet work, as bedsteads, tables, chests, &c. &c."

Question 4. *How much time is daily employed by the students in labour? At what hours of the day, and in what order?*

MARYVILLE.—"We require one day per week from each student, and we are entirely republican as to the manner of labour and time. All the boarders are called together, and every one that chooses proposes a plan, which he thinks would be most advantageous; when the subject is discussed, the vote is taken, and the plan and time is decided by the majority; but generally unanimously. After some experience, if it is thought the plan might be improved, it is discussed and settled by vote. Our present plan is the following: The young men choose one of themselves as general monitor, and divide themselves into ten classes. One class works half the day on Monday, the second class the other half of Monday; the third class half of

Tuesday, the fourth the other half of Tuesday; and so on Wednesday, Thursday, and Friday. On Saturday, half the classes work in the forenoon, the other half in the afternoon. This plan they prefer to that of working an hour or two every day, for the following reasons. 1st. They can keep their clothes neater and cleaner. 2d. They have more command of time to attend to their own private concerns. 3d. They need not miss the learning of any one lesson. A change of circumstances might make another plan preferable, and a change will be made so soon as a majority shall desire it. The steward's business is to point out what is to be done; he informs the general monitor, who informs the class whose turn it is to labor. I endeavor to manage the whole concern, by having the subject proposed in a meeting. Shall we build a barn, or shall we put up a spring house? Shall we rent a field, or clear one this winter? It is easy to make all see what is best, and they as readily vote for it, and in this way they feel it is their own business done on their own plan."

DANVILLE.—"The students labor two hours daily. We endeavor to class them for labor, so that some may work in the morning, some in the middle of the day, and some in the evening. Sometimes we allow them to work more than two hours in the day, and credit their labor account with the over time."

GERMANTOWN.—"Our constitution requires from three to four hours daily—we have generally employed four. The summer arrangement requires every pupil to commence at half past 4, A. M.; after which study and recitation occupy the time till 4, P. M. which is the beginning of two more hours' labour. On the winter arrangement, we commence recitation and study at half past 5, A. M. and confine the hours of labor to the afternoon, commencing immediately after dinner."

ANDOVER. "We labour one hour and a half daily; three quarters of an hour immediately before dinner, and the same length of time before supper, all working together; besides this every one may work as much as he chooses, but no allowance is made for extra work."

Question 5. *Have you a boarding establishment connected with this system of labour, and upon what plan is it conducted?*

MARYVILLE. "We have a large boarding house on the farm, in which all the charity scholars eat, and in which the steward and his family live. This is the deposite for all the donations of provisions of every kind."

DANVILLE. "We necessarily have a boarding establishment connected with this system." We hire a gentleman with a family to live on the farm and superintend all its concerns. Our calculation is, that the farm will produce all articles necessary for

boarding the whole family. We expect the next year, to give a gentleman the use of the farm, two hours daily labour from each student, and about \$15 or \$20, for each. This will be our whole annual expense for each, except paying for his tuition in College."

GERMANTOWN. "All the students are boarded in commons, and constitute together with the professors and their families, our domestic establishment. The charge of this department is, with a view to economy, committed to the Principal, who acts as steward for the institution, and boards himself and family with the students."

ANDOVER. "The students of the Seminary board in Commons, but the workshop is entirely distinct."

Question 6. *What is the diet of the students? Do they dispense with tea and coffee?*

MARYVILLE. "Bread, meat, fruit, vegetables and milk—No coffee, no tea. We wish our ministers free from dyspepsy, and liver complaints."

DANVILLE. "The diet of the students is of the plainest kind—bread, meat and milk.—We 'dispense with tea and Coffee.'"

GERMANTOWN. "Our food is of the best quality which the country produces, though rather coarse, plain and simple, with as frequent changes as may be practicable and not too expensive. We have milk as often as we can furnish it, but coffee and tea (black tea) well qualified with milk are ordinarily used."

ANDOVER. "Much the same as in common boarding houses."

Question 7. *What effect has the system thus far had on the health of the students?*

MARYVILLE. "If they come here healthy, they continue healthy, and some who come here pale and weakly, have become healthy and vigorous. More healthy persons are now where to be found than our laboring students."

DANVILLE. "'So far the effect upon the health of the students' has been very favorable, and we doubt not but this will continue to be the case."

GERMANTOWN. "On this point I reply with peculiar pleasure. The students not only enjoy comfortable health, but almost universally possess that vigorous health and exhibit that floridity of complexion commonly seen among farmers."

ANDOVER. "Uniformly favorable, and in several instances so great an improvement in the health of feeble students has been effected, as to enable them again to prosecute their studies with vigor and success." See page 20, Vol. II. of this work.

Question 8. *Does it appear that progress in study has been impeded, or promoted, by devoting so much time to exercise?*

MARYVILLE. "Progress in study is not impeded. The elasticity of body and mind is kept up, and of course greater proficiency in study may be made."

DANVILLE. "We are firmly persuaded that 'progress in study will not be impeded, but promoted, by devoting so much time to exercise' and active labour."

GERMANTOWN. "The proficiency made by our students, is, I think as great as is usually found in Grammar Schools." Greater progress for the present, might be made by a more exclusive devotedness to study, but not, probably, without a subsequent falling off, and a loss of mental vigor and bodily strength. Indeed, there can scarcely be a doubt, that to prevent this loss is the best means of securing the most steady proficiency in the acquisition of knowledge."

ANDOVER. "In no case impeded; and in many greatly promoted."

Question 9. *What advantage in a pecuniary view do the students derive from their labour, either in the way of earning money, or of saving expense?*

MARYVILLE. "A student here would have to pay \$1,75 per week for board. The student who labours on the farm gives one day in the week, which is worth 25cts and not more; yet for twenty five dollars we can afford to board him a year, which is 50 cts. for each week; this added to 25 cts. makes 75 cts. Thus we save our dollar per week. Without such a plan as the boarding house and farm, we could get no provisions, which are abundant in this country, but we can now get a great deal. Many have given us money because they approved of the plan and were astonished at its cheapness. This we otherwise should never have obtained. Others have thought the thing incredible, and have concluded that what costs nothing is worth nothing—therefore, the Education at Maryville is worth nothing. Upon the whole we have been great gainers."

DANVILLE. "I have already remarked that by our plan of labour one third, if not one half, of our boarding expense is saved. We have in the College an annual recess of about two months; during which most of the students disperse and engage in various kinds of labour, by which they earn money, nearly or quite sufficient to clothe themselves."

GERMANTOWN. "Much, no doubt, is saved by the influence of economical principles which are peculiar to our system, and from the guard which it presents against idleness and dissipation. The compensation for labour ascertained by a committee appointed for that purpose, has varied from \$2,70 per week down to 0. In this estimate moral excellence has great weight, which gives to pious students a double opportunity of diminishing their expenses."

ANDOVER. "During the last year, the Association made a small dividend to each member in cash. Besides this, some expense is saved by individuals, by making desks and other small articles for their own private use."



Question 10. *Are the students required to labour, or is it left with those who feel disposed to unite voluntarily for this purpose?*

MARYVILLE. "All who have no funds, and go into the boarding house, are required to work one day in each week. If they have funds they board where they please, and are not required to work."

DANVILLE. "All our students are required, without any exception or dispensation, to labour two hours daily. But for this, it would not be possible for us to board them at so low a rate. Besides, we are confident that the tendency would be injurious, if all the students connected with the institution, were not on a perfect equality with regard to labour."

GERMANTOWN. "The daily performance of labour is indispensable, even if the labour itself for want of being done with skill should be worth nothing."

ANDOVER. "It is wholly left to a voluntary Association of students."

Question 11. *So far as the experiment has been made, what appear to be the principal difficulties in the way of a successful prosecution of such a system of labour and study?*

MARYVILLE. "I have met with none worthy of detailing. The steward should be a man of a popular turn, and the individual who manages the students should have the art of making them feel that they are freemen, doing nothing by coercion."

DANVILLE. "So far as the experiment has yet been made, the principal difficulties in the way with us are, 1st, The difficulty of obtaining a suitable person to superintend the farm and boarding establishment. This probably would not be much felt in the East. 2d, Many young men, though poor and pious, in slave-holding communities, feel very unwilling to engage in manual labor. As the true spirit of Christianity shall increase, this difficulty and the cause of it will decrease."

GERMANTOWN. "I see no difficulties peculiar to this plan of education, which time will not remove. Those which now exist are, the want of sufficient interest in the public mind, and the consequent want of patronage; and the scarcity of men who are qualified to conduct at once the arts of industry and the pursuits of literature and science."

ANDOVER. "No serious difficulties have as yet occurred, nor can we, at present, anticipate any."

Question 12. *Is the popularity of the plan among the students, and other circumstances such as to render the prospect of its permanence more or less favorable than when it was first put in operation?*

MARYVILLE. "As it is a provision for those who have no funds, with them it is very popular. Perhaps there are few places West of the mountains where such students would not be looked down upon. It is not so here. They rather stand in an

honorable light. If we had a fund that we could rely on to pay the Steward, I should not fear the permanency of the plan."

GERMANTOWN. "Students, who have given this plan a fair experiment, are delighted with the regular alternation of mental and bodily exercise; and whenever it is understood by the community, it will be appreciated and brought into general use. But there is another consideration, which if correct, will still better secure its success and permanence. The cause of Christ needs such an aid to furnish suitable laborers for his harvest; and if so, he that sends forth laborers will prosper a plan so well adapted to the purpose, and which his own example, his word, and his providence strongly recommend."

ANDOVER. "The present state of feeling among the students, and the present condition of our establishment are such as greatly to increase our confidence in its permanence and success."

#### MAINE WESLEYAN SEMINARY.

The answers from this Seminary to the preceding questions are given continuously in the following letter from the Principal. The same remark applies to the communication from the Oneida Institute.

About the year 1820, Mr. Elihu Robinson, then residing at Augusta, Me., together with Mr. Luther Sampson of Readfield, the place where this Seminary is now located, formed the design of an Institution, in which manual labor should be united with study. This plan was communicated to a few of their friends, and of the friends of literature, who soon became deeply interested in the project, particularly from the following considerations. That many of our most worthy young men, through poverty, were deprived of the advantages of an education—that many of those who were favored with these advantages, for want of the proper motives to industry, become the abject subjects of idleness and dissipation—and that many others, who seemed the special favorites of genius, for want of some regular and systematic exercise, were doomed to find an early grave. The system, which had for its object to remedy these evils, became fully matured as early as the year 1824, and went into successful operation in the spring of 1825. With the literary establishment there was connected a farm of 140 acres, on which are employed 12 or 15 students, this being a part of the donation of Mr. Luther Sampson, who has been the principal benefactor of the Institution.—There was soon erected a mechanical shop, in which there are employed about 35 students. To furnish the means of labor in both these departments, there has already been invested capital to the amount of about \$3,000. The principal branches carried on in our mechanical department are chair making, cabinet work, turning, sash

making, tool making, coopering, and block making. The shoe making business was pursued, till it was found to be decidedly unfavorable to the health of those employed.

There is a boarding establishment connected with our Institution, extensive enough for the accommodation of about 50, which is directly under the supervision of a General Agent appointed by the Trustees. In relation to the diet of the students, there is nothing peculiar. The use of tea and coffee is left to their individual choice. All, who are connected with this establishment, are required to labor five hours each day; the time of commencing labor being at half past 12, or at 1, according to the season of the year. All engage in labor at the same time, and labor the same number of hours. They are under the immediate care of a Superintendent, and receive a compensation, according to their ability and disposition to labor. Those who enter the mechanical department must be 14 years of age, and all except regular mechanics are required to remain there three years. The students generally pay their board by their labour; some pay all their expenses, and some do even more than this. For the Institution students, the school commences at 7 o'clock in the morning. Many others board in the vicinity, and attend the School during the same hours as at common Academies. The whole number of students for the present term is 130.

The experiment, for such it was five years ago, though it can scarcely be considered as such now, has fully equalled the expectations of the founders of this Institution. In the literary department we find no difficulty in classing those who labor with those who do not; indeed, some who have paid nearly all their expenses by their labor, have outstripped any of those who have not belonged to the laboring department. The health of the students, so far as relates to the evils which are particularly incident to students, has been uniformly good. Pale-ness of the countenance, dyspepsy and consumption, have scarcely been seen or known among us. In addition to this, our students acquire habits of industry and economy, which promise much for their future success.

By the Report accompanying this, you will perceive what are considered the prospects of this department, by the Trustees of the Institution. The popularity of the system with the students is high; to that degree, that many more than can at present be accommodated, and indeed nearly all that attend the Institution, would be glad to avail themselves of its advantages. Our Institution is at present highly prosperous, but to carry our designs into full execution, we need a more extensive mechanical establishment, furnished with tools, and a

boarding house proportionably large. A lack of funds is with us considered the only difficulty in the way of having our most sanguine hopes realized.

We deem it important to add to this communication the following extracts from the last Report of the Trustees, referred to above.

Of the young gentlemen who have attended the last term, 42 have paid their board and tuition as at other academies, *without labor*. Of the 65 engaged in the *laboring department*, 53 have paid more or less of their board and tuition; and 12 by their industry have, in this way, paid all their expenses.

The Committee have the satisfaction of saying, that the progress of the laboring class, in their studies, has in no instance been checked by devoting a portion of their time to manual labor; but that in many instances this circumstance has given such elasticity to their minds, and such an impulse to their feelings in general, that their proficiency in study has been even greater than that of those who did not labor. Of the 65 *belonging to this class*, 38 are employed the winter vacation in instructing schools, and 10 are fitting themselves for college. Of the whole number that attended the Seminary the last term, 50 are twenty-one years of age and upwards; most of whom belong to the laboring class. When it is considered that a large proportion of this number have been unable, during their minority, from the inability of their parents, and from other causes, to secure to themselves the advantages of an education, too much praise cannot be given them for the prudence and dignity of their conduct, in devoting the first years of *their own time* to laying a foundation for future usefulness and independence. The committee consider it a matter of the highest satisfaction, that an Institution has been here established, where an opportunity is afforded to enterprising and industrious, but indigent young men, to fit themselves, by their own exertions, for the highest sphere of usefulness, and the most responsible stations in society. The plan adopted by the Institution of combining labor with study, we conceive, has been successfully tried, and no longer remains an experiment. The Public are already reaping its advantages. Five young gentlemen, who are now pursuing their studies in one of our colleges, received their preparatory course at this Institution, and paid a part or all of their expenses by personal labor. With these facts before them, the committee believe that the Board of Trustees and Overseers have high motives for encouragement and increased exertion, in promoting the interest of this infant Seminary.

The farm, during the past season, has been under the superintendence of Mr. Dudley Moody. Owing to an unusually wet season, its produce has not been so great as formerly. Of the 140 acres connected with the Seminary, we improve for mowing 30 acres—pasturage, 40—woodland, 50—orcharding, 4—til-lage, 13. The amount realized from the farm has been about \$500.

The several mechanical operations pursued in the workshop, have been under the general superintendence of Mr. Elihu Robinson. The number of students employed in this department is 45. The principal branches carried on here, are, chair making, cabinet work, turning, shoe making, sash making, and tool making. Some little attention has been paid to coopering; although the committee think, in reference to the last, with but little success. The amount of work done in the shop, exclusive of stock, would be, at a fair average, \$700. The committee feel satisfied, that the future hopes of the Seminary must be placed on this department; and, from its present prospects, they have no doubt of its ultimate success.

The estimate of expenses for the ensuing year, required by the Legislature to be laid before your Board, is as follows:

Salary of the Principal (exclusive of board,)	500
Do. of three Agents	616
Do. of Assistants,	150
Board of Principal, Agents, and the Students	



who are employed; with other incidental expenses of the Farm and Work Shop, 1234

\$2500

To meet this, the Funds of the Institution and the proceeds of the Farm and Mechanic's Shop, amount to about 2000

Leaving a deficit of about \$500

From the fact that the Institution is yet in its infancy, and laboring under embarrassments, and subject, necessarily to some losses, the committee conclude, that, after the debts shall have been paid off, a Sinking Fund will for a time be necessary, that will yield, at least, from \$500 to \$600 per annum.

The following is a statement, as given in by the Treasurer, of the general interests of the Seminary.

#### REAL ESTATE.

Land in Readfield and Wayne . . . . .	1750
The Seminary Building, of brick . . . . .	3000
2 dwelling-houses . . . . .	1250
1 workshop . . . . .	500—6500 00

#### PERSONAL ESTATE.

Live Stock . . . . .	738 00
Provisions . . . . .	607 13
Bedding, Furniture and Farming Utensils . . . . .	1354 86
Stock in Shop, finished and unfinished, including tools . . . . .	1020 30—3720 29
Securities in the hands of the Treasurer, of which, from the condition of the donation, only the interest is available . . . . .	2500 00
Notes and accounts, the whole of which are available . . . . .	3742 13
Amount of subscriptions uncollected . . . . .	1032 50
Uncertain notes . . . . .	269 85

17,764 77

Debts due from the Trustees . . . . . 6,200 00

Leaving a balance in favor of the Institution, of \$11,564 77

Of this amount, \$3500 have been obtained from the bounty of the State, and the remainder from individuals.

#### ONEIDA INSTITUTE.

Your first inquiry is, "What were the principal considerations and facts which led to the adoption of the present plan of connecting manual labor with study," in the Oneida Institute of Science and Industry, or, as it has been heretofore called, "the Oneida Academy." The same considerations which are now calling up the attention of the public, and especially the christian public, to this subject operated in bringing forward and introducing the plan on which our Institution is conducted. The opinion that it would tend to preserve the lives and health of young men of the highest promise, especially of those designed for the ministry; that it would increase greatly the facilities of education by reducing expenses, and that it would operate no less favorably upon the health and character of this class of students, rendering them robust, energetic, and "able to endure hardness." It was thought also that it might furnish an opportunity for those, for whom a collegiate course was considered inexpedient, to prepare for a Theological Seminary. This circumstance may have given rise to the opinion, which has operated with some as a prejudice against

our Institution, that the primary design of it was (to use a colloquial phrase) "to make ministers in a short way," to introduce men generally into the ministry with slender preparations, and thus to reduce, as far as its influence should go, the standard of ministerial qualifications. You have already been informed, and I wish the public may be so generally, that this is not its character, or design. Nearly all our students have been pursuing a regular course of preparation for College, and the few that have not, are preparing for a Theological Seminary. All who are engaged in directing this Institution are decidedly favourable to a thorough course of preparation for the ministry, such as is required by the American Education Society, unless in cases where it is presumed the Directors of that Society would think exceptions proper.

Such then being the views of those who engaged in this system, I would remark, that in the spring of 1826, after the late glorious work of God in this part of our country, or rather while it was in progress, there being a considerable number of young men of excellent spirit and promise of that revival, it was thought to be a favourable opportunity to commence the plan. As I had suffered almost the entire wreck of my constitution and health from the same system that has destroyed so many of your beneficiaries, and which this is designed to remedy, and being on a little farm in the town of Western, in this county, for the benefit of my health it was thought best that I should make the experiment. I accordingly offered eight indigent young men their board, washing and lodging, if they would engage to labour three and a half hours per day. I did not expect their labour would be a compensation, but I wished to hold out to them such inducements as would dispose them to engage with alacrity in the business. As plain living was to be a part of the plan, I was satisfied, although many thought otherwise, that I should not lose much, except my time and labour, for which I expected a full remuneration in the pleasure which I should derive. The event justified my expectations. After gathering the fruits of our labour in the fall we had, from 14 acres of land, and a kitchen garden 350 bush. of sound corn, about 70 bush. of oats and peas, and about the same quantity of potatoes, 15 bush. of onions and other kinds of vegetables in abundance for the family. In addition to this, there were cut and drawn to my door, from a lot about 1 mile distant, 25 cords of wood. One of the students being in poor health when he came soon left. Another, who was a tailor by trade, pursued his business in the shop for the most part, so that I had only six laborers; and these it was judged, in the fall, had not labored upon an average more than 3 hours per day. They were with me about 8 months. In

the latter part of the succeeding winter, the plan was laid before the Oneida Presbytery, and received their unanimous approbation; and steps were immediately taken for the establishment of this Academy. After several meetings of gentlemen favourable to the enterprise in Utica, a constitution was adopted. Mr. Frost\* and myself were appointed agents to collect subscriptions and donations. About \$2,000 were soon raised, and the farm now occupied, containing 114 acres was purchased for \$5,358 and teachers were appointed, who entered upon their labours about the first of May 1827. It may not be improper to state here the terms upon which the teachers engaged in their duties, as this continues to be the plan and as it may serve to explain other remarks, that may be made, and answer the question which has often been asked, "How are the teachers supported?" The farm is furnished by the Trustees with every thing necessary for conducting it;—i. e. teams, stock, carts, waggons, and all the implements of husbandry, together with all the table and kitchen furniture, &c. The instructors are to have all they can make from the farm, and be responsible for all committed to them, and to return it, in as good condition as it was received. They are to board all the students they can employ for the labour, of not less than three, nor more than four hours per day, and to be paid fifty cents a week for instructing. The teachers run all the hazard of loss of every kind, provide a farmer and steward, gardener, &c. direct and govern the school, according to their own discretion, subject, however, to the inspection of the Trustees, and to be removed at their pleasure. The first year there were about 20 students. More could not be received, for want of house room. Not far from 40 acres were cultivated in the ordinary way of farming. Board was provided in the family of one of the Teachers, and the farming directed by them with the aid of a day labourer. The proceeds of the farm exceeded the expenses by about \$150, but provision was to be made for the coming year, so that the only compensation was the tuition money of 20 students, and the board of one of their families. The second year there were 30 students. This year about 50 acres were cultivated, with a considerable increase of gardening; I mean, by cultivation, the ploughing and sowing of the land. But this was a disastrous year to the farming concern. In consequence of the wetness of the season, and the overflowing of the river,\* half the crops were laid under water in August and near-

ly destroyed. The proceeds of the farm therefore did not this year meet the expenses. The Teachers *only*, however, suffered the loss. The want of a farmer and steward were deeply felt. The duties of the Institution, in consequence of the increase of students, were too numerous, and too complicated to admit of the Teachers' directing the farming concerns longer. Accordingly, the business of boarding and directing the farm was committed to a family, employed by the teachers. The farmer receives the land from them upon the same terms, that they receive it from the Trustees, except that the teachers are still responsible, and receive a portion of the proceeds of the farm to indemnify them. The farm being found upon experiment, to be better adapted to keeping stock than raising grain, it was thought best for a time to change the location; but as gardening is found to be more profitable than farming, and the sale of milk also a considerable source of profit, it has been concluded to retain the present location. The proceeds of the present year have convinced us that, in this place, we can eventually afford business to as many young men as it is best to have in one Institution. They can be boarded upon the same terms that they have been, without any loss to the teachers, and with a continual improvement of the farm. The number of students who will receive their board for their services is about 40, including a few who have places in town.

Your second and third questions have been answered by the foregoing history of our Institution. I would further add that subscriptions and donations to the amount of \$10,000 have been obtained; in addition to which we have a library worth not far from \$1,000. To erect buildings, and put the farm, gardens &c. in a proper condition, we need as much more. The want of a permanent agent, together with the pecuniary embarrassments of the times, and the great efforts made for other benevolent objects, have prevented more being done. The Trustees will doubtless commence the erection of plain, but commodious buildings for the accommodation of students next spring. It is true we shall not have much money on hand after paying off all debts; but, they will go forward, relying upon the same kind Providence, which has hitherto smiled upon them, and the benevolence of the Christian public to sustain them. All kinds of labor usual upon a farm or garden have been performed during the season by the students, i. e. from the first of April until the last of November. In the winter, many of them have been employed in teaching school. We are now erecting a mechanic shop, 50 feet by 30, and as we are expecting to commence building early in the spring the Institution can furnish various kinds of business, such as planing

\* Mr. Frost has from the beginning taken a lively interest in this plan of Education and rendered very essential services to this Institution, both by his counsels and his labors.

\* The farm has the Mohawk river on one side and the Sadequetta Creek on the other.



boards, and making window-frames during the winter. This will serve as a good introduction to other business in future.

The time spent daily in labour, about which you inquire in the fourth place, is upon an average three and a half hours per day. This is performed, during the summer months, one half before breakfast, and the rest before supper. In the Fall, before dinner instead of the morning, and the rest before supper. Some have thought it would be better to do all the work at once, and on many accounts it would, but in our opinion, it would not serve so well as a system of exercise for the students. The school is divided into classes for labour. These are directed by a monitor, chosen by the class, and nominated by the Teachers. The monitors receive orders from the farmer, direct the class, keep the time of each one's labour, and report delinquencies if there be any.

A table is furnished by the farmer who is also steward, at which all the students of the Institution board. An assistant Teacher, or student chosen by them, presides at the table, and that no time may be lost, some one is appointed to read some useful piece, previously selected. The diet is such as is usually found at Farmers' tables, plain, but wholesome and abundant. Milk is used for supper for the most part. Tea, without sugar, has been used for breakfast till within a short time. This article is now discarded by a unanimous vote of the students, and coffee, such as the farm produces, is substituted in its place.

You inquire whether the system has been favourable to health. This is answered by facts. No student who came here in good health has been afflicted with any of those complaints which usually affect students, especially if they have been accustomed to active life. On the contrary, some, who came here thus afflicted, have been entirely restored.

With respect to the question whether their progress in study has been impeded, or promoted; I have no hesitation in saying that, as a general thing, I do not think that it has been impeded by the labour of the student, and in some cases it has been promoted unquestionably. There are many cases, especially where young men have been accustomed to business, in which they feel the absolute need of this kind of exercise and they can study but little without it. And in no case will labour from 3 to 4 hours per day, if judiciously arranged, hinder the student in his literary progress. It ought however to be stated and regular. The student is taught that no time is to be wasted. Action is the order of things from day to day. The mind is not rendered sluggish by protracted study. The increased energy, health and spirits acquired, more than redeem the time thus spent.

The pecuniary benefit which the students

receive is the payment of their board by their labor. If it should happen that his labour exceeds the amount of time required, at the end of the year, or when he leaves, he is paid for it; if it falls short, he is charged in the same proportion. As we receive none under 15 years of age, we have very few who are not able to pay for their board. The saving, therefore, to each student, if we calculate his board to be worth \$1.25 per week, is for the 32 weeks in which labour is furnished, \$40. Through the winter term, which is 10 weeks, business is furnished for 6 at least; and, if we succeed well in mechanical business a good deal more will be done; how profitable it is yet impossible to say.

Labour is required of every student. Neither the amount nor kind of labour is optional, nor the time of performing it. This is understood when he enters, and if he is dissatisfied afterward, or proves refractory, he has only to settle his accounts and go where he will be better pleased. On all these subjects, and on every other, the government is designed to be kind and paternal.

You inquire about the *difficulties* in managing an Institution of this kind. I would remark that every untrodden path has its difficulties, arising simply from the fact, that it has never been travelled before. Aside from this, I do not know of any very great difficulties. Hitherto, we have not experienced many; but our young men have been of a peculiar class, all of them, young men accustomed to business and subordination, almost all of them pious, and many of them deeply interested in the success of the experiment. I can conceive how difficulties might arise among a different class of students, where some from youth, and some from inexperience, would not be able to perform the amount of labor required; or rather whose labor would not be so profitable, and a price must be set upon it accordingly. Difficulties may arise from not getting a suitable man for farmer and steward. Boarding houses often furnish occasions for uneasiness; and, when to this is added the business of directing labor on the one hand, and performing it on the other, the occasions of difficulties are of course multiplied. The duties of labor and study need to be adjusted, and here may be an occasion for dissatisfaction, not only among students but between the farmer and teachers. On all these subjects this Institution has been highly favoured. A more harmonious school of this size is seldom found; but, it is no doubt owing in some measure to the circumstances already stated. The students are as cheerful and apparently as happy as any others, and, I may add, as diligent. Indeed, this is the class of young men that may be expected to choose for themselves an Institution of this description.

The inquiry whether it is popular among

the students has already been answered by remarks made on other subjects. It is not only popular among the students, but highly and increasingly so, and the prospect of its permanence has been growing brighter yearly. The most sceptical on this subject, who have had opportunities of witnessing the experiment thus far, I believe, are, for the most part, satisfied.

#### REMARKS BY A DISTINGUISHED PHYSICIAN.

With peculiar pleasure we add to the preceding statements and communications the following observations, on the same subject, by an eminent Physician; a gentleman to whom the cause of humanity is already largely indebted. The remarks are in answer to four questions proposed by the Secretary of the American Education Society.

1. *"What is the cause of the frequent failure in the health of sedentary men, and especially of students, which has been so much complained of in late years?"*

Most of our students in colleges, and in the professions are early trained to habitual exercise in the open air in agricultural labor. On exchanging labor for study, a large proportion of them omit their exercise, but retain their habits of free diet; and many resort to a more stimulant course of living than they had been accustomed to before commencing their literary course. Few constitutions can support these changes for many years without injury.

The want of regular sleep, and of allowing a sufficient time for rest, occasionally assists in breaking down the constitutions of literary men. Every man, in order to continue healthy, must have a certain number of hours out of the twenty-four for sleep. One requires 6, another 8, or perhaps even 9 hours; and it is found that early hours of retiring to rest and early rising contribute most to health. Literary men are accustomed to sit up late.

2. *"What would be the effect of adopting regular and systematic exercise, agricultural or mechanical, in counteracting this evil?"*

Such exercise would induce men to retire earlier than they otherwise might do; and in doing this, they would avoid the prostrating effects upon the nervous system, of an artificial and forced mental excitement and effort, when they ought to be in bed and asleep. Mechanical labor in an open work shop, if inferior, in its invigorating effects, to the labor of the field, is still an excellent substitute, and must, in certain cases, be more convenient. Regular labor must, of course, do a great deal towards remedying the evil.

3. *"What are the physiological causes which render such exercise necessary?"*

A certain degree of energy in the circulation of the blood is necessary to high health. This energy should be well balanced, and it should exist in all the organs.

If the action of one part be high, and that of another be low, the balance of health is destroyed, and disorder is the consequence. By exercise, this balance is, in a measure, preserved, and the required vigor of the circulation is maintained. If the circulation in the voluntary muscles, and in the organs of digestion and secretion be allowed to languish for want of exercise, their power of performing their appropriate offices becomes enfeebled, and hence an almost nameless variety of symptoms, indicating impaired health, may follow. If the brain be stimulated to undue action by intellectual operations, carried on with too great effort, or too long continued, while those organs which are concerned in furnishing a supply of healthy blood to every part of the whole animal machine, are left to a feeble or sluggish action, it is obvious that their functions must be but imperfectly performed; and if the actions of the secreting organs, those which separate various materials from the blood, exerting upon that blood an agency important perhaps to the preservation of its purity, become by any means greatly enfeebled, it is not difficult to perceive that disease may follow as a consequence; indeed it is rather difficult to conceive why it should not oftener be manifest under the fluctuations of action to which the various parts of the system are exposed; and the marvel is, not that there is so much disease, but that there is not more.

4. *"How far is the success of such exercise dependent upon a plain and simple diet? Shall coffee and tea be dispensed with, partially or entirely?"*

When the energy of the stomach and the other organs, concerned in converting alimentary materials into blood, becomes so far reduced, as to admit of their function being performed but imperfectly, it would seem bad policy either to load them with materials too great in quantity, or of too stimulating a quality for their power of healthy action. Under the influence of suitable bodily exercise, and in a climate so tonic as ours, simple and unstimulating food is most to be relied on, where health is the object. If coffee and tea were essential to health in our climate, would they not, probably, have been provided in this climate? They may be useful in climates where human life must, necessarily, wear out sooner than in ours, and they may be useful to certain constitutions in this climate; but inasmuch as the habitual use of them is almost always abused to the lasting injury of multitudes, would it not be best to dispense entirely with their habitual use, and resort to them only as medicines?

Milk, chocolate, bread, rice, potatoes roasted or baked, plain cooked meats in small proportion, water occasionally combined with some vegetable acid, and the temperate use of fresh fruits just before a regu-



lar meal, or as a part of such meal, are articles which, in my opinion, can sustain the organic and intellectual functions of man, as long, and as perfectly without tea and coffee, and rum and tobacco, as with them.

THE SAME SUBJECT FURTHER ILLUSTRATED  
BY FACTS TAKEN FROM THE LAST REPORT  
OF THE PRISON DISCIPLINE SOCIETY.\*

In the Fourth Report of this Society, there are some very interesting statements and facts in regard to the usefulness of manual labor in Public Prisons and Penitentiaries. We believe that they will be found applicable to Literary and Scientific Institutions.

*Value of Labor as a means of support.*

"The earnings of a considerable number of boys at the House of Reformation for Juvenile Delinquents at South Boston is equal to the expense for clothing and food. Suppose the food to cost six cents a day, which is above the actual expense; and the clothing three cents per day, which would give them three suits per year, and three pairs of shoes, then the expense of these items would be nine cents per day; while a considerable number of them earn during the hours of labor only, ten cents per day. Here it should be remembered, that besides the hours for labor, there are hours for refreshment and hours for moral and religious instruction, and hours for going to school. Does not this fact afford instruction for large families, who find it difficult to gain subsistence; for boarding schools and academies, where the resources of Parents are exhausted to educate their children in idleness, when they might be better educated, and earn their food and clothing, if proper care was taken to provide in connexion with such Institutions, plans and hours and materials for labor? Does not the fact above stated afford instruction for Colleges and Theological Seminaries, where such inveterate habits of bodily inaction are often formed as to induce dyspepsy in all its direful forms;—a disease which causes frequent and premature death; and if the subject live, renders him a comparatively useless member of society.

"Again, the whole expense for the subsistence of prisoners at Wethersfield, including food, clothing, bedding, medical attendance, instruction, and pay of the officers, is thirteen cents and four mills per day, while one hundred and forty boys at the house of correction in New York, from the age of six to nineteen years, earn, on contract, twelve and a half cents per day.

"Once more, the food of the prisoners, in

the Connecticut prison, costs \$15.52 per year each, or twenty nine cents and eight mills per week, or four cents and two mills per day. With this food, consisting of good bread, good beef and pork, good potatoes, and good water, and enough of it, the convicts are healthy. There is little, or no use for the hospital, and there has not been a death, in eighteen months, and the labor of the prisoners is productive of a large income to the state, above every expense for the support of the Institution.

"Again, the cooking for five hundred men in the prison at Sing Sing, is done with eighty pounds of coal per day. It is performed with great simplicity by an apparatus made at the prison, and sold for one hundred dollars, which, it is believed, will save one half the expense for fuel in large establishments."

*Value of labor as an auxiliary of virtue.*

"The county prisons to a vast extent, throughout the United States, are *not* places of labor; and for this among other reasons are places of extreme profligacy in regard to gambling, profane swearing, Sabbath breaking, and other nameless offences. In the reformed prisons where labor has been systematically introduced, and industriously prosecuted, under a vigilant inspection, a vast amount of moral evil has been prevented. This is delightfully illustrated at the prisons in Auburn, Sing Sing, and Wethersfield, and at the Houses of Refuge in New York, Philadelphia, and Boston. Even in the same prison, where some of the men have been furnished with labor, and others not, it is the testimony of the officers, that they can prevent evil more easily among one hundred men, who are busily employed, than among ten, who have nothing to do. This general remark is applicable to Colleges, Academies, and Schools, and is one of the great reasons of the profligacy found in them, and shows the need of reform in them as much as similar evils show the need of reform in the old Penitentiaries. What multitudes of Parents are called, every year, to mourn over the loss of their children's character, at Public Schools; and this because, among other reasons, they are not furnished with places, materials, and hours for labor. We hail therefore as harbingers of a better day, all those institutions of whatever name, in which, it is illustrated, how conducive productive labor is to virtue. We know not why bodily exercise on farms, and in work shops, should not be as favorable to the cause of sobriety and virtue in schools and Colleges, as in Prisons and Houses of Refuge."

We append the following tables for the sake of the information which they furnish in regard to the *kinds* of work which can be provided, and the utensils, and the different articles which can be manufactured.

\* The value of the labors performed by this Society is inestimable. The four Reports, which have been issued are a monument of the indefatigable research, and untiring philanthropy of the Secretary of the Society. The last Report, like its predecessors, is rich in matters of fact which affect the dearest interests of the community.

This, in some places, is the principal difficulty to be surmounted.

*Connecticut Prison at Wethersfield.* During the year ending March 31, 1829, the income of the

Smith's shop was . . . . .	474 39
Cooper's shop . . . . .	1258 88
Shoe shop . . . . .	3540 62
Nail shop . . . . .	1771 64
Carpenter's shop . . . . .	1363 72
Tailor's shop . . . . .	15 84
Interest . . . . .	16 52
Labor of Lumpers . . . . .	49 35
Visitors . . . . .	614 58
<b>Total</b>	<b>\$9105 54</b>

*House of Refuge in New York.* Work done by the boys in one year,

Brass nails . . . . .	15,600,000
Cane chair bottoms . . . . .	10,884
Willow work gallon demijons . . . . .	2,150
Brushes of various kinds . . . . .	2,060
Weight of bristles assorted and combed . . . . .	2,000
Pounds of bristles picked . . . . .	500
Weight of bristles washed and bleached . . . . .	1,000
Soap and candle boxes for shipping . . . . .	18,600
Shoes of various kinds . . . . .	2,450
Suits of jackets and trowsers for winter . . . . .	150
Pairs of trowsers for summer . . . . .	400
Caps . . . . .	50

*Juvenile Institution at South Boston.*—Whole number of boys 94, during the year ending Jan. 1829.

Boys at hat making . . . . .	16
“ basket making . . . . .	15
“ hair work . . . . .	27
“ police . . . . .	15
“ monitor . . . . .	3
“ on oakum . . . . .	10
“ at the office . . . . .	1
“ at home . . . . .	1

*Division of Time.* In the House of Reformation for Juvenile Delinquents, at South Boston, the following methodical and judicious arrangement of time is made; to which much that is excellent in its condition is to be attributed.

From 6, A. M.  $\frac{3}{4}$  of an hour for recreation.  
 From  $\frac{3}{4}$  past 6,  $\frac{3}{4}$  of an hour for relig. exercises.  
 From  $\frac{1}{2}$  past 7,  $\frac{1}{2}$  an hour for breakfast.  
 From 8, 2 hours for instruction in school.  
 From 10,  $2\frac{3}{4}$  hours for labor.  
 From  $\frac{3}{4}$  past 12,  $\frac{3}{4}$  of an hour for recreation.  
 From  $\frac{1}{2}$  past 1,  $\frac{1}{2}$  an hour for dinner.  
 From 2,  $2\frac{3}{4}$  hours for labor.  
 From  $\frac{3}{4}$  past 4,  $\frac{3}{4}$  of an hour for recreation.  
 From  $\frac{1}{2}$  past 5,  $\frac{1}{2}$  an hour for supper.  
 From 6, 2 hours instruction in school.  
 From 8,  $\frac{1}{2}$  an hour for religious exercises.  
 From  $\frac{1}{2}$  past 8, P. M.  $9\frac{1}{2}$  hrs. for retirement.  
 Sleep till 6, A. M.

The hour for rising is much earlier in summer.

#### ANOTHER INTERESTING FACT.

A manufacturer is now living in Catskill, N. Y. who, for a number of years, has had under his care several lads, who work from six to eight hours per day, and are instructed four hours. The labor which they perform is that of making *candlewick*. Other kinds of work are proposed. The labor of the boys is worth 25 cents each per day. They enjoy fine health, and are contented and happy.

Could not such a plan be enlarged, and adapted to the accommodation of the children of the poor in all our towns? The present system of confining them in poor houses is, we think, decidedly a bad one. These houses are not unfrequently schools of vice. Individuals of all ages and conditions are crowded together, and permitted to live in habits of unrestrained intimacy, without employment, without motive to any honorable effort, a burden or a nuisance to society.

A “House of Industry” might be erected in every town, and placed under the care of a benevolent and judicious superintendent, where all needy children might be collected, and prepared to become blessings to their friends and to the community. By properly combining study, labor, and recreation, their minds would be nurtured and disciplined, their support in part or entirely provided for, and the community relieved of a heavy burden. We are entirely satisfied of the expediency and practicability of such an effort. The success of the experiments in the Houses of Refuge in Boston and New York is incontestable proof. We ardently long to see the day, when all the poor and degraded in our community will be enlightened and happy. There is a vast amount of ignorance in the lower classes in society, which is the result of vice, and a vast amount of vice which is the result of ignorance. This degraded portion of our community have claims upon the sympathy and effectual assistance of the Philanthropist and the Christian, which ought no longer to be neglected.



## MUNIFICENT LIBERALITY.

Within a few years past, several individuals, in our country, have given largely of their substance, in aid of the various systems of charity which adorn the present age. Some of them enjoyed the satisfaction, on their dying beds, of reflecting, that in the vigour of health, as well as in the final disposition of their property, the poor and the perishing of this world were not forgotten. For the sake of convenient reference, we bring together, on our pages, a record of the deeds of some of these distinguished benefactors of mankind.

## ELIAS BOUDINOT, L.L. D.

Dr. Boudinot was born in Philadelphia, in May, 1740. He pursued the study of law under the direction of Hon. Richard Stockton, of New Jersey. In 1777, he was elected a member of the National Congress, and in 1782 President of that august body. In the Christian charities of the last thirty years he took a very active part. On the formation of the American Bible Society, he was unanimously elected President. He died on the 24th of October, 1821, at his residence in Burlington, N. J. honored and lamented by his "fellow citizens in America, and his fellow Christians throughout the world."

The following is an abstract of his will:

1. The sum of \$200 to ten poor widows.
2. 15 shares in the Aqueduct Company to the Friendly Society of Females in Burlington.
3. \$200 to the N. J. Bible Society, to purchase spectacles for old people, to enable them to read the Bible.
4. 4,000 acres of land to the American Jews' Society.
5. \$2,000 to the United Brethren's Missionary Society.
6. \$500 each to the Magdalen Societies of New York and Philadelphia, and to the Cornwall Foreign Mission School.
7. 3 houses in Philadelphia to the Trustees of the General Assembly.
8. His Library to the Princeton Theological Seminary.
9. 4,080 acres of Land to indigent Students in the same Institution; no one to receive more than \$200 annually.
10. 4,000 acres of Land to Nassau Hall College.
11. 4,592 acres of Land to the American Board of Foreign Missions.
12. 3,270 acres to the Pennsylvania Hospital.
13. 4,589 acres to the American Bible Society.
14. 1,300 acres of Land to supply the poor in Philadelphia with wood.
15. \$5,000 to the General Assembly of the Presbyterian Church.

The residue of his estate, after the death of his daughter, to be divided, \$10,000 to

Nassau Hall; \$5,000 to the Board of Foreign Missions, &c. Mr. Boudinot was distinguished for his liberality during his life. He gave \$10,000 to the American Bible Society, at its establishment.

## GODFREY HAGA, Esq.

Mr. Haga, of Philadelphia, was an affluent member of the Church of the United Brethren. He was emphatically a good man. After the death of Mrs. H., some time before his own death, he gave away \$100,000. In his last will he made the following disposition of his wealth.

1. To the Pennsylvania Hospital \$1,000
  2. To the Northern and Southern Dispensary, each - - - 1,000
  3. To the Deaf & Dumb Institution 1,000
  4. To the German Society - - - 2,000
  5. To the Bible Society - - - 4,000
  6. Widows' Society - - - 5,000
  7. Orphan Asylum - - - 10,000
  8. United Brethren's Church at Philadelphia - - - 2,000
  9. To the United Brethren's Society for Propagating the Gospel - 30,000
- The remainder of his estate, valued at \$200,000, Mr. H. gave to the same Society, to be appropriated as they shall direct.

## JOSEPH BURR, Esq.

Mr. Burr, of Manchester, Vt. died April 14, 1823, aged 56. When about to make his will, he informed his friends that it had long been his determination to bequeath most of his property to benevolent Institutions, that it might be doing good to the world when he was gone. He had no family. The particular items of his bequests are stated on the authority of two of his executors.

1. American Board of Foreign Missions - - - 17,000
  2. American Bible Society - - - 15,000
  3. Am. Home Missionary Society 10,000
  4. American Tract Society - - 5,000
  5. American Colonization Society 5,000
  6. Vermont Dom. Missionary Soc. 5,000
  7. N. W. Branch Am. Ed. Society 3,000
  8. Middlebury College - - - 12,200
  9. Dartmouth College - - - 1,000
  10. Williams College - - - 1,000
  11. Congrega. Soc. at Manchester 5,000
  12. Also a lot of Land worth - 400
  13. To support a Public Seminary in Manchester - - - 10,000
  14. To constitute two Clergymen Life Directors of Am. Bible Soc. 300
  15. To a Baptist Clergyman in Manchester - - - 300
  16. To purchase a Farm for the support of the Poor in do. - - - 1,200
- \$91,400

## MR. SOLOMON GOODSELL.

Mr. Goodell, who died in Jamaica Vt. in Sept. 1815, pursued a course of charity as

a business for life. He was a plain man, and one of the most laborious Green Mountain farmers. His whole property never would have sold for \$5,000. All his money was procured by severe personal labor. When taking a journey of 50 miles to pay over \$450 of his hard earned money, for the circulation of the Scriptures on the other side of the globe, his whole appearance indicated that he was in the plainest class of laborious farmers. His wearing apparel, when he died, did not equal in value what is often paid for a single garment by persons who *cannot afford* to do any thing in the way of charity. For many years Mr. G. was in the habit of giving \$100 a year to the Connecticut Missionary Society, and \$50 to the Hampshire Miss. Society. He also frequently gave \$50 to smaller objects. When the American Board was formed in 1810, he did not wait for an agent to visit him, but went, on foot, to the Rev. Dr. Lyman, of Hatfield, 50 miles distant, to say that he wished to subscribe \$500 for immediate use, and \$1,000 to the permanent fund. He would give \$50 as earnest money, and would forward the remaining \$450 as soon as he could raise it. He would pay the interest annually upon the \$1,000, until he could pay the principal. At one time he brought to Dr. Lyman \$450. After the money was counted, Dr. L. said to him, "I presume you wish to have this sum endorsed on the note of \$1,000." "Oh no," was the reply, "I believe that that note is good yet. This is a separate matter, to help repair the losses of the Baptist missionaries at Serampore." At the time of his death, after suitably providing for his family, he made the Board his residuary legatee.

#### MRS. PHEBE NORRIS.

This lady, the widow of John Norris, Esq. of Salem, Mass. bequeathed \$30,000 to the American Board of Foreign Missions, and \$30,000 to the Andover Theological Seminary.

#### MR. FREDERICK KOHNE

bequeathed the following sums to public institutions, the amount to be paid on the decease of Mrs. Kohne.

To the House of Refuge, Phil'a	\$100,000
Orphan Asylum	60,000
Penn. Inst. for the Deaf and Dumb	20,000
Infant School Society	5,000
Female Episcopal Associa. Phil'a	5,000
Fem. Ben. Soc. of St. James' Church	3,000
Episcopal Theol. Seminary, N. Y.	100,000
Sun. School Un. of the Epis. Ch.	20,000
Epis. Dom. & For. Miss. Soc.	10,000
Bishop's Fund, Pennsylvania	5,000
Episcopal Soc. for Propagating Christianity in Pennsylvania	5,000
Ladies' Ben. Soc., Charleston	5,000
Shirras Dispensary, Charleston	10,000
Soc. for advancing Christ'y in S.C.	5,000

Bishop's Fund, South Carolina	5,000
Protestant Epis. Dom. Miss., S. C.	10,000
Mariner's Church, Charleston	5,000

\$373,000

And two houses on Bay street, Charleston, to the Orphan House of that city.

Ample provision is made in the Will for Mrs. Kohne.—Certain properties are set apart for the benefit of the testator's collateral kindred: and many bequests are made to his servants and poor friends.

The residue of his estate is bequeathed to his Executors in trust for distribution to such charities in Pennsylvania and South Carolina, as they may deem most beneficial to mankind, and so that part of the colored population of each of the said states of Pennsylvania and South Carolina shall partake thereof.

Mr. Kohne was a native of Germany, and for many years a citizen of South Carolina. His Executors are Mrs. Kohne, John Bohlen, and Roberts Vaux of Philadelphia, and Robert Maxwell of South Carolina.

#### POPULATION OF THE GLOBE.

In a late number of the London Missionary Register there are some interesting calculations in regard to the population of the globe, which we transfer, with some modifications, to our pages. A part of these statistics is from a work of M. Adrien Balbi, in which he has been engaged for a long time.

##### *Estimate according to Religion.*

Pagan nations	657,000,000
Mahommedan nations	140,000,000
Christian nations	200,000,000

##### *Estimate in reference to the population subject to Christian Governments.*

<i>Protestant States.</i>	
Great Britain	150,000,000
U. States of Amer.	11,000,000
Russia, Sweden, &c.	29,000,000—190,000,000
Greek Church, Russia, &c.	60,000,000
Rom. Cath. States	135,000,000
	385,000,000
Mahommedan States	90,000,000
<i>Heathen States—</i>	
Chinese Empire,	270,000,000
Japan, &c.	
Other Heathens	200,000,000—470,000,000

Total, 945,000,000

##### *Another Calculation, making the number of Pagans much less.*

Under Christian Governments	387,788,000
Under Mahom. Governments	72,000,000
Under Pagan Governments	277,212,000
	737,000,000





- Rev. JAMES EVERETT, ord. priest, epis. Providence, Rhode Island, chaplain U. S. frigate Constellation. July 15, 1829.
- Rev. ASA F. HOPKINS, ord. pastor, cong. Pawtucket, R. I. Aug. 6.
- Rev. JAMES SABINE, ord. dea. epis. Providence, R. I. Grace ch. Boston, late Presb. ch. Aug. 28.
- Rev. LAURANUS P. HICKOCK, inst. pastor, cong. Litchfield, Connecticut. July 15.
- Rev. JAMES NOYES, Jr. inst. pastor, cong. Middlefield, Middletown, Conn. July 22.
- Rev. GUSTAVUS F. DAVIS, inst. pastor, bap. Hartford Conn. late of Reading, Ms. July 29.
- Rev. S. S. MALLERY, inst. pastor, bap. Willington, Conn. Aug. 12.
- Rev. SIMEON S. JOCELYN, ord. evang. cong. New Haven, Conn. Aug. 25.
- Rev. TALCOTT BATES, JASON ATWATER, ord. evang. cong. Woodbury, Conn. Aug. 26.
- Rev. ELDAO BARBER, WILLIAM S. PORTER, EVERTON JUDSON, JULIAN M. STURTEVANT, THERON BALDWIN, ord. evang. cong. Woodbury, Conn. missionaries to the west. Aug. 26.
- Rev. GRANT POWERS, inst. pastor, cong. Goshen, Conn. late of Haverhill, N. H. Aug. 27.
- Rev. GEORGE CARRINGTON, inst. pastor, cong. North Goshen, Conn. Aug. 27.
- Rev. WILLIAM LUCAS, ord. priest, epis. Woodbury, Conn. Sept. 3.
- Rev. HARVEY FINCH, ord. priest, epis. New Preston, Conn. Sept. 5.
- Rev. WILLIAM M'JIMSEY, installed pastor, presb. Monticello, Sullivan co. New York. June 23, 1829.
- Rev. WILLIAM CALHOONE, inst. pastor, reform. Dutch, Hyde Park, Dutchess co. N. Y. June 30.
- Rev. ISRAEL ROBARDS, ord. pastor, bap. Milford, Otsego co. N. Y. July 4.
- Mr. EDWARD BALLARD, JOHN M. GUION, ULYSSES M. WHEELER, EDWARD Y. HIGBIE, JOHN WILEY, Jr. ord. deacons, epis. N. Y. city. July 5.
- Rev. NATHANIEL E. JOHNSON, ord. pastor, pres. East Genoa, N. Y. July 8.
- Rev. JAMES A. CARNAHAN, ord. evang. presb. East Genoa, N. Y. Am. home miss. for Indiana. July 8.
- Rev. DIRCK C. LANSING, D. D. installed pastor, presb. Utica, N. Y. 2d Presb. church. July 15.
- Rev. EBENEZER MEAD, ord. pastor, presb. Riga, N. Y. July 15.
- Rev. ROBERT P. LEE, ord. pastor, ref. Dutch, Montgomery, N. Y. July 15.
- Rev. ALVAH LILLY, ord. evang. presb. Franklin, N. Y. July 15.
- Rev. MILTON KIMBALL, CHARLES DANFORTH, ord. evangelists, presb. Auburn, N. Y. Am. Home Missionaries for Indiana. July 21.
- Rev. C. WHITE, inst. pastor, presb. Cazenovia, N. Y. July 22.
- Rev. LUCIUS FOOT, ordained pastor, presb. Trenton, Oneida co. N. Y. July 27.
- Rev. WILLIAM BOYSE, inst. pastor, Ref. Dutch. Woodstock, Ulster co. N. Y. July 27.
- Rev. JONATHAN F. MORRIS, inst. pastor, Ref. Dutch, Nassau Rensselaer co. N. Y. Aug. 12.
- Rev. JAMES STEVENSON, ord. pastor, Ref. Dutch, Florida, Montgomery co. N. Y. Aug. 11.
- Rev. WILLIAM B. SPRAGUE, D. D. inst. pastor, presb. Albany, N. Y. 2d Presb. ch. late of West Springfield, Ms. Aug. 26.
- Rev. WASHINGTON CHRISTIAN, ord. evang. bap. N. York city, N. Y. to return among the coloured people of Providence, R. I. with whom he has been laboring with success. Sept. 8.
- Rev. GEORGE BRYAN PARDOW, ord. priest, Rom. Cath. N. Y. city. Sept. 8.
- Rev. JOHN G. MORGAN, ord. pastor, presb. Naples, Ontario co. N. Y. Sept. 9.
- Rev. WILLIAM BEARDSLEY, ord. evang. cong. Madison, Madison co. N. Y. Home Missionary in Erie co. N. Y. Sept. 9.
- Rev. CHARLES G. CLARK, ordained evang. cong. Madison, Madison co. N. Y. Home Missionary to Michigan Territory, Sept. 9.
- Rev. SAMUEL H. GRIDLEY, ord. evang. cong. Madison, Madison co. N. Y. Home Missionary in Erie co. N. Y. Sept. 9.
- Rev. ROBERT W. HILL, inst. pastor, East Bloomfield, N. Y. Sept. 10.
- Rev. ADAMS W. PLATT, inst. pastor, presb. West Galway, N. Y. Sept. 3.
- Rev. JOSHUA FLETCHER, ord. evang. bap. Saratoga, N. Y. Sept. 10.
- Mr. JAMES SELKING, ord. deacon, epis. Moravia, Cayuga co. N. Y. Sept. 10.
- Rev. JOHN MIDDLETOWN, ord. pastor, bap. N. Y. city. East Bapt. Ch. Sept. 14.
- Rev. FREDERICK A. STRALE, ord. evang. presb. New Lebanon, N. Y. Sept. 16.
- Rev. AARON GARRISON, inst. pastor, presb. Mt. Vernon, N. Y. Sept. 30.
- Rev. J. S. CHRISTMAS, inst. pastor, presb. N. Y. city. Bowery Church. Oct. 14.
- Rev. CHRISTIAN Z. PAULISON, inst. pastor, Ref. Dutch, Aquackanock, N. J. June 21, 1829.
- Rev. WILLIAM BACON, ordained evang. baptist, N. J. August 5.
- Rev. ISAAC PARDEE, ord. priest, epis. Philadelphia, Pennsylvania. Aug. 9, 1829.
- Mr. JOHN SWAN, ord. deacon, epis. Hamiltonville, Pa. Aug. 16.
- Rev. RAYMOND A. HENDERSON, ord. priest, epis. Hamiltonville, Pa. Aug. 16.
- Rev. MORGAN J. RHEES, ord. evang. bap. Philadelphia, Pa. Sept. 9.
- Mr. JOHN H. MARSDEN, ord. deacon, epis. York, Pa. St. John's Church. Sept. 20.
- Rev. ABRAHAM O. HALSEY, installed pastor, Ref. Dutch, North and South Hampton, Bucks co. Pa. Sept. 23.
- Mr. ROBERT W. GOLDSBOROUGH, ord. deacon, epis. Germantown, Pa. St. Luke's Ch. Sept. 27.
- Rt. Rev. WILLIAM MEADE, D. D. consec. assist. bishop, epis. Philadelphia, Pa. assist. bishop, diocese of Virginia. Aug. 19.
- Mr. HENRY B. GOODWIN, ord. deacon, epis. Richmond, Virginia. July 5, 1829.
- Rev. SAMUEL L. WHATSON, inst. pastor, presb. Steel Creek, Mecklenburg co. N.C. May 22, 1829.
- Rev. CHARLES LE ROY BOYD, ord. pastor, presb. near Winstonsborough, S. Car. United Churches of Mount Olivet and Jackson Creek. June 13, 1829.
- Rev. DENNIS M. WINSTON, ord. evang. presb. Greensborough, Greene co. Georgia. Aug. 7.
- Rev. Mr. MARTIN, ord. evang. presb. Alabama.
- Rev. Mr. DUNHAM, ord. evang. presb. Alabama.
- Rev. SAMUEL C. JENNINGS, ordained pastor, presb. Sharon, Ohio. June 24, 1829.
- Rev. ALVAN NASH, ord. pastor, presb. Ravenna, Ohio. Sept. 29.

Whole number in the above list, 122.

## SUMMARY.

		SUMMARY.	
Consecrations . . .	1	STATES.	
Ordinations . . .	89	Maine . . .	5
Installations . . .	32	New Hampshire . . .	5
		Vermont . . .	6
		Massachusetts . . .	33
OFFICES.		Rhode Island . . .	3
Assistant Bishop . . .	1	Connecticut . . .	16
Pastors . . .	51	New York . . .	36
Col. Pastors . . .	2	New Jersey . . .	2
Evangelists . . .	48	Pennsylvania . . .	8
Priests . . .	8	Virginia . . .	1
Deacons . . .	12	N. Carolina . . .	1
		S. Carolina . . .	1
DENOMINATIONS.		Georgia . . .	1
Congregational . . .	37	Alabama . . .	9
Presbyterian . . .	41	Ohio . . .	2
Baptist . . .	12		
Episcopal . . .	19	DATES.	
Dutch Reformed . . .	7	1829 May . . .	2
Unitarian . . .	2	June . . .	6
Roman Catholic . . .	2	July . . .	31
Not designated . . .	2	August . . .	32
		September . . .	43
Former Beneficiaries . . .	14	October . . .	5
of the Am. Ed. Soc. . .		Not designated . . .	3



## QUARTERLY LIST

### OF DEATHS

*of Clergymen and Students in Theology.*

- Rev. SAMUEL CHANDLER, aet. 68, cong. Elliot, Maine. Aug. 1829.
- Rev. JOHN HULL, aet. 31, bap. Livermore, Me. A native of Nova Scotia. Aug.
- Rev. MICAH PORTER, aet. 82, cong. Plainfield, New Hampshire. Sept. 8, 1829.
- Rev. JOSEPH CURRIER, aet. 87, cong. Corinth, Vermont. Aug. 1829.
- Rev. GEORGE MOREY, aet. 80, cong. Walpole, Mass. Sen. pastor, 46th of his Ministry. Aug.
- Rev. JOHN FOSTER, D. D. aet. 68. cong. Brighton, Mass. Sept.
- Rev. ISAAC SMITH, aet. 80, cong. Boston, Mass. Chaplain of the Almshouse. Oct.
- Rev. GEORGE GRISWOLD, aet. 27. episc. Bristol, Rhode Island. Son of Rt. Rev. Bishop Griswold. Sept. 27.
- Rev. PETER STARR, aet. 85, cong. Warren, Connecticut. A pastor 60 years, one of the oldest graduates of Y. Col., and oldest minister in the State. July 17.
- Rev. DANIEL SOMERS, episc. Norwalk, Conn. Sept. 11.
- Rev. MATTHIAS BRUEN, aet. 36, presb. New York city. Pastor of Bleecker-st. Ch. Sept. 6.
- Rev. ALEXANDER GUNN, D. D. Reform. Dutch, Bloomingdale, N. Y. Sept. 18.
- Rev. ABRAHAM G. BAIRD, aet. 31, baptist, New York city. Sept. 22.
- Rev. ROBERT ADDISON, aet. 74, episc. Niagara, N. Y. A pastor 33 years. Oct. 6.
- Rev. PEARSON CROSBY, aet. 67, bap. near Fredonia, N. Y. formerly of Thompson, Conn. Sept.
- Rev. JOHN COOPER, aet. 61, bap. Rensselaerville, N. Y. Oct. 9.
- Rev. WILLIAM HARRIS, D. D. aet. 66, epis. New York city, President of Columbia Col. Oct. 18.
- Rev. JOHN RIDDEL, D. D. aet. 71, Ref. Dutch, Robinson's Run, Pennsylvania. Sept. 4.
- Rev. THOMAS B. MONTAGUE, aet. 60, Ref. Dutch, South Hampton, Bucks co. Penn. Sept. 27.
- Rev. MICHAEL DU BOURG EGAN, aet. 29, Roman Catholic in France, of Maryland, late President of Mount St. Mary's Seminary at Emmitsburg, and nephew of the first Catholic Bishop of Philadelphia. May 29.
- Rev. HENRY N. HOTCHKISS, aet. 29, episc. William and Mary parish, Cecil co. Md. Rector of St. Stephen's Church, Cecil co. Sept.
- Rev. JONATHAN HELFENSTEIN, aet. 46, Ger. Ref. Ch. Fredericktown, Md. Sept. 23.
- Rev. BENJAMIN JONES, Baltimore, Md. recently of Boston, Mass. Oct. 11.
- Rev. JOHN FAULCON, aet. 59, bap. New Hope, Surry co. Virginia. Twenty six years Clerk of the Superior Court. Sept. 16.
- Rev. JOHN BEN, aet. 75, bap. Petersburg, Va. A coloured man. Sept. 16.
- Rev. VINCENT T. CROSBY, aet. 28, meth. Ca-Ira, Cumberland co. Va. Sept. 16.
- Rev. JOHN BARKSDALE, presb. Charlottesville, Va. Oct. 1.
- Rev. HENRY HOLMES, methodist, Edenton, North Carolina. July 28.
- Rev. WILLIAM N. ABBINGTON, method. N. C. Sept. 15.
- Rev. JOSEPH D. KILPATRICK, presb. Rutherford co. N. C. Sept. 20.
- Rev. JOHN HONOUR, aet. 60, meth. Charleston, South Carolina. Sept. 19.
- Rev. MOSES HOLLAND, aet. 71, bap. Anderson District, S. C. Sept. 8.
- Rev. GEORGE HILL, meth. Milledgeville, Georgia. Aug. 22.

- Rev. G. G. M'WHORTER, aet. 66, presb. Washington, Augusta co. Alabama. Formerly pastor of a Church in Salem, S. C. July 17.
- Rev. WILLIAM H. JUDD, aet. 23, episc. Mobile, Ala. A Missionary—native of New London, Conn. Aug. 7.
- Rev. HUBBARD SAUNDERS, aet. 63, meth. Nashville, Tennessee. Sept. 7.
- Rev. ——— DE FERNEX, French protestant, New Orleans, Louisiana. Aug.
- Rev. HORATIO N. GRAY, episc. Tallahassee, Florida. Missionary—formerly Rector of Christ Ch. Georgetown, Dist. Col. Aug. 5. Total 38.
- Rev. ALFRED FINNEY, presb. Dwight, Cherokee Nation. A member of the Dwight Mission family. June 12, 1829.

### STUDENTS IN THEOLOGY.

- Mr. JAMES ROBINSON, presb. Prince Edward co. Virginia. A member of the Union Theological Seminary. July 29, 1829.
- Mr. GEORGE W. STRONG, aet. 23, cong. Bolton, Conn. A member of the New Haven Theol. Sem. Aug. 6.
- Mr. RODNEY CURTISS, aet. 26, cong. Southington, Conn. A member of New Haven Theol. Seminary. Aug. 18.
- Mr. EBENEZER M'PHERRIEN, presb. Newton, Penn. A graduate of Jefferson College in 1828. Sept. Total 4.

*Whole number in the above list, 43.*

### SUMMARY.

AGES.		STATES.	
From 20 to 30	5	Maine	2
30 40	3	New Hampshire	1
40 50	1	Vermont	1
50 60	1	Massachusetts	3
60 70	9	Rhode Island	1
70 80	4	Connecticut	2
80 90	5	New York	7
Not specified	10	Pennsylvania	2
Sum of all the ages specified	1423	Maryland	4
Average age	51	Virginia	4
		N. Carolina	3
		South Carolina	2
		Georgia	1
		Alabama	2
		Tennessee	1
		Louisiana	1
		Florida	1

### DENOMINATIONS.

Congregational	7
Presbyterian	4
Baptist	7
Episcopal	7
Methodist	6
Dutch Reformed	3
German Reformed	1
French Protestant	1
Roman Catholic	1
Not specified	1

### DATES.

1829 May	4
July	3
August	8
September	20
October	6

Students in Theology 4

### STATE OF RELIGION IN THE COLLEGES.

As the terms for study have recently commenced, in most of our Colleges, we have not any facts of special interest to communicate, except the cheering one, that an unusually large number of professors of religion have joined the several Freshmen classes. In one or two of the Colleges, this will be the means of giving a preponderance of influence on the side of religion. The Providence of God, in the past history of our Literary Institutions, speaks with a voice of admonition, as well as of encouragement, to all the friends of piety and human happiness. It says to them, in impressive language, that nothing but the living influence of the Spirit of God can render our seats of Literature real and permanent blessings to the world. It, also, holds out the encouraging assurance, that this influence may be abundantly enjoyed in answer to fervent and faithful prayer.

# OPERATIONS OF THE AMERICAN EDUCATION SOCIETY.

*Quarterly Meeting of the Board of Directors.*—At this meeting, held in Boston on Wednesday, the 14th of October, there were received, upon the funds of the Parent Society and its Branches, *fifty-three* new Beneficiaries; forty-nine by recommendation of Examining Committees, and four by transfer from another Education Society. The following list will exhibit the respective places of study.

Bangor Theological Seminary	- - -	1
Auburn do.	do.	2
Bowdoin College	- - -	3
Dartmouth College	- - -	1
University of Vermont	- - -	1
Middlebury College	- - -	1
Amherst College	- - -	6
Yale College	- - -	5
Union College	- - -	1
Miami University	- - -	2
Indiana College	- - -	1
3 Academies in Maine	- - -	3
3 do. in New Hampshire	- -	3
8 do. in Massachusetts	- -	12
7 do. in New York	- -	9
1 do. in New Jersey	- -	1
1 do. in Connecticut	- -	1

53

2 Theol. Seminaries, 9 Colleges, 23 Academies or Schools—Total, 34 Institutions.

The whole number of young men assisted by the Parent Society and its Branches, at the recent meetings of their respective Boards of Direction, is 377. The whole amount appropriated is \$6472. Remittances were ordered, to supply deficiencies in the treasuries of three of the Branch Societies—Maine, New Hampshire, and Connecticut. The young men assisted belong to 7 Theological Seminaries, 16 Colleges, and about 37 Academies. Total, 60 Institutions.

## Funds.

THE SOCIETY GREATLY NEEDS ASSISTANCE; especially does it want, at the present moment, every dollar which has been pledged by individuals, churches, or societies. Relying upon the stipulations of donors in different portions of the country, the American Education Society has solemnly pledged its patronage to every applicant of suitable character and qualifications, in the United States. In conse-

quence of this pledge, numerous applications have been, and still are made, for assistance, from different and widely distant parts of the country. But, hitherto, the resources of the Society and its Branches have come short of meeting these applications, and the Society is now largely in debt for advances. It is hoped, that this fact will plead effectually with all the friends and benefactors of the Society, and with the respective Branches and Auxiliaries, and excite them to greater efforts. The cause is rapidly advancing, and the time is not far distant, when, if these efforts are continued with unanimity and zeal, a new and better day will dawn upon the church. Friends of this sacred enterprise! You will not disappoint the confidence which you have inspired by your liberality. The Directors of the American Education Society look to you for the means of redeeming those solemn engagements which, in your name, they have made to our nation and to the world.

## Painful Measures.

In consequence of information communicated to the Board at this meeting, by the government of Amherst College, respecting a Beneficiary in that Institution; it was voted, that *his name be stricken from the list of Beneficiaries of the Society*. Seldom have the Directors been called to discharge a more painful duty. When a youth, fostered by public benevolence, and nurtured in the bosom of the Christian church, becomes an apostate, and commits a series of frauds which makes him amenable to a civil tribunal, a deep and lasting wound is inflicted which nothing can heal. The cause of religion may flourish in spite of the reproach cast upon it, but it necessarily encounters new and increased obstacles. Such hindrances it has met with from the days of Judas Iscariot to the present hour. And if ever Education Societies shall become paralyzed and die, they will fall by the hands of some such traitor. The friends of the American Education Society have, indeed, rarely had occasion to adopt so painful a measure as the one referred to above. Out of nearly *one thousand young men* assisted, there have been but few who have not proved an ornament



to the Christian profession. But when an opposite character is exhibited, there is only one course to pursue, and that is to cut off the offender from all intercourse with the Society.

Two young men were *suspended*, also, at this meeting, for insubordination to the authority of their Instructors. The Beneficiaries of Education Societies are justly expected to exert an influence in favor of the order and good government of the Institutions with which they are connected; and no such excuse as is commonly rendered, can absolve them from this obligation. The Directors of this Society have uniformly borne their solemn testimony against all breaches of this nature.

#### IMPORTANT RULES.

At a meeting of the Executive Committee of the Board of Directors, held Feb. 3, 1829, it was

*Voted—That this Committee judge it inconsistent with the interests of the American Education Society to continue patronage to any Beneficiaries who shall enter into the marriage state, during their preparatory studies.*

The above vote was confirmed by the Board in April following; and the resolution becomes, of course, a rule of the Society.

#### *Refunding to Branch Societies.*

By the 10th article of the chapter containing rules for regulating the intercourse between Branch Societies and the Parent Society, it is provided, That the income of all Scholarships, and all donations for immediate use, which may be given within the limits of a Branch Society, and which shall not be otherwise directed by the donors, shall be pledged to the Board of Directors of such Branch, to be appropriated by them according to the terms of the General Constitution.—Rules, Chap. VIII. sec. 10.

The following rule has been adopted recently, in addition to the above. By this rule, Branch Societies become entitled to the monies refunded by Beneficiaries who have been aided from their funds, in the same manner as they heretofore have been, to other funds, subject to their direction.

The same reasons which led to the establishment of Branch Societies, originally, have produced this additional arrangement, viz. to guard as effectually as possible against future *perversion* or *monopoly* of the funds, and to secure *local* as well as *general* interests. It is believed, that when all the provisions which have been adopted by the American Education Society, with a view to these ends, shall be fully known, it will be seen to stand without a rival in the security which it affords for the faithful management of funds. The resolution was adopted with great unanimity by the Board, as all other measures, relating to this subject, have been. The following are the words of the resolution.

*Voted—That monies refunded by Beneficiaries, appropriations to whom shall have been made by a Branch Society, shall hereafter be pledged to the Branch Society by which the money was appropriated, in the same manner as is now provided for in regard to other funds raised within the limits of Branch Societies.*

#### WESTERN AGENCY OF THE AMERICAN EDUCATION SOCIETY,

ESTABLISHED AT CINCINNATI, OHIO.

The repeated applications which have recently been made to the Board of Directors of the American Education Society, from individuals and Seminaries, in the valley of the Mississippi, to aid young men preparing for the ministry, have determined the Board to establish an agency at Cincinnati. By this means, the Society will be able to render assistance with greater certainty and despatch, and will become, it is hoped, a greater blessing to every part of this immensely interesting portion of the United States. The Rev. FRANKLIN Y. VAIL, late an Agent of the American Tract Society, has been appointed Secretary of this Agency, and has entered upon the duties of his office. *All communications from individuals or Societies, west of the States of New York, Pennsylvania, and Virginia should be sent hereafter to this Agency*, unless peculiar circumstances require a direct intercourse with the Parent Society. The known character, and tried qualifications of Mr. Vail for this important trust, will recommend him, the Directors

doubt not, to the friends of a pious and educated ministry throughout our Western country.\*

*Agents employed by the Society.*

The following gentlemen are acting, with regular commissions, as Agents of the American Education Society, and will employ, for a period, their whole time in this service :

REV. WM. COGSWELL, }  
REV. JOHN K. YOUNG, } *in New England.*  
REV. HENRY LITTLE, }  
REV. ANSEL R. CLARK, *Ohio and the Western Country.*

The REV. EBENEZER PORTER, D. D. having occasion to visit the southern part of the United States, has accepted an appointment to act as Agent of the Society during his absence.

The REV. SYLVESTER HOLMES of New Bedford, the REV. J. BIGELOW of Rochester, & the REV. CALVIN HITCHCOCK of Randolph, Ms. have each been employed for a few weeks, during the last quarter, in visiting the churches and congregations in their vicinity.

OPERATIONS OF BRANCH SOCIETIES AND AUXILIARIES.

NEW HAMPSHIRE BRANCH.

The anniversary of the Society was held at Newport, on the 1st of Sept. The Report was read by Rev. Professor Hadduck of Dartmouth College, the Secretary. We should make copious extracts from this document, which, like its predecessors, contains many valuable remarks relating to the enterprise in which Education Societies are engaged, expressed in language both elegant and forcible, but the limits of the present number of the Journal do not permit. We cannot, however, forbear, in the emergency, to which the Parent Society is at present reduced for want of funds, to press upon the attention of the friends of the Society in New Hampshire the following extract :

"From the organization of the Parent Society, New Hampshire has drawn largely on the charities of other States for the education of her sons. For several years scarcely any thing was remitted to the treasury of that Institution, while considerable numbers of our young men were maintained by it in a course of preparation for the ministry. Ever since the establishment of the New Hampshire Branch, we have constantly drawn on the treasury of the American Society for material sums to make out our own appropriations. At the last regular meeting of the Directors our grants were made entirely from its

funds. While we rejoice, that young men are found among us ardent enough in the pursuit of education to seek and secure the aid of the benevolent, we are not insensible to the disgrace of having so long left them to depend on the sympathies of distant parts of the land. It should not, it must not be so longer. One of the earliest settled and most prospered States, with flourishing and able churches, a respectable and active clergy, cannot in conscience, cannot without utter shame on its Christian character, permit its own aspiring and indigent sons to consume those charities of her sister States, for which the destitute in less favoured portions of the country, the less enlightened and newer settlements, are preferring their urgent but hopeless petitions. It becomes us therefore to rescue the honour of the churches of New Hampshire, to see that, if not able to contribute our part in the great work of meeting the calls for assistance, which the Education Society has invited from other parts of the land, they, at least, shrink not from the duty of sustaining the hope, and mitigating the burdens, of as many of our own youth as God shall excite to aspire after the office of the Christian ministry."

The entire Report has been published, and ought to be widely circulated. Addresses were made at the annual meeting by Rev. William Cogswell, Delegate from the Parent Society; Rev. Rufus A. Putnam, of Fitchburgh, Ms.; and the Rev. R. S. Storrs, of Braintree, Secretary of the Massachusetts Missionary Society.

NORTH-WESTERN BRANCH.

The annual meeting of the Society was held at Woodstock on the second week in September. The Report was read by the Rev. Dr. Bates, President of the Society; and addresses were made by Rev. Mr. Cogswell, Delegate from the Parent Society, the Rev. J. Tracy of Windsor, the Rev. A. Chandler of Cabot, and the Rev. D. A. Clark of Bennington. As the Report has not been forwarded, we are prohibited from making any extracts. We only know that encouraging success had attended the labours of Mr. Matthews, as agent, during the last year, though enough has not yet been raised to support Beneficiaries under the patronage of the Society. Mr. Clark spoke in glowing terms upon this subject, in support of a resolution, which was adopted, *That the Society endeavour to raise, the coming year, a sum sufficient to support its own Beneficiaries.* Mr. C. thought they ought to "make a mighty effort, and try to be honest," by actually fulfilling the engagement. We would add—that the state of the treasury of the Parent Society renders the effort absolutely necessary. We rely, confidently, upon our brethren in Vermont to redeem this pledge.

MAINE AND CONNECTICUT BRANCH SOCIETIES.

The number of young men, under the patronage of both these Branch Societies, is increasing. But neither has ever yet been able to support its Beneficiaries, without making frequent and large drafts upon the treasury of the Parent Society. And yet, more intelligent or willing benefactors

\* Editors of religious newspapers in the western country are respectfully requested to insert the above in their respective journals.



are no where to be found than in the churches and congregations which contribute to these Branch Societies. *Effort*, well directed, persevering *effort*, is all that is wanted; and we feel constrained to call upon all our friends and helpers, in those societies, to make it, and relieve us from our present pecuniary embarrassments.

#### PRESBYTERIAN BRANCH.

This efficient Society has now under its patronage, including those connected with the Western Education Society, about one hundred Beneficiaries. The funds are barely sufficient to meet the present demands on the treasury, and are altogether disproportioned to the opening prospects and increasing operations of the Society. *Every pledge which has been given by churches and individuals is needed*; and not one can be relinquished without positive injury and embarrassment.

#### WESTERN EDUCATION SOCIETY,

##### *Auxiliary to the Presbyterian Branch of the American Education Society.*

The annual meeting of this Society was held at Auburn, N. Y. on the 29th of August. Addresses were made by the Rev. Timothy Stow, Rev. William Patton, Secretary of the Presbyterian Branch of the American Education Society, and the Rev. E. Cornelius, Secretary of the Parent Society. The Constitution was so amended as to admit of a direct connexion with the Presbyterian Branch at New York. All appropriations to Beneficiaries will hereafter be recommended by an Executive Committee at Auburn, and made by the Branch at New York. The money will be drawn from the treasury in that city. During the months of July and August, thirty congregations between Utica and Buffalo were visited by the Rev. Mr. Patton, in connexion, for a part of the time, with the Secretary of the Parent Society, and the Rev. James Eells, Secretary of the Western Education Society. The result was, that subscriptions and pledges were obtained for raising the means of sustaining between fifty and sixty young men in a course of education for the ministry. Mr. Patton's labours were peculiarly successful. A strong interest was excited, by his preaching, in behalf of this cause extensively through the region. From the annual Report of the Directors, it appears, that the number of young men received under patronage, the past year, is 63; *more than twice as many as have been received during any preceding year*. The whole number under patronage is 64, requiring, according to the rules of appropriation, \$4,080 a year. Those in the first stage of education are pursuing their studies at *fifteen* different academies and schools, located in *eight* different counties. The whole amount of

funds received by the Treasurer, during the year, is \$3,903; of which \$2,678 were remitted from the treasury of the Parent Society.

#### AUXILIARY SOCIETIES.

##### *Auxiliary Education Society of Norfolk County, Mass.*

At the last anniversary of this Society a resolution was passed to raise, if practicable, the ensuing year, a sum sufficient to carry forward *Twenty* beneficiaries. The Rev. Mr. Hitchcock, whose agency was undertaken with a view to carry this design into effect, writes, "I hope the county Society will not fall much short, if any, of sustaining 20 beneficiaries. I have been well received generally as your agent. My expenses in travelling have been light, except for horse and chaise. In regard to this, I travelled with my own several hundred miles, and request the Society to accept the use of them in consideration of my regards and affection for their object."

##### *Auxiliary Education Society of Essex County, Mass.*

This Society, which was revived, about a year since held its annual meeting at Ipswich, Oct. 22. Rev. Mr. Cogswell addressed the meeting, on behalf of the Parent Society; when the following resolution was passed with great unanimity.

Resolved—*That this Society, humbly relying on Divine assistance, will endeavor, during the present year, to raise TWO THOUSAND DOLLARS, for the American Education Society.* Rev. D. T. Kimball, Ipswich, Secretary; Mr. Joseph Adams, Merchant, Salem, Treasurer.

##### *Benevolent Education Society, embracing the Counties of Plymouth, Bristol and Barnstable, Ms.*

This Society, one of the oldest in the United States, voted at its annual meeting in June, to become an Auxiliary of the American Education Society, so soon as the provisions of the Constitution will permit, under the name of The South Massachusetts Auxiliary Education Society. *The Society voted to make an effort to raise fifteen hundred dollars, the present year.* The Rev. Sylvester Holmes, who was employed for several weeks in presenting the object to a number of congregations, writes under date of Oct. 5. "I have delivered addresses in Dartmouth, Troy, Fairhaven, N. Bedford, Freetown, Dighton, Rehoboth, Seekonk, Taunton Green, T. West, Berkley, Middleboro' 1st So. Carver, Kingston, Plympton, 3 Societies in Plymouth, and in Sandwich. —I have done as well, and better generally, in the Societies I have visited, than I expected. I believe we shall collect the \$1500, if not more—You will soon, I hope, have some money as the fruit of efforts."

Four young men, under the patronage of this Society, were transferred to the Parent Society at the recent meeting of the Board of Directors in Boston. Officers, *Gen. Abiel Washburn*, Middleboro', Pres.; *Capt. Nathaniel Eddy*, do. Sec.; *Deacon M. Eddy*, South Bridgewater, Treas. The Rev. J. Bigelow of Rochester has also spent a short time, on an agency in behalf of the Society, but we have not yet been officially informed of the result.

*Auxiliary Education Society of Middlesex Co., Mass.*

The Rev. Wm. Cogswell, whose faithful exertions in behalf of the American Education Society, we have had repeated occasion to mention in this number, has been successfully engaged in this county. Temporary scholarships have been subscribed in a number of towns, and one Permanent Scholarship has been generously pledged by the church in Woburn. Mr. Cogswell will continue his agency in the county, until he has visited it throughout; and it is expected he will then labour in other parts of the State.

*Hampshire, Mass., Education Society.*

This Society was formed in 1815, and incorporated by the Legislature of Massachusetts. It has been the means of introducing into the ministry a number of valuable labourers, and it has 11 beneficiaries under patronage at the present time. At its recent meeting, at Northampton, Oct. 16, a vote was unanimously passed to become auxiliary to the American Education Society, so soon as an alteration in the constitution can be legally made. Rev. V. Gould, S. Hampton, Secretary.

*Young men's auxiliary Education Society of Newburyport.*

Two temporary scholarships have been recently pledged by this Society, to be called the Newburyport Gentlemen's first and second scholarships—and the vote forwarded by Mr. Cogswell, agent of the Parent Society, attested by M. Pettingell, Sec'y.

A similar pledge to raise one temporary scholarship, has also been given by the *Female Circle of Industry*, in Newburyport whose steady liberality has for years augmented the funds of the Am. Ed. Soc. Miss Mary C. Greenleaf, Sec'y.

OPERATIONS OF OTHER EDUCATION SOCIETIES.

At no former period has so deep and general an interest been manifested in the cause of Education Societies, as at the present time. Different denominations of evangelical Christians are organizing with reference to this object, and a zeal is displayed, which cannot but result in blessings to mankind. We hail these efforts with delight. The societies which spring up in consequence of them we regard as sister Institutions, striving with our own, to ex-

tend the kingdom of our common Saviour over the earth. Did our limits permit, we should give a detailed account of the operations of several of these Societies; particularly of the Massachusetts Baptist Education Society; and of the Board of Education of the General Assembly of the Presbyterian church. The *Fifteenth Report* of the former we have just received, and have no hesitation in saying, that it is one of the most interesting and respectable documents, of this description, which have been published in the United States. The *Education Register*, published by the latter, we have not had the opportunity of seeing, (except the first No. for which we are indebted to a friend,) but we learn from the public journals, that the operations of the Board are prosecuted with new energy and success, and that the Rev. Dr. Neill, late President of Dickinson College, who has been appointed Secretary, is labouring to arouse the attention of the Synods and Presbyteries to the objects and wants of the Board.

*Receipts into the Treasury of the American Education Society and of its Branches, from June 30th to Sept. 30, 1829.*

DONATIONS.

Boston, Friend, by Henry Hill	100 00
Brunswick, Me. Fem. Mon. Praying Circle, Mrs. E. Cummings, Sec.	5 00
Brookline, avails of a charity box	11 25
Avails of a small cherry tree	1 65
Concord, Vt. from Dorcas Society, by Rev. S. R. Hall	2 50
Essex Co. Aux. Ed. Soc. from Anna Batchelder, Tr. of Salem F.A.E.S.	41 00
From Ann Hodge, Sec. of Fem. Aux. Ed. Soc. Newburyport and Vic.	18 00
From Miss Z. P. Grant, Preceptress of Female Academy, Ipswich	5 00
Hubbardston, Dea. J. Ellingwood	2 00
Kingston, from a Friend	46
Lincoln, Fem. Praying Circle, by Lucy B. Demond, Treas.	9 00
Middlesex Aux. Ed. Soc. from E. P. Mackintire, Tr. viz.	
Fem. Centre Conc. Woburn	11 00
1st Male do. do.	22 76
1st Fem. do. do.	17 39
Rufus Pierce, donation do.	6 00
Fem. Benev. Soc. Cambridge	9 84
Coll. at Monthly Meeting	32 00—98 99
Newark, N. J. from Fem. Assoc. in 1st Presb. Ch. by Miss H. Kinney Secretary and Treasurer	10 00
Miss A. Forman, by Rev. P. C. Hay	5 00
Norfolk Aux. Ed. Soc. from Rev. John Codman, Treasurer	408 80
North Western Branch Am. Ed. So. from Ira Stewart, Treasurer	216 00
Tallmadge, Ohio, by Rev. C. B. Storrs from Fem. Benev. Soc. 4,37.—Yo.	
Ladies Reading Soc.	8 00
Wilton, N. H. from Fem. Ed. Soc. by Rev. S. R. Hall	12 37
Rev. S. R. Hall	11 25
West Amesbury, from E. O. Jenkins	5 00—963 27

ANNUAL SUBSCRIPTIONS.

From a Friend on Missionary ground, balance of a subscription of \$1,000	132 00
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LIFE SUBSCRIPTIONS.

Rev. CHESTER DEWY, Pittsfield, by Yo. Ladies Benev. Soc.	40 00
Rev. D. FITZ, Ipswich, in part, by members of So. Par. thro' Joseph Adams, Tr. Ess. Co. Aux. E. Soc.	30 00—70 00

INCOME OF SCHOLARSHIPS.

First Dorchester, 6 months interest	30 00
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## INCOME FROM OTHER FUNDS.

Interest from a former Beneficiary	149 00
Do. on Funds loaned	91 94
Do. amount unpaid, Fay Schol.	15 56
Dividend on Bank Stock	122 50—379 00

## LEGACIES.

Received from Wm. Osgood, Ex. of the Will of Rev. Peter Lyon, Pomfret, Conn.	148 00
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Amount received for present use \$1722 27

## PRINCIPAL REC'D ON SCHOLARSHIPS.

Green, from Mrs. Christiana Baker, balance of her subs. of \$50,	30 00
Fay, from E. P. Mackintire, Treas. of Mid. Aux. Ed. Soc.	135 67
Brown Emerson, from Caleb Warner	134 31
Wisner, from Miss H. Cutler, Treas. of Old South Ladies Ed. Assoc.	163 75

\$463 73

Clothing received this quarter.

*Worcester Co. Rel. Char. Soc.*, by Rev. Joseph Goffe, Treas. 1 box, containing 1 comforter, 2 bed quilts, 2 cotton shirts, and 7 pairs woollen socks.  
*Blandford Assoc.* 61 yards Satinet—rec'd by the Society's agent in Springfield, during the summer, and omitted.—Also, a valuable bundle from *Braintree*.

## MAINE BRANCH.

<i>Augusta</i> , from Ladies of that place	17 50
Refunded by a former Beneficiary	24 00
<i>Waldoboro'</i> contribution at annual meeting	27 36
Annuity, from Rev. Thomas Adams	2 00

\$70 86

## NEW HAMPSHIRE BRANCH.

<i>Hampstead</i> , from Ladies, to constitute Rev. JOHN KELLY a Life member, balance	5 00
<i>Pelham</i> , from Ladies, by Rev. J. H. Church	1 60
Unknown Friend, by Rev. Z. S. Barstow	11 00
Annual subscribers, viz. Rev. Drury Fairbanks 1,00. Nath'l Abbot 1,00. Lemuel Barker 1,00. Rev. Robert Page 2,00. Joshua Darling 1,00. Rev. Gad Newell 1,00. Joseph Shattuck 1,00	8 00
<i>Nelson</i> , Charity Box, 50. Friend 1,00	1 50

\$27 10

## NORTH WESTERN BRANCH.

<i>Bridport</i> , From Rev. Asahal Stone	2 00
<i>Cornwall</i> , Eliphalet Samson, collector	8 25
Gentlemen's Education Society	18 35
Contr. in Cong. Soc. by Dea. Brigham	6 11
<i>Easton</i> , Rev. Luther Sheldon	4 00
From Rev. Mr. Chandler	1 10
<i>Londonderry</i> , Mrs. Betsey Gibson	1 00
<i>Marlboro'</i> , Several individuals	2 20
Do. by Rev. L. Matthews	2 35
Rev. E. H. NEWTON, Life memb.	10 00
<i>Middlebury</i> , Rev. J. Bates 10,00. Rev. J. Hough 10,00. Elisha Brewster 2,00. Peter Starr 4,00. Wm. Bass 3,00	29 00
<i>Middletown</i> , Several individ. 5,47. Rufus Butts 50. E. Gates 25. J. Spaulding 13	6 35
<i>N. Haven</i> , Female Education Society	4 00
<i>Pittsford</i> , by Mr. A. G. Dana, from Gent. Assoc. Cong. Soc. 40,00. Ladies 17,00	57 00
<i>Rochester</i> , Several individuals	7 25
<i>Rupert</i> , Aux. Ed. Soc. by Rev. D. Wilson	8 00
Donation, by Rev. L. Matthews	12
<i>Sudbury</i> , Aux. Ed. Soc. by Rev. Joel Fish	5 00
Ladies Ed. Soc. by Rev. L. Matthews	5 25
<i>Springfield</i> , Gentlemen's Association	10 28
Ladies' Association	9 25
Ladies, to const. Rev. E. W. GOODWIN a Life member	10 00
<i>Tinnmouth</i> , Sampson Allen, donation	25

*Windsor*, Young Ladies, to constitute Rev.

WILLIAM TWINING a Life memb.	10 00
<i>Woodstock</i> , Hon. Charles Marsh	10 00
Charles Baxter	10 00
Avails of Wood sold from Depository	2 00

\$239 11

## CONNECTICUT BRANCH.

Interest on Money loaned	90 50
From Fem. Praying Circle, 1st Soc. Stafford by A. S. Smith, Treas.	4 00
From Prof. Olmsted, amount rec'd by him some time since, in Cash and Clothing, from Cornwall, contribution	9 97

\$104 47

Also a Box of Clothing from the Female Fragment Society of Coventry.

## PRESBYTERIAN BRANCH.

<i>New York</i> , From Miss O. Olcott, Sec. of Hudson Fem. Miss. Soc. balance of their 1st year's subs.	37 00
J. S. Seymour, Treas. W. Ed. Soc. 296 22—	333 22
<i>South Carolina</i> , Charleston, from a Lady, by Jasper Corning	3 00
<i>Maryland</i> , From Mr. Steele, of the Presb. Ch. Hagerstown, a donation, by Rev. W. T. Hamilton	100 00

*Pennsylvania*, From Wm. Graydon, Agent at Harrisburg, bal. of two Sch. engaged by Pres. Ch. in that place, Rev. R. Dewitt, pastor 137 50  
 Five Young Ladies of Do. who engaged to raise \$25 per ann. for 7 years, by Rev. W. T. Hamilton, & which is the balance of the above 2d annual payment 12 50

From 5th Presb. Ch. Philadelphia, by Rev. Dr. Skinner	40 96
John McKeenan, on acc. of Church, Newville, Cambia co. by hands of William Graydon	10 00
Nicholas Patterson, of Do. 2d ann. pay't, by Rev. Mr. Hamilton	10 00
Robert King, Tr. Mercersburg, col. from W. Maswell 3,00. J. Cowan 2,00. Mary Cowan 2,00. C. Gillespie 3,00	10 00
Rev. W. T. Hamilton for Rev. G. Jenkins, Milton, collected by him	18 00—238 96

*New Jersey*, Yo. Ladies of 2d Presb. Ch. Newark, Conc. of Prayer, by Miss M. S. Mead, Sec'y 5 00  
 Newark, David Alting, 3d Ch. 5,00 Wm. Tuttle, 1st Ch. 2,00, by Rev. W. T. Hamilton 7 00—12 00

From a Friend, by Mr. A. L. Ely 2 00  
*Connecticut*, Collected by Miss Sarah Lewis on account of Greenwich Scholarship 48 51

\$737 69

## CLOTHING WANTED.

The Society has recently had numerous applications for clothing, which it has been impossible to meet. We hope our female friends, especially, will remember this fact, and, as they shall be able, send us new supplies. *Flannel, full'd cloth* of almost every kind, and woollen socks, are much needed, particularly the two first. Articles may be forwarded to the Secretary, or Treasurer of the Parent Society, or of any of its Branches.

## TO CORRESPONDENTS.

The great length of several of the articles contained in this No. of the Register and Journal, compel us to omit some facts and notices which we had prepared, or designed, to insert; and, particularly, those which two or three valued correspondents had requested that we should insert, under the statistical department. They will appear in a future number.

THE  
**QUARTERLY REGISTER**  
AND  
**JOURNAL**  
OF THE  
**AMERICAN EDUCATION SOCIETY.**

VOL. II.

FEBRUARY, 1830.

No. III.

To the Editors of the Quarterly Reg. and Journal.

GENTLEMEN,

In compliance with your request, I herewith submit to your disposal a few thoughts on the subject of *aiding indigent young men of piety and promise, while in a course of education for the ministry, in a way and upon principles, which will exert the happiest influence upon strength of character, taking the phrase in the widest and best sense.*

Yours sincerely,

H. HUMPHREY.

Amherst College, Dec. 1829.

This is indisputably a subject of more than ordinary importance ; and in its practical bearings upon the interests of the church, is becoming more and more important every day. It must be obvious at a glance, that in taking a poor young man from the plow, or the shop, and putting him upon a course of study for seven, or ten years, under the patronage of a charitable society, much care is requisite to preserve a just balance of character. A mere glance at the subject, however, is not sufficient : for I am fully convinced, that our first thoughts and experiments, will not, in general, be found the best.

To a benevolent mind, it is exceedingly delightful and animating, to think of taking hundreds and even thousands of pious young men from their lowly occupations, and gratuitously educating them for the gospel

ministry. To see any of them, after they commence study, struggling, however successfully, with the adversities of their condition, is painful ;—especially when we consider the ample ability of the church to support them, and the sacredness of the work to which they are dedicated. And certainly there is danger, that some may be left to sink under discouragements, and ultimately to abandon the great object on which their hearts are set, for want of that pecuniary aid which might easily be afforded. But in framing a great system of charitable education, and directing all its movements, it is far more difficult than many are apt to imagine, to preserve a healthful equilibrium between the amount of assistance and of personal effort. To do just enough, and no more than enough for each beneficiary, is the great desideratum.

If all the poor and pious young men whom we wish to educate for the ministry, were perfectly holy, and if a vigorous and independent character had already been formed, when the implements of manual labor are exchanged for Virgil and Cicero, too much aid could scarcely be proffered ; because no more would be accepted than is really necessary, and every dollar would be laid out to the best advantage. We must, however, take the objects of our bounty as we find them ; and we shall always find



them imperfect. Though piety and poverty are oftener associated, than piety and affluence, still pious indigent young men possess their share of human infirmities. These infirmities require discipline rather than aliment, and the grand difficulty is, so to graduate the amount of assistance, as to bring into the ministry from the lower classes of society, the greatest aggregate of sound piety, practical good sense, real ability, strength of character, and well directed christian enterprise.

It is but a few years since the first Education society was formed in this country. Before that time, if a young man destitute of property, could, by dint of industry and perseverance, obtain an education, it was well. If not, however ardently he might desire to preach the gospel, either at home or in a foreign land, he must rest satisfied, if he could, with having cherished such a desire. *That* time is happily past. It is now agreed on all hands, and by almost all denominations of christians, that the demand for well educated ministers cannot be supplied in the ordinary way; and that it is the duty of the church to bring forward and aid such of her pious indigent sons, as have promising talents, and as wish to be employed in the Lord's vineyard. Now this may be done, either by releasing beneficiaries entirely from efforts to sustain themselves, by paying all their bills for them, or by assisting them in part, where their own earnings and efforts fail. To the natural influence of these two systems upon the character of this class of ministers, let me now invite the attention of your readers.

It is in the power of this great christian community to take every indigent pious youth of adequate talents, and carry him on from his first Latin recitation to his last preparatory theological exercise, without subjecting him to a moment's anxiety about the means of support: and if this is the best way, it clearly ought to be

done. The only question is, whether a system of entire gratuitous support, is best calculated to form the character and develop the mental resources of our young Elishas, and to ensure the greatest amount of self-denying and useful labour in the ministry. When you take up a young man and give him an education, your object is not answered by merely bringing forward another preacher. You wish him to have the advantage of all that discipline, whatever it may be, which is necessary to form a decided character, and to qualify him for the most extensive usefulness. In order to make a full and fair experiment then, seek out a youth of undoubted piety and good native talents, who is from fifteen, to eighteen years of age, and offer to defray all the expenses of his education, provided he will devote himself to study, with special reference to the ministry. This being the very object upon which his heart has for some time secretly, but almost hopelessly rested, how does his eye kindle at your generous proposal. With gratitude which his emotions forbid him to articulate, he accepts your offer, and resigns himself implicitly to your direction. Instead of relying upon his own earnings and mental resources for making his way in the world, he now dismisses all care for food and raiment, and betakes himself to study. If his constitution can stand the shock of so great and so sudden a change from active and laborious habits to a sedentary life, (which is quite improbable,) he applies his mind to books with diligence and success, and in two years, or a little less, is prepared to enter college. But while by the aid of liberal and stated appropriations, he has been acquiring Greek and Latin, he has lost what little strength of character he had gained in his former condition. He begins to shrink from efforts and hardships, which he would once have rather courted than shunned; and is far less qualified at eighteen, than he was at sixteen, to sus-

tain himself by his own exertions, or to engage in any difficult enterprise.

He enters college with his great object steadily in view, and at the end of four years more, finds himself prepared to commence his theological studies. And what, by this time, has become of all the industrious habits of his early youth? What independence of thinking and acting has he acquired? What strength of character has he gained? How much better is he prepared to go out and struggle with the adversities of life? So far from having gained any thing in these respects, he has been a loser every month, from his freshman to his senior year. The mere passive recipient of quarterly grants, he now receives his stipend as a thing of course, and almost forgets that it is the fruit of other men's industry and frugality. Having thus spent six years under the eye of his patrons, and having been entirely dependent on them for every dollar that he has expended, it is strange indeed, if he has not contracted a servility of feeling and action, extremely hostile to great plans and successful execution.

From college, you hand your beneficiary over, a good scholar, perhaps, and an amiable young man to the theological seminary. There he spends three years more, making nine in the whole, since you took him from beneath his father's humble roof; and now, at last, your great object is accomplished. Having been a diligent student and having sustained an unblemished christian character through all the stages of his education, he comes out a candidate for the ministry. And in many respects he is well qualified for the sacred office. His mind is enriched with various knowledge, he has a devoted heart and is a good preacher. But in some almost essential qualifications, he is, and must be, extremely deficient. He has too long leaned upon others to have a firm and elastic step of his own. The warring elements in the midst of which he used to sport in his boyhood,

would now sweep him away in the beginning of their strife. In vain do you look for those bold outlines of general character, which had begun to appear when you released him from his manual toils, but which the easy dependance of so many years has entirely effaced.

You intended him, perhaps, for a missionary to the heathen; and his desires and yearnings all along, have corresponded with your wishes. But by helping him too much, you have disqualified him for the work, and thus defeated your own object. You have taken care that no storm should beat upon him—that no obstacle should be left in his path—that no great effort to sustain himself should be demanded. His habits are all of the passive kind. And how with such training, can he take his life in his hand, and go to savage lands, and encounter ignorance and stupidity and hate, and meet all the exposures and privations and discouragements of the missionary service? As well, almost, might you expect the delicate house-plant to endure the vertical fires of an African sun—or the tropical evergreen to flourish under the open sky of an Arctic winter.

Perhaps when you first took up your beneficiary, the spiritual wants of our own new settlements pressed heavily upon your boding hearts, and you intended him for one of the pioneers of the "sacramental host of God's elect," in those vast regions of moral death. Perhaps, too, it was "his hearts desire and prayer to God," when he began study, that he might enjoy the privilege of laboring for his Master there. But now he hesitates. Those regions are a great way off. Others, he hopes, will be willing to go, but how can he endure the hardships of such a service. Thus he lingers, and how can you blame him? If you intended him for a soldier, why did you not educate him accordingly? Would you accustom your son to sleep on the softest couch, for the nine years immediately preceding his



enlistment for life? Nothing could be more preposterous. And yet, you now call upon the young man whom you have so liberally patronized as to unfit him for the hardships of the service, to redeem his pledge, by entering the great western valley.

If he is a man of the right spirit, (which I all along suppose to be the case,) it may be, that urged by his conscience, and influenced by your wishes, he will go. But what share of resolution can he be expected to carry along with him, when transferred from your books, to the meagre and precarious subscription list of a few scattered families in the wilderness? How much more difficult will be find it to sustain himself, and how much less good will he be likely to do, than if he had been obliged from the first, to depend in a great measure upon his own exertions. How much better had it been for him, and for the cause of religion, to have put him upon the cheap and plain fare of his own earning, at least for a part of the time, than to have placed him in the best boarding houses.

Or, if your beneficiary settles down in some small and feeble parish near home, how is he to make himself and his family comfortable upon a scanty salary, when he has been so many years unlearning all those lessons of economy, which necessity taught him before he began study? How much less strength of character will he possess, and how much feebler will be the impulse of all his movements, than if he had been required to struggle with serious difficulties in the progress of his education?

That there may be exceptions to the natural tendency of such a system of charitable education, as is contemplated in the preceding outline, I readily admit. But the natural tendency of the system can neither be denied nor changed. What happens in one case, will happen in another—will happen in the great majority of cases, where young men are taken from the vale of poverty and carried

gratuitously through their whole classical and theological course. Consequently were this system to prevail, it would, in my opinion, be exceedingly detrimental to the cause of religion in our country. Out of every hundred beneficiaries thus brought into the ministry, ninety, at least, would be essentially injured by the compressing and neutralizing influence of too much assistance. And this, at a time, when the church is beginning to look chiefly to the beneficiary list for pastors and missionaries, is a very serious matter. The change, indeed, in the general character of the ministry would be gradual, and perhaps imperceptible. But in estimating the tendency of any great system, we ought to look to its more remote, as well as to its immediate results.

I am aware it may be urged, as a strong objection to the foregoing reasoning, that till within a very short period, the great body of ministers in this country, have been educated with money which they did not earn themselves, and yet, they have not been wanting, either in economy, or strength of character. Why then, it may be asked, should the entire gratuitous education of beneficiaries, so injuriously affect their character and usefulness?

My first answer is, that many whose parents have ample ability to educate them, are required, and wisely too, to do more, and to struggle harder in making their way through College, than is generally supposed.

My second answer is, that the case of a son differs materially, in many respects, from that of a beneficiary;—so that what is barely sufficient to give a healthful stimulus to the former, would in most instances be injurious to the latter. In one case, the boy grows up with expectations of adequate assistance, so that his head is in no danger of being turned by his receiving it; whereas, in the other, the change is too sudden to be safe—the change from toil and indigence

and discouraging prospects, to ease and independence. To receive entire and unexpected support from a charity fund, is a very different thing from taking that at a father's hand, which the son has been taught to rely upon from his earliest remembrance. While the ten, or twelve hundred dollars which the child receives in his education, helps to impart strength and independence to his character, an equal amount, given to a beneficiary, would be likely to have the contrary effect.

My last answer is, that in educating poor and pious young men for the sacred profession, we ought not to rest satisfied with imparting to them that strength of character, and qualifying them for that degree of self-denial, which are ordinarily found in the ministry. The peculiar state of our country and of the world demands higher qualifications; and such qualifications, as by the blessing of God upon their measures, Education societies may be greatly instrumental in creating.

What then is the true system? How shall we aid the pious indigent youth, so as to exert the happiest influence upon his whole character? It seems to me, that the course is a very plain one. Assist him to rise, by exerting what strength he has, and not by first relaxing all his muscles. Let him lean upon you, where he cannot support himself. Help him up every steep and difficult acclivity; but require him at the same time, to rely chiefly upon his own persevering exertions. In other words, let the amount of pecuniary aid to beneficiaries be such, and let it be rendered in such a manner, as to encourage and require strenuous personal efforts.

The exigencies of the times demand a host of practical men—men of nerve and resolution and invention, as well as of ardent piety:—men who can “endure hardness, as good soldiers of Jesus Christ”—who can go anywhere, and subsist upon a little, and when need so requires, can

sleep as soundly upon Jacob's pillow, as upon any other. These are the men to go to the extreme south of our national territory—to go to Illinois, to Missouri—to labor every where in the great western valley; and with the vanguard of our population to scale the rocky mountains. These are the men, also, to sit down amid drifting snows and burning sands—to encounter superstition, idolatry, ignorance, infidelity and hate, in all their dwelling places and in all their most discouraging and appalling forms. Such soldiers the Captain of our salvation is loudly calling for, and it is the bounden duty of the church, to furnish as large a quota as possible. But let her training of them be such, as to make them real and efficient soldiers, and not mere effeminate recruits.

To this end, let diligent inquiry be made in all the humble walks of life, for young men of promising talents and real piety. Wherever such an one can be found, let him be encouraged to commence study, and put him at once upon probation. Should the trial of a few months prove satisfactory, then let the question of entering upon a regular course of education for the holy ministry be solemnly brought before him; and if his heart appears to be steadfastly set upon the great work, let him be received in due form as a beneficiary. Let him understand at the same time, that he will be expected to retain and cherish all his industrious habits—that the design is not to release him from personal effort and responsibility, but to sustain him under all reasonable exertions—not to carry him forward without the diligent use of his own powers, but to come to his aid when aid is indispensable—not, in short, to take the making of himself out of his own hands, but to assist him in doing it.

This, it appears to me, is the only right system; and the American Education Society has my entire and hearty approbation, because it aids in-



digent young men in a way, which I think is eminently calculated to give them a character, and fit them for real service. On one hand, the quarterly appropriations are sufficient to encourage them in going forward and making efforts, while on the other, the amount of assistance is not so great, as to release them from these efforts. They must help themselves, and they must be economical in their expenditures, or they cannot go on. And this, I maintain, is so far from being a hardship, that it proves a great blessing to the beneficiaries themselves and to the church of God:—not but that they may be interrupted too much in their studies, and often are,—a remedy for which, I shall advert to before I close.

After the very able and ample defence of the system of loaning, which has recently appeared in your Journal, it would be superfluous for me to attempt a formal discussion of the subject. I allude to it here, simply in its bearing upon the formation of character; and I entertain no doubt, that the young man who borrows upon the conditions prescribed by the American Education Society, will act more like himself, and will feel more of that personal independence which is essential to constitute a well balanced character, than if he were to receive his whole support from the church. A high minded and enterprising youth, not only intends to refund, should he hereafter be in circumstances to do it, but if I can place any reliance upon my own observation, he prefers the loan, to a free gift—and because he does so, I ex-

pect more from him than I otherwise should.

If in looking at the annual expenses of a College course, and comparing these with the quarterly grants of the American Education Society, it should appear, as it will, that the beneficiary must be very much straitened, the fault, I humbly conceive, is not chargeable upon the society; but upon the improvidence of his friends and advisers. It is too common to urge young men into College, without any thing to begin with, under the notion that no time is to be lost, and that they will be provided for, nobody can tell how, when once they shall fairly have commenced their studies. The consequence is, in scores of instances, that in a few months, they find themselves without funds; become discouraged; are obliged to keep school so much as greatly to interfere with their education; or perhaps to give it up in despair. Now all this might, in most cases, be avoided. Let the young man who has no property of his own be patient; and let his pious friends who wish to see him in the Lord's vineyard also be patient. Let him earn something before he begins, or while he is preparing for College. Let him feel when he enters, that he does not come as a pauper, but with sufficient avails of his own industry to save him from depression and embarrassment; and though he may be a year or two later in the field, than some others who began with him, he will experience far less embarrassment in his way to it, and be much better prepared for the burden and heat of the day.

*Remark.* We can recommend the perusal of the preceding article with great confidence to our readers. If any man is qualified to judge by experience and extensive observation, on this subject, it is Dr. Humphrey. In addition to the practical wisdom, which his situation, at the head of a flourishing Institution, has enabled him to collect, he can speak, with peculiar sympathy, to the young men who are preparing, by their own exertions, for public usefulness. He can with truth adopt the sentiment, *Haud ignarus mali miseris succurere disco.*—EDS.

## POSTSCRIPT

TO EXAMINATION OF STRICTURES UPON THE AMERICAN EDUCATION SOCIETY.

BY M. STUART.\*

That the Editors of any work have a right to control the manner of its appearance, and to select the matter which it shall contain, is, in the abstract, a very plain principle, and one which I should be among the last to question. But, after inviting discussion on a point of deep interest to the religious public, and having given in very strong terms their own views respecting it, that they should refuse to publish a reply which held up to view a different side of the question, and in such a way as to let it take its course in the same manner as the original Review had done, the friends of the American Education Society could hardly have expected.

The *manner* of publishing the Remarks in question, however, is a matter of minor importance. The *merits* of the subject under discussion, are all to which I am anxious to direct the attention of the public.

I have read with great care, and more than once, the Remarks of the Editors. After deliberating on the subject, I have satisfied my own mind, that an effort on my part to answer them at length, is not called for. The reasons for this I shall state, after taking a summary view of the Remarks, and making a few observations on the most important topics.

In general, the Remarks are merely a repetition and expansion of the thoughts contained in the Review, which is the subject of examination in the foregoing letter. The main points and arguments are the same. In both cases, the grounds of objection are, the system of minute and thorough *accountability* required by the American Education Society; the system of parental *loaning*; and the *mode of organization* adopted by the Society.

1. The same objections, which had been made by the Reviewer to the schedule of accountability required by the American Education Society, are, for substance, re-

peated in the Remarks. On these objections, if I were designing to make out a full reply, I should have very little to say in addition to what the foregoing letter contains.

One thing only I shall notice here, in respect to argument. The Editors say, that they do not at all object to accountability; but to the kind and minuteness of it, as demanded by the American Education Society, p. 609. By the preceding letter of mine, they were called on to point out any one article in the schedule, which has not an immediate connexion with the evidence that fairly respects either the *character* or the *indigence* of a beneficiary. This was reducing the complaint to a question about *matter of fact*, instead of leaving it afloat on the ocean of general terms. But on the *matter of fact* they have chosen to be silent, while they have reiterated the complaint itself, in a tone still more decided.

On p. 607. the Editors tell us, that "extreme caution" as to the character of the candidate is our best security against deception. This I fully believe. But does not the manner in which a young man expends the resources which are furnished him, (and furnished, it may be, from the hard earnings of Christians), go to make up a part of his *character*? And how is it possible to judge of this, without any knowledge of *particulars*? And when the Editors suggest, that the Examining Committee might do all that is requisite in regard to ascertaining the claims of beneficiaries; do they intend that this shall be done only by *general inquiries*, or by *particular ones*? If by the latter, then what plan is more easy, obvious, and impartial, than that of the schedule? If by the former, will the donors to the American Education Society be satisfied with such a method of executing their trust? But besides all this, Examining Committees are appointed chiefly with the view of placing candidates upon the funds, and not of superintending their future applications for assistance. The local situation of these Committees prevents them, in some cases, from doing any more than this.

After admitting, however, that *extreme caution* is necessary in regard to the *character* of beneficiaries, the Editors observe, on the next page, that "the way to make men worthy of confidence, is to treat them with confidence." But if this confidence consists in a remission of minute accountabili-

\* The letter, to which this article is a Postscript, was inserted in the last number of the Quarterly Register. We have judged it proper to insert the Postscript, also, in the Register; that the *defence* which the author has undertaken, of the principles and measures of the American Education Society may be presented entire on our pages.

In explanation of the first Paragraph it should be mentioned, that the letter of Prof. Stuart in reply to the Strictures of the Biblical Repertory, was accompanied, as it appeared in that work, with thirty seven pages of Remarks.—Eds.



ry, how is "extreme caution" respecting the character of beneficiaries compatible with it? Extreme caution necessarily implies minute and circumstantial inquiry; and if this be a proper matter of umbrage to a beneficiary, in regard to his *pecuniary* affairs, will it not be more so, on points of greater delicacy, and in which his feelings are much more deeply concerned? Are not all officers of the public, who in any way receive or appropriate monies, *minutely* accountable? And yet, is requiring this to be construed as treating them in a manner which shows a want of confidence in them? Nothing can be farther from reality. Minute responsibility and the highest degree of confidence may go hand in hand; nay, they do, and must go so, through all the gradations of agents, from the highest to the lowest, by the universal laws of civil society.

On p. 607 seq., the Editors represent young men "of delicate and ingenuous minds," as shrinking spontaneously from a responsibility such as that which the American Education Society requires; and they bestow their marked commendations on this characteristic. But when the inquiry presents itself, which very naturally arises, how NINE HUNDRED young men should have submitted to the requirements of the Society, they answer; "That a sense of duty, and a desire to promote the Redeemer's kingdom, have led them to do this," p. 610. This I admit; but then I have another inquiry to make. If *piety* has led the NINE HUNDRED young men in question to submit to the accountability required by the American Education Society; then what has led others to *refuse* such a submission? Some other principle, it would seem, which must be different from piety. But is it a better one? Either the nine hundred young men must be wanting as to a praiseworthy degree of delicacy and ingenuousness, or the others are wanting in piety; that is, this must be so if the statement and reasoning of the Editors be correct.

I might say much on a topic of this nature, for I have a deep feeling of the importance of it. I would ask, whether the pride, independence, and unwillingness to feel obligation, which are natural to the human heart, are to be palliated, I might even say, justified and encouraged, by being saluted as ingenuousness, and delicacy, and noble mindedness? But to pursue this question would lead me beyond the boundaries which I have prescribed to myself. I can only say, that if there be any, who prefer a system which is adapted to foster such feelings as those in question, and to encourage young men to shun a responsibility like that which the American Education Society requires, I must be allowed to prefer that "sense of duty, and desire to promote the Redeemer's king-

dom," which will lead the youth in question cheerfully to submit to such responsibility; nay, to regard it as a privilege.\*

I shall notice but one more remark of the Editors under this head. The Reviewer has asserted, that the sum afforded by the American Education Society is not sufficient to meet *half* the expense of an education in the *cheapest* College in the United States. To this it was replied in my letter above, that such an assertion does not agree with *facts* as disclosed by the schedules of the Society. On this the Editors remark; "We regret that so much of these reports *has not been published*, as would inform us where these Colleges are to be found, which afford the advantages of an education on terms so accommodating." Had the Editors been better acquainted with what the Society has already published, they would have suppressed this remark; at least, the implication that no such College exists, would have been expressed in more guarded language. In the Appendix to the 8th Report, published in 1823, the *average* expenses of beneficiaries at different Institutions, as ascertained from the schedules of the Society, is mentioned; from which it appears, that at one respectable College, the amount for board, tuition, and every other expense named by the Editors, instead of being \$144, as the Reviewer's assertion implied, was but \$106.22. At another College, at which no charge was made for tuition, (a privilege which has since been granted in several Colleges), the amount was \$112.92. The *actual* expense of an education to beneficiaries, it is well known, has been materially lessened since the period now in question; and consequently, the remark of the Reviewer is more incongruous with fact now, than it would have been at that period.

2. On the subject of *loans*, the Editors have come out fully with a principle, stated indeed by the Reviewer, but not made so prominent as in the remarks. The doctrine is avowed and advocated; *That the churches are as much obligated to pay salaries to those who are preparing for the ministry, as to pay salaries to pastors.* "Whenever any man devotes his whole time and talents to the service of any community, at their request, it is obligatory on that community to provide for his support." This is the general principle. But this is not the only principle advocated; if it were,

\* The writer of this Postscript, it would seem, is not alone in his views of this subject. While the Repertory has been publishing its objections, a respectable and entirely independent Education Society, a Society which is second only to the American Education Society in the number of its beneficiaries, has adopted these very Schedules, and required them to be used by all under its patronage. [Report of Mass. Baptist Ed. Society, for 1829.]

the discussion might be more easily settled. The obligation in question, it is maintained, extends not only to those who are engaged in *actual service*, but to those who are merely *preparing* to engage in service at some future period, whether in church or state. That the meaning of the Editors has not been misapprehended, the following extracts will show. Speaking of the principle in question, they say; "It is recognized by every civilized government in the world, in regard to those who are in actual service, and to those who are preparing for it. If this principle be just, it applies as well to young men preparing for the ministry, as to pastors. We can see no reason, why the support of the one is more a matter of *charity*, than that of the other." Again, in remarking on the loaning system, they say; "It is unjust in principle; as much so, as it would be to make every servant of the civil or religious public, refund their several salaries," pp. 612, 614.

Of course, the sons of the rich who are preparing for the ministry, are as much *entitled* to the support of the church, as the sons of the poor; and the church is just as much bound to pay them an annuity. This is perfectly clear, unless the Editors will shew us that pastors who possess property of their own, have no right and no claim to salaries. To guard in some measure against this difficulty, they have intimated, that they "should be glad to see the rich preaching the gospel gratuitously;" and also, that they "are glad when young men prepare for the ministry at their own expense," p. 613. But then, supposing that ministers and students, having a competence, decline to supply the means of support from their own funds, on the ground that "the church is bound to support all who devote themselves to her service;" must not the church grant annuities as much in one case, as in the other? But even if this difficulty were removed, the principle of the Editors is liable to overwhelming objections.

In order to render the argument valid, it must be admitted on the same grounds of reasoning, that all our youth, from childhood up to mature age, in a *course of preparation for the service of the public*, in whatever capacity, ought to be maintained at the *public expense*, during the whole term of their preparation. Of course, the youth of all our Colleges, and of all our professional Schools, whether of law, medicine, or divinity, who are preparing for public service, should be maintained from the public treasury, and should each receive a salary adequate to his comfortable support. Hold out, then, the prospect of *salary* from early life, to the young men of our country at large, and see what the consequence would be, in one year. Why, there would be more statesmen, magistrates, lawyers,

physicians, and (may I not add?) preachers too, *in the bud*, than there would be citizens to support them. *Private effort*, the great source of individual and of public prosperity, would no more be made by *professional* men; and society would sink under its own burdens.

It is impossible that the Editors should carry this point, even in their own church. If any doubt, let the experiment be made. Commission the agents, and send them forth to the churches with the *specific and avowed object of raising salaries to support young men who are preparing for the ministry*, and those who are applied to for the money will decide whether they have so understood the obligations of the church. No Education Society has yet ventured to put forth its claims to public patronage on such grounds. The doctrine advocated by the Editors, is as much opposed to the principles of the Board of Education of the General Assembly, as it is to those of any other Education Society. That Board declares, as has been stated in the preceding letter, that "*duty to the church, to his younger brethren who seek the same holy office, and to his Saviour, requires that so soon as he [the beneficiary] is able, he should refund the benefaction conferred on him, with interest*;"—and in order to impress the obligation more deeply, it is added, "Every beneficiary shall be furnished with an attested copy of this resolution." I leave it for the Editors to reconcile this fundamental recognition of duty and obligation by the Assembly's Board, with the principle avowed in the Repertory, that salary is *due* to beneficiaries *from* the church, instead of their *owing* the sum expended on their education *to* the church. If this cannot be done, (and certainly it cannot), then I appeal to the public to say, whether an objection, which, if raised at all, is common to Education Societies generally, can with fairness be represented as belonging *exclusively* to the American Education Society?

I have another remark to make on this part of the subject. The exemption of beneficiaries from all feelings of gratitude, by teaching them to look on their pecuniary supplies, as a *debt due to them* on the part of the church, would probably have an influence over the minds of the young, that would be of a fearful nature. What would more effectually cherish the idea of personal desert, of claim, and of that species of independence which refuses gratitude and subordination, than measures like those which the Editors recommend? I think I may venture to predict, that neither the Board of the Assembly, nor the American Education Society, will relinquish the just and excellent sentiments, which they have alike professed on *this part* of the subject; and that the churches cannot be persuaded



into measures of a nature so entirely opposite, as those recommended in the Repository.

The question, In what manner indigent young men of piety shall be assisted in obtaining an education for the ministry? seems to me to be intimately connected with the question, What shall be the *future character* of the ministry itself, for purity, for energy, and for self denial? Were this the time and place, it would not be difficult to shew, that to principles like what the American Education Society have adopted, and to the salutary discipline which such principles have exerted, the church is indebted for some of its greatest and best ministers, in every age. To this class belong most of that noble band of missionaries, whose labours have of late years, by the blessing of God, changed the aspect of large portions of the Pagan world. To the same class belong many of the ablest and most successful ministers and pastors, now on the stage in our own country; men who, in obtaining an education for the ministry, would have felt themselves "rich," (as one of their number has expressed it), could they have enjoyed the facilities of a pecuniary nature, which are now afforded by the American Education Society.

Neither the Reviewer, nor the Editors have done justice to the Board of Directors, in their observations on this part of the subject. The obvious misapprehension of the former, in stating the principal reasons which led the Board to adopt the system of *loans*, instead of a system of entire *charity*, is pointed out in the preceding letter. The Editors refuse to admit the correction, and say, they "did think, and do still think that it was from the *smallness* of the loan, and not from the *loan itself*, that the Directors anticipated a happy influence ON THE CHARACTER of those they patronize."—Here the reader will recollect, that the question is *not*, what were the reasons which led the Directors to fix upon a *small* loan, instead of a *large* one? but what was the principal reason for adopting the system of *loans*, in any form, in preference to a system of *charity*? And although the Editors "will not waste words on this point," but leave their readers to look after the Report to which reference had been made and judge for themselves, I must be permitted to lay the extract itself before the reader, that he may judge how far the assertion of the Editors is correct.

"It is because the Directors, after much experience, are convinced that it will exert a more happy influence upon the *character* of those whom they patronize, and render the Society more extensively and permanently useful, that they have decided to make appropriations of money in the form of *loans*, instead of *gifts*. Experience shows, that dependence on charity is not only a painful lesson for noble and inde-

pendent minds to learn, but, in some cases, a dangerous one. Not a few who have taken the deepest interest in the prosperity of Education Societies, have looked with apprehension to the *ultimate* influence of a system of entirely charitable education, upon the energy and devotedness of the Christian ministry. It has been often observed, that those who have been compelled to rely chiefly upon their own efforts, in obtaining an education, have acquired a *strength of character* which has eminently qualified them for usefulness in after life, and proved a full remuneration for all their toil and self denial. It is natural that those who are familiar with instances of this kind, should express solicitude when motives to personal effort are taken away. Besides, it is possible that the door to the ministry may be opened so wide, and access to it so easy, as to prove a temptation to ambitious or worldly minds, and in this way greatly to endanger the purity and safety of the church," 11th Report, pp. 20, 21.

Thus far the Directors proceed in stating the reasons which have led them to adopt the system of *loan*, in preference to a system of *charity*. The reader will decide whether *character* be not the principal reason, as stated in my letter above. They next consider the influence of the loan in connection with the *smallness* of the sum granted; and they infer, that similar effects may be produced by this also upon the character and efforts of young men. But the *smallness* of the loan, as I before observed, is not the *point* in debate.

I perceive that I am unconsciously becoming engaged to make out a full reply; which is what I have, on the whole, thought it not necessary for me to attempt. I shall therefore pass over this branch of the subject by remarking only, that I can most cheerfully submit the question at issue, to the sober and enlightened judgement of the community. This has, indeed, been already very widely expressed. Since the preceding letter was written, documents have been published from which it appears, that *three* Education Societies, viz. the Massachusetts Baptist, and the Societies under the direction of the Synod of Virginia, and of the Evangelical Lutheran Synod, have all declared in favour of the principle of *loan*. These are in addition to the examples quoted in my letter; and they are so many independent testimonies in favour of the system of the American Education Society, from enlightened members of three religious denominations. While such testimonies are spontaneously afforded by Christians of different denominations, and living in widely distant parts of the country, who can doubt what the general voice of the community is, in relation to this subject?

3. Another, and a fruitful topic of remark with the Editors, as it was with the

Reviewer, is the organization of the American Education Society, and the power which, in consequence of its permanent funds, and the system of loans, this mode of organization is supposed to throw into the hands of a few. On this point, I have no doubt the public mind will be satisfied, whenever the subject comes to be fully understood. The same reasons which have decided me to take only a summary view of other Remarks made by the Editors, will render it necessary that I should be very brief here; but the *principles and facts*, upon which the whole discussion turns, and upon which the decision of the religious public must ultimately rest, may be compressed within narrow limits. These I shall endeavour to state.

First then, the intelligent reader will perceive, that much which the Editors say under this head, depends entirely, for its effect, upon their objections to the *loaning* system. If these fail of being supported, the remarks growing merely out of them can have no weight. Besides, if money is to be *refunded*, whether it be in the way prescribed by the Board of Education of the General Assembly, or in any other method, the power to receive and appropriate it must be exercised somewhere. Consequently, the American Education Society has no more concern with the Remarks on this point, than all other Education Societies which have adopted the principle of refunding.

In the next place, as it regards the *accumulation* of power in the hands of a few, in consequence of monies refunded, and the income of permanent scholarships, the following *facts*, in connection with what I have said in the preceding letter respecting checks, will enable the reader to form his own opinion of the merits of the question. One of these facts is, that with the exception of those cases where a donor chooses to prescribe a different method, all monies refunded form a part of the *contingent*, and not of the *permanent* fund; and they are, therefore, *expended* as fast as received. Of course, there can be no accumulation from this source, any more than from other contingent funds.

Another fact is, that a *part* only of what is appropriated to beneficiaries, can be refunded; inasmuch as the Rules of the Society make provision for cancelling the notes of a numerous class of young men, such as missionaries, and others, who, with a bare support, devote themselves to self denying labors for the benefit of the church. These, it is to be hoped, will be greatly multiplied, as the work of evangelizing the world advances. But their increase must necessarily diminish the amount of money, to be refunded by the beneficiaries of Education Societies.

Another fact is, that monies refunded by beneficiaries of Branch Societies, are pledged

ed, by a recent vote, to the Branch Societies by whom the money was appropriated, to be used by them in the same manner as other funds raised within their limits. In my letter, I expressed an opinion that such an arrangement would be cheerfully entered into by the Board of the Parent Society; inasmuch as their measures have uniformly been distinguished by an enlarged and liberal policy, and they could not be supposed, as yet, to have had occasion to act on this subject, the whole system of Branch connection being one of *recent* experiment. The Editors regard this "concession," as they are pleased to term it, "worth all the attention which they have paid to the subject." I am happy that their labour can be so easily recompensed. The reader, however, will decide whether the resolution of the Board, does not, as stated in my letter, "remove even the semblance of the difficulty which the Reviewer suggests." The following is the resolution, as published in the Quarterly Register and Journal; *Voted, that monies refunded by beneficiaries, appropriations to whom shall have been made by a Branch Society, shall hereafter be pledged to the Branch Society by which the money was appropriated, in the same manner as is now provided for in regard to other funds raised within the limits of Branch Societies.*

Another fact to be noticed in this connection, is, that the entire permanent fund of the American Education Society is *small*. Thus it appears from the last annual Report of the Treasurer, that *the whole amount received for scholarships*, including bonds and cash, was \$48,129 58. Compare this with the amount vested in the same description of funds, at the single Seminary of Princeton. From the minutes of the last General Assembly it appears, (and for one, I rejoice in the fact) that the number of scholarships belonging to that Seminary is NINETEEN, (not sixteen as I stated in my note), which, at \$2500 for each scholarship, amount to \$47,500; i. e. within less than *seven hundred* dollars of the whole sum, which has yet been paid to the Scholarship fund of the American Education Society. And yet the funds of this latter Society are held for the benefit of young men, in nearly every evangelical Seminary and College in the United States. Nor are all these funds subject to the Board of the Parent Society; for the income of scholarships raised within the limits of Branch Societies, is pledged to such Branch Societies, as has been repeatedly mentioned before. At the same date with the above, the Treasurer of the American Education Society reported the *whole amount* of the remaining Permanent Fund to be \$26,143 79. If now, as the Editors say, the permanent funds of the American Board of Commissioners for Foreign Missions are "so insignificant that they could hardly live a



month without the contributions of the Christian community," (which is undoubtedly true), pray, how large are the *permanent funds* of the American Education Society, and how long could they live, and redeem their pledges to 400 young men pursuing their studies at 60 or 70 Institutions, with no resources but what they are able to derive from permanent funds, and from monies refunded by beneficiaries?\*

Let these facts be considered, and I willingly leave it for the candid and enlightened of every community to determine, whether a Society, like the American Education Society, surrounded with numerous checks, with an income from permanent funds and loans which is insufficient, even if its most favourable anticipations should be realized, to cover one half of its expenditures, and pledged to assist young men of suitable character, who apply for its patronage, throughout the United States, is likely to become "independent of public opinion" and patronage, as the Editors of the Repertory suppose. The withdrawing of that patronage, for six months, would absolutely paralyze the Society, and spread embarrassment and distress among the hundreds of young men who are depending upon its funds.

Thus far I have confined my remarks to the subject of *funds*. A few words now, in regard to the *mode* of organization which the American Education Society has adopted.

Two objects are to be aimed at in all well organized bodies; efficiency, and security against future perversion. That the organization of the American Education Society is well adapted to secure the first of these objects, even the Editors of the Repertory will probably allow. That it is equally well adapted to the last, admits of as clear proof, as any proposition which is supported by probable evidence. For, granting, as the Editors do, that those who now compose the voting members of the American Education Society are enlightened and good men, to whom the community may safely confide important interests, the simple question at issue is, *Whether such a body of men is more likely to err, in choosing its successors and those who are to manage its concerns, than bodies depending*

*upon popular election and continually varying their aspect?*

On this subject, what do the corporations of nearly all our Colleges and Seminaries speak? The interest felt concerning the late decision of the Supreme Court of the United States, in the case of Dartmouth College, will answer this question; and so will the maxims which the experience of the civilized world has settled in the appointment of the higher officers of justice. Why is it, that the American Board of Commissioners for Foreign Missions deserves to be characterized, in the strong language of the Editors, as an Institution "of all others affording perhaps the least temptation to abuse?" *They choose their successors*, and the community very confidently and justly expect, that they will choose men of like views and like spirit with themselves.

The Reviewer has referred to Cambridge as an unhappy instance of the perversion of funds; but did he know when he made the reference, that Cambridge was wanting in the very arrangement for its trusts which the American Education Society has made? The Board of Overseers of Harvard College, when it changed its character, had not the right of electing its own members, but depended upon *popular* election. The pastors of the six neighbouring towns (including Boston) together with the *Councillors and Senators of the State, chosen annually*, were *ex officio* members of the Board. These last, of course, gave a different character to the College, when a majority of them departed from the faith of their fathers.

I might appeal to other cases; but the principle is too obvious to require illustration. So long as the maxim holds true, in the moral as well as natural world, that *like causes are adapted to produce like effects*, so long human experience and human testimony will decide, in favour of the mode of organization which the American Education Society has adopted, as best suited to guard permanent funds of any kind against future perversion.

It were easy to show, that the very thing on which the Editors place their ultimate reliance for safety, in regard to the General Assembly of the Presbyterian Church, viz. *popular annual election*, (supposing the church in general should become corrupt, and that this is possible, the history of the church in past ages affords sufficient proof), would of itself be a most terrible engine of evil, and a most formidable obstacle in the way of reformation. When this should once happen, what would prevent the adequate majorities of the Presbyteries from "changing the doctrines and discipline of the Presbyterian church," and throwing all its funds, Seminaries, and every thing else pertaining to it, into the hands of the enemies of evangelical truth? The Editors

\* The permanent funds of the Board of Foreign Missions, as reported, at their late meeting, including foundations for the support of officers, is \$73,967, 58. The whole amount of permanent funds, including *scholarships*, reported by the Am. Education Society at the last annual meeting is \$74,273,37. It should be mentioned, also, that the income of \$20, 000 of the general permanent fund of the American Education Society, is appropriated to the support of officers, until other means can be specially provided for this end.

and the Reviewer seem to have no fear of the future perversion of this mighty power in the hands of the General Assembly; and they challenge a comparison of its mode of organization, with that of the American Education Society. Comparisons of this nature are always to be avoided, if possible, lest they should seem to be invidious. But since the subject is forced upon my attention, I hope I may be allowed to inquire, without being supposed to be unfriendly to the Presbyterian Church, Where lies the *ultimate security* against perversion, according to the *Constitution* of that Church? The Reviewer and the Editors both build their hopes upon the annual election of Commissioners to the General Assembly by the *Presbyteries*. But how are the Presbyteries constituted? The Book of Discipline says, that they consist "of *pastors and elders*, within a particular jurisdiction." By whom are these pastors and elders chosen? The same authority answers, that a *pastor* is to be chosen by "the electors of the CONGREGATION," over which he is to be settled. And how are the *ruling elders* to be chosen? Why, "every CONGREGATION shall elect persons to the office of ruling elders;" and the mode of election is to be "the most approved and in use in that congregation." (Form of Gov. and Dis. Chap. XII. § 2, and XIV. § 3.) Now the congregation consists of those who are church members, and of those who are not; and nearly always, to say the least, the latter exceeds the former in point of numbers. The power, then, of electing those who are to determine what men shall constitute the General Assembly, lies ultimately in the hands of the CONGREGATION; i. e. as the Book of Discipline explains it, the *pew holders or proprietors*, (or in some instances it may be *attendants* on public worship), a majority of whom, in most instances, are not professors of religion. The church as such, and by her separate vote, elects neither her pastors nor her ruling elders.

Will it be said, now, that those who are to be elected, must be members of the church, and give their assent to the Confession of Faith; so that church membership and the creed become a check upon the congregation, i. e. upon the world? I answer, this may be; and it is equally true, also, that it may happen otherwise. To confirm this, I bring the testimony of the Editors themselves, in a previous article of the very number of the Repertory in question, who tell us, that "The Lutherans have their Confession of Augsburg: the English Church, their Thirty-nine Articles; the Scotch and the French Calvinists have a Confession still more extended and minute: but the Lutherans are Neologists; the English are Arminians; the Scotch have their moderate men, which is but another name for Arminians; and the French, as a

church, have now, if we are rightly informed, no creed at all. Philosophy, as it is called, has produced these changes. And it is not in human wisdom effectually to guard against them. We see corresponding changes taking place, even in the best constituted churches in this country. Our own denomination [the Presbyterian Church] affords a very STRIKING INSTANCE of this kind," p. 430.

The Editors have said much about what is possible in regard to the future character and fate of the American Education Society. It is possible, I admit, that "eleven men" of corrupt or sectarian views may, at some future time, constitute a majority of the members present at an annual meeting of the American Education Society, and may take advantage of their accidental ascendancy to change the Constitution, and to elect hundreds of men into the Society of like character with themselves; and all this may take place in a way so sudden and unlooked for, that the remaining 390 or 400 members will not have taken the alarm in time to prevent the mischief. But surely the Editors will not now deny, that it is possible, (must they not admit it to be even probable?) that, at some future period, the WORLD may break through the slender barrier of a Confession of Faith, and elect pastors and elders for the Presbyterian churches, who will give her tears to drink, instead of the water of life; and who will commission men to represent them in the General Assembly, with whom those now on the stage, and who for the present annually constitute that venerable body, would refuse to hold communion for an hour. When that gloomy day comes, then who shall wield the vast and accumulating power which is subservient to the will of the General Assembly?—a power which has at its disposal, seminaries, professors, students, funds, and every other means of influence pertaining to a denomination, wealthy, powerful, and spread over all parts of our country. The churches of Massachusetts, deprived of their rights by parish influence, (that very influence which now elects the pastors and elders of the Presbyterian church), and looking in vain for protection to Confessions of Faith, and long established usages, once fully acknowledged as valid even by the civil power, afford a lesson of admonition on this subject, which should never—never be forgotten.

It would be easy to enlarge; but this would draw me aside from the course, which, on the whole, I have thought it my duty to pursue. Some passages in the remarks of the Editors, not immediately connected with the foregoing heads of discussion, claim attention. On these I shall make a few observations, and then bring my remarks to a close.

P. 616, the Editors intimate, that be-



cause the salaries of ministers in this country must, in the great majority of cases, be *small*, therefore the *ability* to refund cannot exist, except in a very limited degree; and consequently that the principles of the American Education Society must have an oppressive influence. It is also stated, that I "appear strangely to have forgotten" my own remark on this subject, in arguing that young men of good talents may, with proper diligence and economy, return into the Treasury of the Society what they have received. To this, it is sufficient to reply, that ability to refund, has ordinarily quite as much connexion with *economy*, as with the *amount* of salary received. Many whose salary is barely sufficient to meet their wants, even with "the strictest economy," have nevertheless found the means of cancelling every debt contracted for their education, by prudent management; and, especially, by not injudiciously increasing their responsibilities, as soon as they have entered upon their public labours. How often has this been done by the indigent young men of talents, in other professions, whose efforts no Education Society ever aided or encouraged? If there be any one particular reason, why the American Education Society should maintain the principles which they have adopted, this is one, the *very* one, to which President Nott has alluded in his letter, quoted by me, p. 23, as a reason for preferring a system of *loans* to a system of *donations*, viz. that, in a country like ours, the people, if supplied at all, must be supplied by ministers who can live on *small* salaries; and that it is wise to raise up men who can *so* live. Compare now the *salary* system of educating students in a course of preparation for the ministry, (so earnestly recommended by the Editors), and the system adopted by the American Education Society; and can there be a doubt, which of them is best calculated to promote such an object?

The Editors more than intimate, in several places, that the power which the American Education Society possesses, is a power to control the *place of education* to which every student shall go; and consequently, to control their principles and views of theology, as well as to build up, or pull down, any Seminary or College. But is this dealing justly by a Society, whose *fundamental* rule, in all its operations, is *impartiality* and *uniformity*, in regard to its treatment of young men and Institutions; and which has encountered no small amount of objection and prejudice, in consequence of adhering inviolably to this broad and catholic principle, and extending it to different evangelical denominations? And this, too, when the American Education Society is the *only* Education Society in the United States, which is known to have acted on the same broad

and catholic ground. If, in any instances, "the friends and officers of its tributaries and Branches" have departed from this principle, (as the Editors say), *let the cases be pointed out*, and the Society will doubtless use whatever influence they possess, to guard against a recurrence of the same evil in future. But let not the Society be charged with doing, or attempting to do, what they utterly disclaim in their fundamental rules of proceeding, and what they, as at present constituted, have no lawful "power" to do. Ought not the bare enumeration of *seventy-seven* Academies, *twenty-three* Colleges, and *ten* Theological Seminaries, in which have been aided *nine hundred* young men, the natives of almost every State of the Union, including individuals of *five* or *six* evangelical denominations; all this, too, by funds obtained chiefly from *one* denomination, and I may add, from *one* State; ought not such facts to shield the Society against imputations of *local* or *sectarian* perversion? The causes which led to its formation, and which have produced its enlarged and truly Christian policy, are to be traced to higher and more benevolent views of the wants of our country and of the world, than pertain to a sectarian spirit.

The Editors have taken much pains (pp. 626—629), to shew that what I have said respecting some *assertions* of the Reviewer relative to the unrestrained power of the Parent Society over all funds in its treasury, is irrelevant, and therefore require no answer at all. But what are the *assertions* of the Reviewer? Not merely, that monies are refunded to the Parent Society, but that they are placed "entirely beyond the reach of the Branches." It was proved, if I mistake not, that this is not a just view of the case; and numerous checks were pointed out, which were intended to prevent the evils referred to by the Reviewer. In what other way should assertions of this nature have been answered? Every candid reader, on comparing the two articles, will be competent to judge.

I might go on to comment, in a similar manner, on many other passages; but it is unnecessary. I shall notice but one more remark of the kind to which I now refer.

On p. 635, the Editors, after disapproving the methods pursued by the American Education Society, *in regard to the establishment of permanent scholarships &c.*, say; "Our mode of carrying the same principle into effect, is to collect all the money which the Christian public is able and willing to give for the purpose, and to *expend it immediately* in educating youth of a suitable character." To *this* mode the American Education Society can surely have no objection, since it is the mode which they have *most commonly* practised. But do the Editors mean to say, that this is the *only* or the principal method which

has been pursued, at the distinguished Seminary in their neighbourhood, and with which some of them are connected? Where then are the nearly fifty thousand dollars invested for the benefit of that Seminary, in *PERMANENT scholarships*? Have the funds thus raised for charitable purposes, "been all expended immediately," so soon as received; or, has only the *interest* been applied?

A word, on the defence made by the Editors of the manner in which the attack was commenced upon the American Education Society, and I have done.

The Editors entirely mistake, if they suppose that the friends of the Society wish to "hush up" the subjects under discussion. They, as well as all others, may rest assured, that from whatever quarter serious objections may come, the American Education Society will not shrink from canvassing them; nor strive to suppress them, even when they might wish the *manner* in which they are made to be different. Having no end in view but the highest good of the Redeemer's kingdom, they only wish to know the best way in which this can be accomplished, and they will feel themselves bound to adopt it; and this, whether they come to the knowledge of their duty by open rebuke, or by private conference and kindly admonition.

But the *abstract right* to attack openly a benevolent Society like the one in question, and to make a public impeachment of its measures, does not prove, and cannot prove, that *Christian confidence* and *fraternal regard* are not due to it. I cannot help feeling, that an attack of such a nature, and on the ground of such a right, is one of those cases, in which civilians would say, *Summum jus, summa injuria*.

The Editors say, "We might as well have placed our objections in the fire, as presented them to the Board," p. 603. And yet, in different parts of their remarks, they intimate that the objections, which they bring forward against the American Education Society, are so forcible, so plain, and so convincing to all men of candour, that none of this character can refuse to feel their weight. What sort of men, then, must the "Board" be, before whom objections so plain would do no more good than if they were "placed in the fire?" And are these the men, too, of whom the Reviewer, from his personal acquaintance with some of the Directors, and from information obtained concerning them all, has said, (and the Editors tell us they are not disposed to call these assertions in question); "We believe them to be as pure in their intentions, as single in their purpose, and as devoted to the cause of evangelical piety, as any men on earth; and we disclaim any knowledge of a single act in their management of this great charity, which has the most remote sectarian

bearing." And again; "As long as the Directors remain such as we believe they now are, intelligent, active, and devoted to the cause of evangelical doctrine and piety, every thing which the interests of the church and of the world demand, will be done," p. 361, 364.

I do not know to which of the Directors objections against the American Education Society may have been made, as the Editors declare; nor whether the Secretary may not have heard the doubts of some men expressed, in regard to the measures of the Society. But this I know, that neither Directors nor Secretary have felt, that they had a right to expect a sudden and public attack; least of all, have they anticipated this, from any objections before made on the points exhibited with most prominence, by the articles published in the Repertory.

I may ask, moreover, have not the Editors themselves suggested an important reason, why the *mode* of attack resorted to by them and by the Reviewer, is not the most auspicious to the peace or to the prosperity of the church? On p. 632 they say, and very justly; "There is no subject on which *JEALOUSIES* are so likely to rise, as respecting the education of young men for the ministry." Could any thing now be better suited to produce such a result, than the manner which has been adopted in the Repertory of attacking the American Education Society? The present organization and measures of the Society have not been adopted without long deliberation, and faithful exertion to learn, as widely as possible, the views of the Christian community. The objects of the Society are, by the Reviewer and the Editors, acknowledged to be excellent; the management of it able, and, as far as Christian intentions are concerned, correct. I may add, too, that it has expended fourteen years of great labour, and ceaseless effort, in order to accomplish its objects; and that the acting members of it have made sacrifices, which few if any of our churches know how to estimate; which indeed, I believe, none but the great Head of the Church will fully estimate. In this state of things, to be publicly impeached and held up as an object of terror and suspicion, was not what was expected. Is it wise, in such a day as this, to adopt a course which is calculated to divide and distract the churches, and to set those who really love the Saviour at variance with each other; and all this, while the common enemy is pressing on all evangelical churches, and endeavouring to overthrow them? All this, too, while the world is perishing for lack of vision, and millions have none to break to them the bread of life?

How easy, now, for any man, without claim to any thing more than a mediocrity of talent, to make an appeal that should excite the *jealousies* of the east and the west,



of the north and the south, in regard to the "power" which is necessarily confided to each and all of our great benevolent Societies! But could this be done with Christian wisdom, and kindness, and propriety? If brethren honestly differ in their views of conducting these Societies, is it not on all accounts preferable, that the strife be, to "show a more excellent way," by each endeavouring to hold up the light of a holier, and brighter, and more energetic example of benevolent *action*? When this is done, those who are wandering may see the error of their ways; and until it be done, those who through self denial, and high and strenuous and long continued effort, are striving to save the perishing souls of men, are entitled to something different from being made the objects of suspicion and jealousy.

But I hasten to bring these observations to a close, by briefly stating my reasons for declining to enter into a more extended examination of the Remarks of the Editors.

The fear that the present discussion may come to be a *real controversy*, is one reason why I decline a continuance of it. In addition to this, my own official duties are of such a nature, as to leave me no time for a controversy on a subject foreign to them, however important. At least, I cannot go any further than I have already gone, without neglecting previous and paramount obligations. A third reason is, that should further discussion be judged necessary or expedient, the *subjects* in question (not the controversy) will be discussed by another writer, who is more thoroughly acquainted than myself with all the principles, and rules, and business of the American Education Society, and in whose candour, sound judgement, and ability to discuss, the public may reasonably put great confidence. A fourth reason for not pursuing the subject is, that having, for a long time, been in the habit of the most brotherly and confidential intercourse with some gentlemen, whom I suppose to be among the Editors of the Biblical Repertory, and cherishing towards them most unfeigned respect, confidence, and fraternal affection, it would be a sacrifice to which nothing but the most imperious duty would force me, to trespass on their affection and confidence by dispute: for dispute, unhappily, seems now to be the next step, if indeed it be not already begun.

I may also add, that I have given my name to the public, and thus stand directly and avowedly responsible for all that I

say; but the Reviewer, and the writer who comes forward in the name of the "Editors," have declined doing this, and, consequently, have shunned to meet the discussion on equal terms of responsibility.

My last reason for declining to protract the discussion beyond its present limits, is one of which I must leave my readers to judge. In various parts of the Remarks, there occur expressions of the following nature; "We might as well have placed our objections in the fire as presented them to the Board," p. 603; which has already been noticed. So again; "This appears very much like throwing dust in the reader's eyes," p. 609. "But unless we are greatly deceived, we cannot be schooled *ex cathedra* into the admission of facts not fully substantiated," p. 624. "We are not the only persons who write about important concerns without correct information," p. 631. "We were obliged to show how far his arguments were from reaching the point, and how little we were disposed to take *dicta* for proof," p. 638. Of these and the like expressions, by no means sparsely scattered over the Remarks of the Editors, the public are competent judges. They will probably see in them some reasons for my fears that controversy is near at hand, if the subject be farther pursued in its present attitude; and also a good reason why I should decline to pursue it, when it is assuming a form like this. Ever since I entered on public life, and engaged in polemics of any kind, it has been my fixed resolution, when any thing of this nature begins to develop itself, to decline further discussion; because I have a full apprehension, that no good can be expected from it. I see no reason, in the present case, for departing from this resolution.

I take my leave, therefore, of the discussion in question, sincerely hoping that I have not given occasion for the public to censure the *manner*, if they do not approve the *matter*, of what I have published. But should they disapprove of either, or of both, I only stand responsible; the American Education Society are guiltless. As my name appears before the world, they will know whom to censure. If it be not an evidence of a man's *caution*, to be thus open in the cause which he pleads, it is at least some evidence of the sincerity of his opinion, and of his full persuasion that it can be honestly supported. A cause that will fully bear examination, needs no concealment.

M. STUART.

Andover, Dec. 18, 1829.

## MISCELLANY.

### *The Claims of Education Societies; especially on the Young Men of our country.*

A Sermon delivered before the Young Men's Baptist Auxiliary Education Society in Boston, Nov. 8, 1829. By Rev. Rufus Babcock, jr., associate pastor of the First Baptist Church in Salem.

The enlightened zeal of the author of the above discourse, in the cause of an educated and pious ministry, has not been confined to the comparatively easy work of writing and publishing a sermon on the subject. He is one of the few, who have manifested a willingness to work, as well as to preach, in behalf of the cause which he advocates. The fruits of his labors, during an agency, the past year, have been already widely felt in the denomination to which he belongs, in awakening attention and calling forth effort. In the discourse referred to in this brief notice, he appeals to the understandings and hearts of his hearers, like one who feels that something is to be *done*, as well as said. We are pleased with this directness of aim—this singleness of purpose—which is far more intent upon the *end* which it seeks, than upon meeting every cavil or doubt which unbelieving or timid minds may throw in the way. The preacher gives still more directness to his address, by selecting a particular class of his hearers, and, in the spirit of his text, (1 John ii. 14,) confining his remarks to *young men*. They, of all others, have reason to take a lively interest in the success of Education Societies. The personal objects of this benevolence are of their own class. Young men are uniformly the friends of the object. They will necessarily share most largely in the ultimate benefits which it will confer. They have ability to support it, not only by their pecuniary contributions, but by their *influence* in a still higher degree. The following summary mode of disposing of the objections of a particular class, is, we think, perfectly just, and as unanswerable as it is just.

"I cannot and need not here stop, to prove the high importance of what none of you regard as unimportant, nor to answer again the many objections which covetousness, or ignorance, or even inveterate

prejudice, may raise. Not to insist on the fact, that such is, almost entirely, the origin of those objections which are now urged against our efforts, nor on the equally obvious fact, that they have all been candidly and often refuted, I will just refer you to a practical illustration of the insincerity of those who refuse their assent and contributions to our object. The very individuals and churches, who most loudly object, and most stubbornly refuse their aid, are often found amongst the very first and most unkind, in censuring and abandoning an incompetent ministry; the very first to require that mental furniture, which it is the purpose of a thorough and truly biblical education to give. Leave them to themselves, therefore, and they will soon be convicted of error; and if they are honest, will abandon it. But leave them, most certainly; for the qualities of mind and heart, which, at this day, will allow them to object, and hesitate, and oppose, will make the demonstrations of experience, and the clear implication of Scripture, unavailing. They will still remain "wiser in their own conceit than seven men, who can render a reason."

We have room for only two extracts more; and these are from some closing paragraphs of the sermon.

"As philanthropists, whose benevolent purpose it is to banish misery from the earth, or at least to mitigate what you cannot entirely remove, has not this object claims upon you? Misery flows from sin as naturally and necessarily as do streams from their fountains. Vain, therefore, will be your kindly intended and persevering efforts to medicate those bitter streams, if you do not cleanse and correct the fountain whence they are continually issuing. As well might you endeavor to deprive the poisonous Upas of its deadly influence, by plucking, one by one, its green leaves, while you laid not the axe to its root, as expect the correction of evil habits, and of the sinful indulgences which are most prolific of misery, while you do not renovate, or at least powerfully and benignly influence, that heart from which these evils spring.

"In the Gospel is presented the remedy which Infinite Wisdom has devised, and which the experience of ages has approved for the correction of this evil fountain. It has furnished, among every people where its influence prevails, the most cheering and conclusive evidence of its adaptation vastly to increase the amount of general and individual happiness, and to diminish and mitigate those sufferings which are inseparably connected with our fallen state. And the question which this subject proposes to your philanthropy is, Can you afford the loss which your object must expe-



rience, in allowing this Gospel to be imperfectly and incompetently administered? When you select physicians and medicines for the relief of corporeal sufferings, you are not regardless of their character and fitness; and will you with less care administer to the sufferings of a diseased spirit? In fine, while laboring to accomplish an object so important and so dear to you, is it not your wisdom to make every wheel and every lever as perfect and powerful as possible?"

Alluding to the character and influence of the "West,"—that subject of deep and absorbing interest to every Christian patriot—the preacher asks—

"Shall that immense mass of our fellow citizens be left without faithful and enlightened religious instruction? Shall they from necessity listen only to the ministrations of mental imbecility, and proudly conceited ignorance, till, wearied and disgusted, they renounce Christianity for infidel atheism, or take refuge in a professedly Catholic and infallible church, there to be taught to bow before a gilded crucifix, and worship pretended relics, with the pictures of saints and of the Virgin, instead of their fathers' God? Shall their influence assist in building up a hierarchy in our country, bound to render implicit and unqualified obedience to a foreign power—the uniform and intolerant foe of freedom? A power still claiming and using the right to commission the infernal Inquisition, and which needs but the influence that numbers would here give, to light its fires and erect its instruments of torture upon our shores, and pour forth our best blood in angry vindictiveness for the suspected denial of its dogmas.

"But I will not indulge these melancholy forebodings. This soil, and these teeming millions, who now in liberty and peace possess it, are too dear to Heaven and to you, to allow such profanation. You will listen to the cry, which so eloquently entreats you to put forth an effort worthy of the object, and train a class of men whom God has renewed and inclined to the service, to go forth, thoroughly furnished, and labor with becoming zeal to fill this land with the knowledge and love of the Lord. Then happy will be this people, and, secure of the divine favor, no schemes formed against them, shall prosper."

#### LETTER OF MARTIN LUTHER.

We have translated the following letter from the Latin edition of the works of Luther. It contains advice of considerable importance. It is also interesting by its allusions to the theme, which was all absorbing to the mind of the Reformer—justification by faith.

At the close of the letter is the following note in manuscript German.

"From Dr. Martin Luther's hitherto unpublished Letters," edited from the autographs by Schultze, Leipsic, Weygard publisher, vol. 3, page 256.

#### Translation.

#### *Luther's Advice in regard to the Method of sacred Studies.*

Read the Old Testament as carefully as possible, twice or thrice, from the beginning to the end. Delay a long time on the prophets. Then repair to the New Testament. Examine particularly how it agrees with the Old Testament. Observe in what manner all the prophets bear witness concerning Christ. When that is done, turn to the epistles of Paul. Gain as intimate and thorough acquaintance as may be with the epistle to the Romans in connexion with that to the Galatians. All the questions which occur, as well as the more difficult passages in the Scriptures generally explain by these two epistles. Regard the epistle to the Hebrews as showing the import of the different rites, allegories, figures, images, and sacrificial observances. Read our books, comparing them with the writings of our opponents; test both by the Scripture, and try them by that as by a touchstone. The meaning of both sides being well apprehended, imagine that one is your opponent, and against him write privately for the sake of the exercise. Embellish your writings from logic, rhetoric, and other polite arts. When the divine Word has been well established in your mind, it will be of no disservice to add the ancient fathers; also look over the decrees of the Pope, and see in what manner they have departed imperceptibly from the faith; because, leaving the subject of justification, they have involved themselves in the business of the world.

MARTIN LUTHER, *Doctor.*

#### INFLUENCE OF CULTIVATED MIND.

In our view no enterprise is more *benevolent* than that which aims to seek out the genius which lies hidden in the lower classes of society. Not unfrequently in the wildest portions of our vallies and mountains there is genuine talent and mo-

ral worth, concealed, perhaps, beneath the vestments of rigorous poverty, and the awkwardness of an untutored demeanor, which, if brought out to the light, will command the respect and esteem of communities and nations. He, then, who calls from his obscurity, and conducts through the walks of a public education an indigent and gifted youth, is a public benefactor. Look at the influence which one of these young men exerts upon his own friends. His advance in knowledge can be measured by *theirs*; his improving taste by *theirs*. They become more intellectual, more interested in distant objects and future good, while they share in their own souls new and delightful emotions.

But we hasten to quote, on this highly interesting subject, from the last Report of the New Hampshire Branch of the American Education Society. We always find a rich repast in these Reports.

"No people are so debased as not to respect the exhibitions of reason and eloquence, not to feel and acknowledge the authority of superior mental powers. To the possessor of such powers are assigned, by a general impulse, the places of responsibility and honour—the command in war, the chair of state, the bench of justice. In the great crises of public affairs, and in the extremities of individual misfortune or hazard, he receives the homage of universal and involuntary deference. The eye seeks him as it seeks the light; the ear is opened to him as to the voice of the oracle. However unconsciously, the majority of men are as truly led by a few, as if the chain which eludes their senses were palpable as links of iron. True, indeed, no force can always command the energies of the public mind. No bands will always bind this unicorn in the furrow, and make him harrow the vallies. We cannot invariably control the action we produce. In spite of plates of brass and safety valves, the boiler will occasionally burst—the wind, which the navigator holds in his fist and subjects to his use, now and then rejects his control, and scatters his mangled limbs upon the sea. Yet is it as true, that superior intellect ordinarily governs the mass of mind, as that human reason ordinarily prevails over brutal force, or human ingenuity subjects the power of steam to its service.

"Though great occasions in life exhibit this influence most strikingly, and furnish the splendid themes for the poet and the historian, yet to learn, in its full extent, the action of cultivated minds on society,

we should go to the silent scenes of social life; the daily intercourse of such minds with those about them; the spheres of the pastor, the doctor, and the esquire; the village academy, public school, parish and town meeting; should inquire after the origin of public amusements and fashions, of the prevailing principles and habits of life. In these scenes and relations the character of society is chiefly formed; and in these very scenes and relations the guidance and control of particular minds is most thoroughly felt.

"Could we, then, even forget altogether the main end of our association, and regard the Education Society as having for its object merely to bring forward young men of *peculiar moral promise* upon the vantage ground of improved intellectual powers, we should deem it among the noblest institutions of our day, the most effectual single remedy yet proposed for our national moral diseases. Increase the proportion of the virtuous and decidedly pious among the educated classes, and you touch the main spring of public influence. While the pulpit and the press are appealing, with louder and louder eloquence, to the gifted and strong men of the land, to interpose the authority of genius and learning and taste, and to save us from the ruin of national vices and national irreligion; let us scour our vallies, and hunt up the talents which divine grace has sanctified, that we may bring them into action on the high places of society. These lights of virtue shining now but an inch around amid mists and fogs, once placed on the summits of life, shall cheer the eyes and gladden the hearts of communities and nations. Spare no pains to excite and help forward our pious youth to the places of mental influence, and you put into operation a train of causes as irresistible in the moral renovation of society as God permits us to employ. It is impossible that the *mental strength* of the land should be moved by the motives of the gospel, and the people remain unchanged; as impossible as that the sun should continue to shine, and the lesser lights which he kindles and feeds in the firmament, go out. Bring upon the theatre of action, in another generation, divines, and lawyers, and physicians, and statesmen, and judges, and authors, of sterling Christian principle, and who shall, for a moment, doubt, that with the ignorance of religion, and the wickedness in high places, of our own time, will have fled also, in great measure, the gross darkness that covers the people, and the disgusting vice that follows in the train of knowledge, and power, and office?"

#### PIOUS MEN IN COLLEGES.

Though there is an occasional instance of sad defection from the paths of virtue



and holy example, among the young men whom the benevolence of the churches is aiding in their course; yet the following picture is true, in regard to the great majority, as the conscience and unbiassed judgement of every man conversant in our colleges will affirm.

"This salutary influence is carried forward into the course of college and professional studies. The day of flogging and fear, of the birch and the three cornered hat, has gone by. Government in college now is chiefly that of opinion, of character. Of course, a strong hold on the respect of the pupil for intellectual and moral worth, is all important. In securing this, no one can fail to see how necessary it is to the instructor to have under him a due proportion of minds already formed, in some good degree, to manliness of principle, to a sense of truth, and right, and duty, to a self command, which enables them to sacrifice present inclination and immediate gratifications to the great though distant ends of life.

"No man has been long connected with a literary institution without having frequent occasion to admire the influence even of a single individual, of distinguished powers, and of Christian delicacy and purity of character. It is an influence, that runs along through every rank of talents; gives often to a whole class an air of decorum and honorable deportment, and a spur to lofty enterprise. Indeed we apprehend, that neither our young men, nor the guardians of our Institutions themselves, have yet generally any just apprehension of college life as a scene of Christian usefulness. The day will be memorable, in which pious students, instead of looking constantly forward to future activity in doing good, shall feel themselves, as doubtless they really are, while yet under discipline, amidst scenes of most desirable, most extensive beneficence. We have now in mind not chiefly those direct Christian efforts, which have for their object palpable religious excitement; but that exhibition of united intellectual strength and pious emotion, which constitute the highest order of human character, that harmonious blending of a zeal for knowledge with a zeal for God, which is the true perfection of our nature; and which, wherever seen, has more convincing, more commanding eloquence, than schools can teach. Happy indeed will be the generation, in which the genius and learning of those whom God shall raise up and fit by this grace, shall give a Christian character to the development of mind in our literary institutions. Happy too are they, who, by their prayers and sacrifices, contribute to increase the proportion of such young men, in our halls of science."

#### PIOUS MEN IN PUBLIC LIFE.

"The influence of which we speak, is however but begun to be exerted in the course of education. Its great theatre is the sphere of active life, to which this education introduces us. In every village, plant a pious lawyer, a pious physician, a pious teacher of the young, as well as a pious pastor; and how suddenly the whole aspect of society would be changed; how soon the light of the silent Sabbath day would come like a grateful influence from Heaven; the lovers of sinful pleasure retire into darkness; every praiseworthy institution appear in strength and health; and the gospel subject to its sweet control the movements of society, and the sentiments and affections of the heart. Such effects would be the result of adequate efforts to add to the graces of the Christian character wherever found, that knowledge which is power; effects so desirable, so invaluable, as to justify all our exertions in the cause of education, even if we looked not exclusively to the preparation of young men for the ministry of the gospel. And can the duty of strong efforts for the education of pious youth for the highest moral and religious influence, the entire devotion of their lives to this influence in the sacred office, be less imperative? No; surely. If it were worth our toils and sacrifices to multiply the numbers of the conscientious and devout in all the professions—to give increased strength to the sanctified learning and talents of the country, much more, more a thousand fold, is it incumbent on us to provide for the thorough education of men to meet the calls of the hundreds of parishes without religious instruction, the hundreds of churches without pastors in our own land, and the yet more desolate and suffering regions of the earth. If the moral power of Christians in secular pursuits be an object of our prayers and labours, far more important certainly to the best interests of society, is the increased power of men of God, and men of strength, in the holy profession of the ministry.

"Be urged, then, Christian brethren, to address yourselves to this work with redoubled zeal; and by prayer to Almighty God, by advice and influence, by personal labours, by whatever proper and Christian means, to help forward the work of education for the high duties and responsibilities of intelligent members of society, and, above all, ministers of the Word of Life."

#### PERMANENT RELIGIOUS INFLUENCE IN COLLEGES.

Many Christians, we doubt not, are looking forward, with solicitude and hope, to the approaching Concert of Prayer for Colleges. While fervent supplications are offered, particularly at this time, for the de-

scent of the Holy Spirit, is it not of great importance, also, that a *permanent* interest, in behalf of our colleges should be cherished in the hearts of Christians? The views entertained on this subject, we believe, are far too indefinite and confined. As our colleges are, *so* will be our churches, and so will be the great interests of our country. It is hardly possible to have too comprehensive views, or too zealous feelings in reference to these seminaries. Our fathers thought of Cambridge as soon as they had provided themselves with a house, and their church with a minister. Our colleges ought to be the *repositories*, not the occasional recipients of Divine influence. They ought to be living fountains,—places of broad rivers and streams. The noblest feelings of the heart, and all the graces of the Spirit should be cultivated in their fairest beauty, and in their maturest vigor. Every scholar should look upon himself, not only as endowed with understanding, but with powers capable of adoring the Author of all light and perfection. He should look upon a four years' residence in college, in the best period of his life, as an opportunity of amazing importance for the cultivation of the *whole* man, for forming the *whole* soul into everlasting likeness to the uncreated Beauty. The officers of our institutions should be respected and regarded, not simply as the dispensers of knowledge, or the guides of opinion, but as the conservators of public virtue, the guardians of rich and immortal hopes. We do not intend by this that our colleges should become theological seminaries, or that any less interest should be felt in the pursuits of science and literature—in descending into the fountains of knowledge. On the contrary, we would have the powers of the intellect developed and trained to the utmost extent of which they are susceptible. But to accomplish this, we fully believe that *Christianity*, in its distinctive features and in its living spirit, must abide and reign in our institutions. This glorious religion is no where more than half believed. It is speculated upon, and regarded with favor, but it is not felt to be all in all. It does not give that tone to the public feeling in colleges, which some of the ancient forms of idolatry and false phi-

losophy gave to the Roman schools and to the Greek gymnasia.

How then shall a change be effected? How shall our colleges become what every patriot knows they ought to be, and what every Christian hopes they will be, fountains of pure moral feeling, temples of the Holy Spirit. To this question of incalculable importance, we can give but two or three suggestions in reply.

1. Let Christians remember our colleges in their most cherished seasons of private devotion. In their most sacred approaches to the throne of eternal mercy, let them remember the "hope of man," "the flower of their country." Let them do this during the *whole* year. When they hear of an interposition of mercy, at these institutions, let them recollect that there is *great* joy in heaven; for in its prospective results many sinners have repented unto life everlasting.

2. We fully believe that the Holy Scriptures, in the translation and in the original tongue, must be an object of far greater interest than they ever have been. After the eloquent and conclusive reasoning of a distinguished correspondent,\* on this subject, it is not necessary for us to say a word. In all the graces of language, in the varied styles of fine writing, in the undisguised effusions of truth and nature, as well as in their elevating, heavenly influence, the Hebrew Scriptures are unrivalled. All the facilities for their successful study are now easily accessible, and we soon hope to see the inspirations of the Almighty the theme of fervent and delighted contemplation to all our young men of taste and genius.

3. Permanent pastoral instruction should be provided at all our colleges. This is not now the case except in a very small number. We are not insensible to the fact, that the excellent officers in many of our institutions perform a considerable amount of pastoral labor. But they do it under great disadvantages. It is not their specific, appropriate business. An individual is needed at all our institutions, who shall be, in the full sense of the word, a *pastor*: not so much to explain theoretic divinity as to teach practical lessons; who shall not be required to mingle in the ordinary

\* See Quarterly Register, Vol. I. p. 193—204.



instruction of the students, but shall watch for souls, guide the inquiring, succor the tempted, alarm the thoughtless, and, in a word, shall be all that to a college, which a faithful minister is to a parish. We consider this to be a matter of unspeakable importance. A list of officers is essentially deficient till a professor of pastoral theology is provided.

#### AMERICAN ALMANAC.

This work is a great advance upon every publication of the kind which we have seen. It comprises an amount of information in all the departments of human knowledge and of active life, which must ensure for it permanent utility. While it includes topics of particular interest, such as are found in the State Registers; it also embraces subjects of extensive and enduring value. It is divided into *five* parts, in all 308 pp. 12mo. Part 1 and 2 are devoted to the Calendar, including a great variety of facts from the calculations of the astronomer, interesting to all classes of the community. This will be regarded by many as the most finished and instructive portion of the work. Part 3 exhibits practical directions and hints on the diverse subjects of domestic economy. The article on the use and abuse of ardent spirit is valuable, but it might have been rendered much more so, if it had embodied a greater number of the facts which have been brought to light by the efforts of the American Temperance Society. Much information, exceedingly useful, might be condensed for this department from the New England Farmer and from the Journal of Health. Part 4 contains statistical and general information in regard to foreign countries. Part 5, statistical and general intelligence in respect to the United States. The facts classed under the States successively may be reduced to a more systematic arrangement, and may be made much more full. For instance, a view of the academies in Massachusetts, similar to the excellent one given of those in Maine, might be exhibited without much difficulty. We also suggest whether the chronological table might not advantageously include a greater number of events of a *pacific* char-

acter. We do not, however, wish to find fault with the work. It is far more full and accurate than from the nature of a first attempt, in an undertaking of this kind, could have been expected. We cordially unite in the recommendations which have been given of it.

#### MATTHEW HENRY'S OPINION OF PRIVATE FASTING.

##### MATTHEW VI. 16—18.

It is here supposed that religious fasting is a duty required of the disciples of Christ, when God in his providence calls to it, and when the case of their own souls, upon any account, calls for it: *When the bridegroom is taken away, then shall they fast*, Matth. ix. 15. Fasting is here put last, because it is not so much a duty for its own sake, as a means to dispose us for other duties. Prayer comes between almsgiving and fasting, as being the life and soul of both. Christ here speaks especially of *private fasts*, such as particular persons prescribe to themselves, as free-will offerings, commonly used among the pious Jews; some fasted one day, some two every week; others seldomer, as they saw cause. On those days they did not eat till sun-set, and then very sparingly. It was not the Pharisee's fasting twice in the week, but his boasting of it, that Christ condemned; Luke xviii. 12. It is a laudable practice; and we have reason to lament it, that it is so generally neglected among Christians. Anna was much in fasting, Luke ii. 37; Cornelius fasted and prayed, Acts x. 30; the primitive Christians were much in it,—see Acts i. 14, xiii. 3, xiv. 23. Private fasting is supposed, 1 Cor. vii. 5. It is an act of self denial and mortification of the flesh, a holy revenge upon ourselves, and humiliation under the hand of God. The most grown Christians must hereby own they are so far from having any thing to be proud of, that they are unworthy of their daily bread. It is a means to curb the flesh, and the desires of it, and to make us more lively in religious exercises; as fullness of bread is apt to make us more drowsy. Paul was in fastings often, and so he kept under his body, and brought it into subjection.

*Christ the only true ground of confidence in death.*

"I have *nothing* to present to God but sin and misery; but the first is pardoned, and a few hours will now put an end to the latter." His friends began to remind him of his many acts of mercy; he exclaimed, "*They be good works, if they be sprinkled with the blood of Christ, but not otherwise.*"

George Herbert.

O, my God! When shall I drink of the river of thy pleasures? When shall I rest in thy bosom? I am unworthy of it, but thou art glorified by doing good to the unworthy. It is not for them who are whole, but for those who are sick, that thy Son the great Physician was sent. I am going to my Father and my God: I go to him with confidence, *for he has arrayed me with the robe of his righteousness.*

*Peter du Moulin.*

Sir Philip Sidney, in his last days, frequently lamented that he had not that full and sure dependence upon Christ, which he needed. But thus sowing in tears, he ultimately reaped in joy; for it was not long before he began to exclaim with almost his expiring breath, "I would not change my joy for the empire of the world."

"Thou," said Melancthon to his soul, "shalt bid adieu to sin. Thou shalt be freed from cares, and especially from the rage of controversialists. Thou shalt enter into light. Thou shalt see God. Thou shalt behold also his divine Son. Thou shalt comprehend all those wonderful secrets which thou couldst not understand in the present life." The following passages of Scripture he was accustomed frequently to repeat:—"God so loved the world, that he gave his only begotten Son, that whosoever *believeth* in him should not perish, but have everlasting life"—"Whoso seeth the Son and *believeth* on him, hath eternal life."—"Being justified by *faith*, we have peace with God."

The venerable Bede, on his death-bed, earnestly wished "to behold the King in his beauty."

## QUARTERLY LIST

### OF ORDINATIONS AND INSTALLATIONS.

- Mr. NATHANIEL COPELAND, ord. evang. Bap. Albion, Maine. Sept. 1, 1829.  
 Rev. HERMAN STINSON, ord. pastor, Cong. Weld, Me. Oct. 14.  
 Rev. CALVIN WHITE, ord. pastor, Cong. Robinson, Me. Oct. 28.  
 Rev. SAMUEL STONE, inst. pastor, Cong. Warren, Me. Dec. 2.  
 Rev. THOMAS TENNEY, ord. pastor, Cong. Stan. dish, Me. Dec. 23.  
 Mr. WALTER MARSHALL, ord. evang. Bap. Turner, Me. Dec. 30.  
 Rev. GEORGE E. ADAMS, inst. pastor, Cong. Brunswick, Me. Dec. 30.  
 Mr. JEDEDIAH DARLING, ord. pastor, Bap. Franklin, Me.  
 Rev. — TWINING, ord. pastor, Cong. Somers-  
 worth, G. Falls, New Hampshire. Dec. 29, 1829.  
 Rev. EBER CHILD, inst. pastor, Cong. Deering,  
 N. H. Jan. 13, 1830.  
 Rev. STEPHEN ALFRED BARNARD, ord. pastor,  
 Cong. Wilton, N. H. Jan. 13, 1830.  
 Rev. JAMES ANDERSON, ord. pastor, Cong. Man-  
 chester, Vermont. Aug. 12, 1829.

- Rev. AMASA STUART, ord. pastor, Cong. Essex,  
 Vt. Sept. 15.  
 Rev. ANDREW GOVAN, ord. pastor, Cong. (Ste-  
 ven's Village,) Barnet, Vt. Oct. 22.  
 Rev. JOEL WRIGHT, inst. pastor, Cong. Wilming-  
 ton, Vt. Oct. 28.  
 Rev. MARSHALL SOUTHARD, ord. evang., New-  
 bury, Vt. formerly of Lyne, N. H., Dec. 20.  
 Rev. SAUL CLARK, inst. pastor, Cong. Chester,  
 Massachusetts. Nov. 11, 1829.  
 Rev. FRANCIS HORTON, ord. pastor, Cong. Dart-  
 mouth, Ms. Dec. 2.  
 Rev. JOSEPH A. WARNE, ord. pastor, Bap. South  
 Reading, Ms. Dec. 3.  
 Rev. LUCIUS W. CLARK, ord. pastor, Cong. South  
 Wilbraham, Ms. Dec. 9.  
 Rev. DAVID H. BARLOW, ord. pastor, Unit. Cong.  
 Lynn, Ms. Dec. 9.  
 Rev. BENJAMIN C. WADE, ord. pastor, Baptist,  
 Woburn, Ms. Dec. 10.  
 Rev. HARRISON G. PARK, ord. pastor, Dedham,  
 south ch. and par., Ms. Dec. 16.  
 Mr. NEHEMIAH ADAMS, ord. c. pastor, Cong.  
 Cambridge, Ms. Dec. 17.  
 Mr. AMOS BLANCHARD, ord. pastor, Cong. Low-  
 ell, Ms. Dec. 25.  
 Rev. GEORGE W. CAMPBELL, inst. pastor, Presb.  
 Millbury, Ms. Jan. 13, 1830.  
 Mr. GEORGE MATTHEWS, ord. pastor, Bap.  
 Reading, Ms. Jan. 14.  
 Rev. RICHARD F. CLEAVELAND, ord. and inst.  
 pastor, Windham, Connecticut. Oct. 14, 1829.  
 Rev. THOMAS F. DAVIS, inst. pastor, Cong.  
 Green's Farms, Conn. Oct. 28.  
 Rev. JOHN D. BIRDSALL, ord. Plainfield, Conn.  
 Nov. 7.  
 Rev. CORNELIUS D. EVEREST, inst. c. pastor,  
 Cong. Norwich 1st ch. with Rev. Dr. Strong,  
 Conn. Nov. 11.  
 Rev. FRANCIS WOOD, inst. pastor, Cong. Wil-  
 lington, 1st Cong. ch. Conn. Dec. 2.  
 Mr. ABNER J. LEAVENWORTH, ord. pastor,  
 Cong. Bristol, Conn. Dec. 16.  
 Rev. ERASTUS SCRANTON, inst. pastor, Burling-  
 ton, Conn. Jan. 17, 1830.  
 Mr. AMOS C. TUTTLE, ord. evang. Ticonderoga,  
 New York. Oct. 27, 1829.  
 Rev. GEORGE L. HINTON, ord. priest, Epis. St.  
 Andrews Church, New York, N. Y. Oct. 27.  
 Rev. ASA MAHAN, ord. pastor, Presb. Pittsford,  
 N. Y. Nov. 10.  
 Mr. LEWIS H. LOSS, ord. and inst. pastor, Presb.  
 Camden, N. Y. Nov. 11.  
 Mr. D. A. NICHOLS, ord. pastor, Bap. Auburn,  
 N. Y. Nov. 16.  
 Rev. R. C. SHIMEAL, inst. pastor, Dutch Ref.  
 New Prospect, N. Y. Nov. 18.  
 Rev. A. J. SWITZ, ind. pastor, Ref. Ch. Warwar-  
 sing, Ulster co. N. Y. Nov. 18.  
 Rev. SILAS PRATT, inst. pastor, Presb. Chili,  
 N. Y. Nov. 23.  
 Mr. JOHN NIEL McLEOD, ord. pastor, Ref. Presb.  
 Galway, N. Y. Dec. 3.  
 Rev. STAATS VAN SANTVORD, inst. pastor,  
 Ref. Dutch, Schoodack, N. Y. Dec. 3.  
 Rev. FLAVEL S. GAYLORD, inst. pastor, Presb.  
 Gorham, N. Y. Dec. 15.  
 Mr. HENRY MANDEVILLE, ord. pastor, Ref.  
 Dutch, Shawangunk, N. Y. Dec. 16.  
 Mr. WILLIAM CURTIS, ord. pastor, Bap. Zion  
 Church, Orange co. N. Y. Jan. 4, 1830.  
 Mr. JOHN F. McLAREN, ord. pastor, Asso. Ref.  
 Ch. Geneva, N. Y. Jan. 7.  
 Mr. WILLIAM HAGUE, ord. pastor, Bap. 2d Bap.  
 ch. Utica, N. Y. 1829.  
 Mr. J. D. MITCHELL, ord. evang. Presb. New  
 Hartford, N. Y. 1829.  
 Rev. THOMAS L. JANEWAY, ord. pastor, Presb.  
 Rahway, New Jersey. Nov. 3, 1829.  
 Rev. BAXTER DICKINSON, inst. pastor, Presb.  
 Newark, N. J. Nov. 17.  
 Rev. EZRA FAIRCHILD, ord. evang. Presb. New-  
 ark, N. J. Nov. 17.



- Rev. CHARLES WILLIAMSON, ord. and inst. pastor, Presb. United Chs. of Woodbury and Blackwoodstown, N. J. Jan. 14, 1830.
- Rev. GEORGE A. LYON, ord. pastor, Presb. Erie, Pennsylvania. Sept. 9, 1829.
- Rev. JAMES MAY, ord. priest, Epis. Wilkesbarre, Pa. Oct. 11.
- Rev. RICHARD WM. DICKINSON, inst. pastor, Presb. Lancaster, Pa. Oct. 26.
- Rev. NICHOLAS MURRAY, ord. and inst. pastor, Presb. Chs. of Wilkesbarre and Kingston, Pa. Nov. 4.
- Mr. SAMUEL STURGEON, ord. evang. Presb. Stroudsburg, Pa. Nov. 10.
- Rev. WILLIAM HENRY REES, ord. priest, Epis. Bristol, Pa. Nov. 15.
- Rev. JOHN L. GRANT, inst. pastor, Presb. Philadelphia, Pa. Nov. 18.
- Mr. JAMES M'KENNAN, inst. pastor, Presb. Lower Buffalo, West Liberty, Pa. Dec. 8.
- Rev. CORNELIUS L. VAN DYCK, pastor, Assoc. Ref. Dutch Ch. Marletown, Pa. Dec. 15.
- Rev. THOMAS M'AULEY, D. D. inst. pastor, Presb. Philadelphia, Pa. Dec. 17.
- Rev. DAVID ELLIOTT, inst. pastor, Presb. Washington, Pa.
- Rev. ROBERT ADAIR, ord. and inst. pastor, Presb. Wilmington, Delaware. Nov. 19, 1829.
- Rev. THOMAS L. GANNETT, ord. Chesnut Hill, Virginia. Nov. 29, 1829.
- Rev. JOHN C. SMITH, ord. pastor, Presb. Portsmouth, Va. Dec. 10.
- Mr. ELEAZER C. HUTCHINSON, ord. Presb. Fredericksburg, Va.
- Rev. MICHAEL OSBORN, inst. pastor, Presb. Newbern, North Carolina. Dec. 11, 1829.
- Rev. SAMUEL K. TALLMADGE, inst. pastor, Presb. Augusta, South Carolina. Nov. 28, 1829.
- Rev. RANSOM HAWLEY, ord. evang. Presb. Washington, (Davis co.) Indiana. Nov. 21, 1829.
- Rev. ALVAH SANFORD, ord. priest, Epis. Gambier, Ohio. Sept. 13, 1829.
- Rev. ADDISON KINGSBURY, inst. pastor, Presb. Warren and Belpre, (Washington co.) Ohio, October 3.
- Mr. JAMES M'ELROY, ord. dea. Epis. Gambier, Ohio. Oct. 11.
- Rev. JAMES D. RAY, ord. and inst. Pastor, Hope-well and Mount Carmel, [State not specified.] Nov. 18, 1829.

Whole number in the above list, 75.

## SUMMARY.

Ordinations . . .	50	STATES.	
Installations . . .	23	Maine . . .	8
Induction . . .	1	New Hampshire . . .	3
Manner of induction not designated . . .	2	Vermont . . .	5
		Massachusetts . . .	11
		Connecticut . . .	7
OFFICES.		New York . . .	16
Pastors . . .	58	New Jersey . . .	4
Col. Pastors . . .	2	Pennsylvania . . .	11
Evangelists . . .	8	Delaware . . .	1
Priests . . .	4	Virginia . . .	3
Deacons . . .	1	N. Carolina . . .	1
Office not designated . . .	3	S. Carolina . . .	1
		Indiana . . .	1
		Ohio . . .	3
		1 State doubtful . . .	1
DENOMINATIONS.			
Congregational . . .	21		
Presbyterian . . .	26	DATES.	
Baptist . . .	9	1829 August . . .	1
Episcopal . . .	5	September . . .	4
Dutch Reformed . . .	4	October . . .	12
Unitarian . . .	1	November . . .	21
Denom. not spec'd . . .	10	December . . .	25
		1830 January . . .	8
		Not designated . . .	5

## QUARTERLY LIST

OF

## DEATHS

of Clergymen and Students in Theology, and Missionaries.

- Rev. BAXTER PERRY, æt. 38, Cong. Lyme, New Hampshire. Sick two months, apoplexy.
- Rev. WILLIAM REYNOLDS, æt. 25, Meth. Stratford, Connecticut. Oct. 4, 1829.
- Rev. IRA HART, æt. about 58, Cong. Stonington, Conn. Oct. 29.
- Rev. JAMES ANDERSON Cong. New Haven, Conn., coloured man. Dec. 2.
- Rev. JOSEPH PERRY, æt. 51, New Haven, Conn. Dec. 13.
- Rev. SAMUEL MILLER, Bap. Wallingford, Conn. formerly pastor of Bap. ch. in Meriden.
- Rev. HENRY MÆLLER, sen. æt. 79, Sharon, (Schoharie co.) New York. Sept. 17, 1829.
- Rev. JOEL F. WICKER, æt. 50, Meth. soc. pr. Floyd, N. Y. Dec. 7.
- Rev. JOHN M. MASON, D. D. æt. 60, Scotch Presb. New York city, N. Y., formerly Provost of Columbia Coll. and Pres. of Carlisle Coll. Dec. 27.
- Rev. JOSEPH KERR, D. D. Presb. Pittsburg, Pennsylvania, Pastor of Assoc. Ref. Cong. Nov. 15, 1829.
- Rev. WILLIAM ASHMEAD, Presb. Philadelphia, Penn., pastor 2d Presb. Ch. Charleston, S. C. Dec. 2.
- Rev. WILLIAM STAUGHTON, D. D. æt. 60, Bap. Washington, Dist. of Colum. formerly Pres. of Columbia Coll. Dr. S. was on his way to Georgetown Coll. Ky. Dec. 12, 1829.
- Rev. JAMES CROWTHER, æt. 65, Abbeville Dist. South Carolina. Dec. 4, 1829.
- Rev. BARTHOLOMEW FULLER, æt. 60, Franklin co. Georgia.
- Rev. JAMES RICHARDSON, æt. 31, Moulter, Alabama. Sept. 5, 1829.
- Rev. JOSIAH PATTERSON, Meth. (St. Clair co.) Illinois. Oct. 15, 1829.

Whole No. in the above list, 16.

## SUMMARY.

AGES.		STATES.	
From 20 to 30 . . .	1	New Hampshire . . .	1
30 40 . . .	2	Connecticut . . .	5
40 50 . . .	0	New York . . .	3
50 60 . . .	3	Pennsylvania . . .	2
60 70 . . .	4	Dist. Columbia . . .	1
70 80 . . .	1	South Carolina . . .	1
Not specified . . .	5	Georgia . . .	1
Sum of all the ages specified . . .	547	Alabama . . .	1
		Illinois . . .	1
DENOMINATIONS.		DATES.	
Congregational . . .	3	1829 September . . .	2
Presbyterian . . .	3	October . . .	3
Methodist . . .	3	November . . .	1
Baptist . . .	2	December . . .	7
Not specified . . .	6	Not specified . . .	3

# STATISTICAL REGISTER

OF THE

RELIGIOUS DENOMINATIONS IN THE UNITED STATES

FOR 1830.

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## CONGREGATIONALISTS OF NEW ENGLAND.

### HISTORICAL SKETCH.

The fundamental principle of Congregationalism, and that from which the name is derived, is, that each congregation, assembly, or brotherhood of professed Christians, meeting together for religious purposes, in one place, is a complete church. It may commune with other churches, but it is a church of itself, and not by virtue of any connexion with another body of Christians. It has the right, under Christ, to appoint its own officers, to discharge the duties of worship, to observe the instituted sacraments, and to exercise discipline upon its own members. The name, *Independent*, is sometimes applied to Congregational churches, but it is not strictly accurate. They are independent so far as this, that one church cannot authoritatively control another. But they hold the most friendly mutual intercourse, for various purposes.

In the year 1602, a church was gathered on the borders of the counties of York, Nottingham, and Lincoln, in England, which chose two ministers, Mr. Richard Clifton, and Mr. John Robinson. For the sake of enjoying unmolested the rights of conscience, a great part of the congregation, under the direction of Messrs. Robinson and Brewster sailed for Amsterdam in Holland. After spending a year in that city, they removed to Leyden where they remained together eleven years. On the 2nd of July, 1620, a part of them sailed from Holland for America, and on the 22d of December,

landed at Plymouth. From Mr. Robinson and his Society, Congregationalists generally take their rise. They are principally confined to New England. A number of Congregational churches, are, however, scattered over other parts of the country.

Formerly there were three officers known in these churches, Pastors, ruling Elders, and Deacons. The intermediate class is now discontinued. The constitution of these churches, so far as there is any, is derived from ancient congregational writers on this subject, from the Cambridge Platform of 1648 and the collateral discussions, from the Saybrook Platform, and from general usage. The Cambridge Platform was framed, at a meeting of ministers, consisting of the clergy of Massachusetts, with as many as could be collected from the three other New England Colonies. They were convened by order of the General Court of Massachusetts, at Cambridge in August 1648. The Platform was accepted by the Government and by the churches in the same year. Some of its provisions are no longer observed; others are of established authority at the present time. The Saybrook Platform was framed by delegates from the churches of Connecticut, who met at Saybrook in Sept. 1708. It was formed on account of some dissatisfaction with the Cambridge Platform, and from a desire to effect a closer bond of union among the churches of the Colony.



## EXPLANATORY NOTES.

The following list of ministers, containing the names of the churches with which they are severally connected, has been prepared for occasional reference, as well as for general information. It is as complete, as the documents in our possession enable us to give. The names of vacant Churches are not mentioned; but, the number of such Churches, and the number of communicants, or members in all the Churches as reported to their respective ecclesiastical bodies, will be found annexed. Should the patronage given to the Quarterly Register and Journal be such as to justify the expense, a more full and complete list will be prepared at the commencement of future years. For authority, it is our invariable rule to refer, whenever it can be done, to the printed and public statements of the different religious denominations.

*Congregationalists.* Under this head are included those only, who are denominately orthodox, or evangelical Congregational-

ists; and of these, we are necessarily limited, by our documents, to those ministers and churches who are in connexion with the General Conference of Maine, the General Association of New Hampshire, the General Convention of Vermont, the General Association of Massachusetts, the General Association of Connecticut, and the Evangelical Consociation of Rhode Island. There are, in some of the New England States, orthodox ministers and churches of the Congregational denomination, who are not thus connected. Not having however the means of forming an accurate list of these, we choose to defer any enumeration of them, for the present. It may be remarked, generally, that the statistics published by Congregationalists are less accurate, and less complete, than those of most other denominations.

The ministers, whose names are in Italics, are Scribes or Clerks of the several distinct associations or conferences, where they occur. S. S. denotes Stated Supply.

## I. General Conference of Maine.

Meeting at Winthrop, Tuesday before the fourth Wednesday of June, 1830. Rev. ASA CUMMINGS, Portland, Cor. Sec'y.

## 1. York Conference.

C. Marsh, Biddeford, 1st and 2d ch. *L. Loring*, Buxton. B. Green, Kennebunk, 2d ch. J. P. Fessenden, Kennebunk Port. S. Merrill, Kittery Point. J. Weston, Lebanon. C. Freeman, Limerick. C. F. Page, Limington. J. Calef, Lyman. C. F. Adams, Newfield. S. Johnson, Saco. E. Bacon, Sandford. C. Parker, Shapleigh West. S. H. Keeler, S. Berwick. W. Clark, Wells. —Pas. 15. Vac. ch. 5. Comm. 1216.

## 2. Cumberland Conference.

Asa Cummings, without a pastoral charge Portland. N. Emerson, Baldwin. G. E. Adams, Brunswick. J. Esty, Cape Elizabeth. S. Stone, Cumberland. B. Roberts, Durham. W. Miltemore, Falmouth. E. Merrill, Freeport. T. Pomeroy, Gorham. S. H. Peckham, Gray. E. Jones, Minot. D. Shepley, North Yarmouth, 1st ch. C. Hobart, do. 2d ch. J. G. Merrill, Otisfield. J. P. Richardson, Poland. B. Tyler, do. Portland, 2d ch. C. Jenkins, do. 3d ch. P. Chapin, Pownal. T. Jameson, Scarborough, 1st ch. M. Sawyer, do., 2d ch. D. Marrett, Standish. H. C. Jewett, Westbrook. W.

Gragg, Windham. B. Rice, New Gloucester.—Pas. 23. Vac. ch. 8. Comm. 2666.

## 3. Lincoln Conference.

J. W. Ellingwood, Bath. S. White, do. N. Chapman, Bristol. *I. Weston*, Boothbay. D. Kendrick, Edgecomb. J. Sewall, jr., New Castle. J. Boynton, Phippsburg. J. H. Ingraham, Thomaston. J. G. Goss, Topsham. D. M. Mitchell, Waldoboro. E. G. Babcock, Wiscasset. J. Adams, Woolwich.—Pas. 12. Vac. ch. 4. Comm. 1196.

## 4. Hancock and Waldo Conference.

J. Fisher, Bluehill. A. G. Duncan, Brooks and Jackson. M. Ellis, Brooksville. M. Blood, Bucksport. J. Crosby, Castine. P. Nourse, Ellsworth. S. Thurston, Prospect.—Pas. 7. Vac. chs. 7. Comm. 797.

## 5. Kennebec Conference.

B. Tappan, Augusta. D. Lovejoy, Albion and Windsor in Kennebec Co. Washington and Unity in Waldo Co. J. Sewall, Chesterville. N. Bishop, Clinton. I. Rogers, Farmington. G. Shepard, Hallowell. D. Starrat, Litchfield. J. Underwood, New

Sharon. T. Adams, Vassalboro'. D. Thurston, Winthrop. W. May, Winslow.—*Pas.* 11. *Vac.* chs. 7. *Comm.* 990.

#### 6. Penobscot Conference.

S. L. Pomeroy, Bangor. N. W. Sheldon, Brownville. T. Williams, Foxcroft. I. Wilkins, Garland. S. A. Loper, Hampden.—*Pas.* 5. *Vac.* chs. 8. *Comm.* 680.

#### 7. Oxford Conference.

T. Ayer, Albany. T. T. Stone, Andover. C. Frost, Bethel. C. Hurd, Fryeburg. H. White, Gilead. V. Little, Lovell and Sweden. H. A. Merrill, Norway. J. Walker, Paris. D. Gould, Rumford. S. Sewall, Sumner. A. Greely, Turner. J. A. Douglass, Waterford. J. Gooch, West Minot and Hebron.—*Pas.* 13. *Vac.* chs. 6. *Comm.* 1070.

#### 8. Somerset Conference.

F. Holt, Bloomfield. J. Tucker, Madi-

son. A. Hubbard, Monson. P. Bunnell, New Portland. D. Turner, New Vineyard. J. Peet, Norridgewock. G. W. Fargo, Solon. J. Hardy, Strong. One not reported.—*Pas.* 9. *Vac.* chs. 6. *Comm.* 456.

#### 9. Washington Conference.

A. B. Church, Calais. W. Gale, Eastport. W. Lewis, E. Machias. M. Steel and A. Jackson, W. Machias.—*Pas.* 5. *Vac.* chs. 5. *Comm.* 402.

Total in connexion as far as ascertained  
Pastors 100. Vacant chs. 57. Communicants 9283.

Note. There are several churches not connected with the general Conference. There are besides 6 or 8 Unitarian Churches in the State. The returns from which we have prepared the preceding account were incomplete.

## II. General Association of New Hampshire.

Meeting at Portsmouth, on the first Tuesday of September 1830. Rev. JOHN H. CHURCH,  
D. D. Pelham, Sec'y.

#### 1. Caledonia Association.

David Sutherland, Bath. Drury Fairbank, Littleton.—*Pas.* 2. *Vac.* chs. 10. *Comm.* 614.

#### 2. Deerfield Association.

Enos George, Barnstead. Abr'm Wheeler, Candia. N. Wells, Deerfield. John M. Putnam, Epsom. Daniel Lancaster, Gilmanton. Heman Rood, do. 2d ch. Enoch Corser, Loudon. Francis Norwood, Meredith Bridge. Josiah Prentice, Northwood. Ezra Scovel, Pittsfield.—*Pas.* 10. *Vac.* chs. 3. *Comm.* 1192.

#### 3. Haverhill Association.

J. R. Arnold, Chester. Edward L. Parker, Derry. John Kelly, Hampstead. A. A. Hayes, Londonderry. John H. Church, D. D. Pelham. Moses Welch, Plaistow. Wm. Balch, Salem. Calvin Cutler, Windham.—*Pas.* 8. *Comm.* 812.

#### 4. Hollis Association.

Handel G. Nott, Dunstable. Eli Smith, Hollis. E. Hill, Mason. Charles Walker, New Ipswich. A. W. Burnham, Rindge. Noah Miles, Temple.—*Pas.* 6. *Vac.* ch. 1. *Comm.* 1325.

#### 5. Hopkinton Association.

Samuel Kingsbury, Andover. S. Wood, D. D., Boscawen. Ebenezer Price, do. 2d ch. W. Patrick, Canterbury. N. Bouton, Concord. J. Winter, S. S. Danbury. Walter Harris, D. D., Dunbarton. J. Lane. S. S. Franklin. Jacob Scales, Henniker. R. C. Hatch, Hopkinton. Liba Conant, Northfield. A. Burnham, Pembroke. A. Bodwell,

Sanbornton. Jubilee Wellman, Warner.—*Pas.* 14. *Vac.* chs. 5. *Comm.* 2074.

#### 6. Monadnock Association.

M. G. Grosvenor, Acworth. S. S. Arnold, Alstead, 1st ch. Moses Gerould, do. 2d ch. John Sabin, Fitzwilliam. Laban Ainsworth, Jaffrey. Z. S. Barstow, Keene. S. Bennet, Marlboro'. Gad Newell, Nelson. Isaac Robinson, Stoddard. E. Coleman, Swansey. B. White, Washington. O. C. Whiton, Westmoreland. J. Peabody, Sullivan.—*Pas.* 13. *Vac.* chs. 3. *Comm.* 2139.

#### 2. Orange Association.

A. Foster, Canaan. George Howe, Dartmouth Coll. J. C. Davis, Dorchester. J. Towne, Hanover. John Dutton, Haverhill. N. Baxter Perry, Lyme. J. D. Farnsworth, Orford 1st ch. Sylvester Dana, do. 2d ch. Robert Blake, Piermont.—*Pas.* 9. *Vac.* chs. 2. *Comm.* 1072.

#### 8. Piscataqua Association.

C. H. Kent, Barrington. Hubbard Winslow, Dover. Robert Page, Durham. Forest Jeffers, Epping. Isaac Hurd, Exeter, 2d ch. Josiah Webster, Hampton. O. Pearson, Kingston. David Sanford, New Market. Jona. French, Northampton. I. W. Putnam, Portsmouth. Seth Farnsworth, Raymond. Isaac Willey, Rochester. J. Hawes, Somersworth, Great Falls. J. Cummings, Stratham.—*Pas.* 14. *Vac.* chs. 7. *Comm.* 1772.

#### 9. Plymouth Association.

C. Bolles, Bridgewater. J. L. Hale,



Campton. A. P. Tenney, Groton and Hebron. Kiah Bailey, s. s. Thornton.—*Pas. 4. Vac. chs. 4. Comm. 480.*

#### 10. Union Association.

Silas Aiken, Amherst. John M. Whiton, Antrim. T. Savage, Bedford. A. Richards, Francestown. H. Wood, Goffstown. Francis Danforth, Greenfield. A. Burgess, Hancock. J. Lawton, Hillsborough. N. Merrill, Lyndeborough. E. Kingsbury, Mt. Vernon. E. P. Bradford, New Boston.—*Pas. 11. Vac. ch. 1. Comm. 1706.*

#### 11. Sullivan Association.

Elijah Paine, Claremont. J. W. Clary,

Cornish. Phineas Cooke, Lebanon. C. M. Brown, Lempster. John Woods, Newport. Dana Claves, Plainfield, Meriden Parish. Charles Boyter, Springfield.—*Pas. 7. Vac. chs. 3. Comm. 1032.*

#### 12. Tamworth Association.

Benj. G. Willey, Conway. Reuben Porter, Meredith centre Harbour. Joshua Dodge, Moultonborough. David P. Smith, Sandwich. Samuel Hidden, Tamworth.—*Pas. 5. Vac. ch. 1. Comm. 451.*

Total in connexion so far as ascertained, Pastors 103. Vacant chs. 38. Communicants 14,259.

### III. General Convention of Vermont.

Meeting at Rutland, on the second Tuesday of September, 1830. Rev. THOMAS A. MERRILL, Middlebury, Register.

#### 1. Windham Association.

J. L. Stark, Brattleboro' W. Jonathan M'Gee, do. E. Isaac Cummings, Dover. Hosea Beckley, Dummerston. Thos. H. Wood, Halifax. E. H. Newton, Marlboro'. Chandler Bates, Newfane. James Kimball, Townsend. James Tufts, Wardsboro. S. Sage, Westminster. E. Timothy Field, do. W.—*Pas. 11. Vac. chs. 8. Comm. 1879.*

#### 2. Orange Association.

Silas M'Kene, Bradford. Calvin Noble, Chelsea. Clark Perry, Newbury. C. G. Chase, s. s. Corinth. A. Burton, d. d. and Ebenezer Chase, s. s. Thetford.—*Pas. 6. Vac. chs. 5. Comm. 839.*

#### 3. Windsor Association.

Preston Taylor, s. s. Bridgewater. A. Brown, Hartford. S. Delano, Hartland. S. Goddard, Norwich. N. Joseph Marsh, Pomfret. Abram Marsh, Reading. John Wheeler, Windsor. John Richards, Woodstock. J. Converse, Weathersfield.—*Pas. 9. Vac. chs. 4. Comm. 1057.*

#### 4. Royalton Association.

Dan Blodget, s. s. Barnard. Ammi Nichols, Braintree. John Stone, s. s. Brookfield. John ———, Kingston. Justin Parsons, Pittsfield. Tilton Eastman, Randolph. A. C. Washburn, Royalton. S. Hurlbut, Rochester. Samuel Bascom, Sharon. Gilman Vose, Stockbridge.—*Pas. 10. Vac. chs. 3. Comm. 1179.*

#### 5. Montpelier Association.

J. W. French, Barre. H. Jones, Cabot. Chester Wright, Montpelier. Jos. Thatcher, Plainfield and Marshfield. R. A. Watkins, Stowe. Amariah Chandler, Waitsfield.

Daniel Warren, Waterbury.—*Pas. 7. Vac. chs. 8. Comm. 1165.*

#### 6. Addison Association.

Merritt Harmon, s. s. Addison. Increase Graves, and James F. M'Ewen, Bridport. Calvin Yale, Charlotte. J. Bushnell, Cornwall. Thos. A. Merrill, Middlebury. Joel Fiske, Monkton. J. Hopkins, New Haven. D. O. Moreton, Shoreham. B. Lovell, Vergennes. Moses Ingalls, s. s. Whiting.—*Pas. 11. Vac. chs. 7. Comm. 1843.*

#### 7. Rutland Association.

Horatio Flagg, Hubbardton. H. Bigelow, Middletown. S. Kellogg, Orwell. Willard Child, Pittsford. Charles Walker, Rutland. E. Mason Knapen, Sudbury. S. Martindale, Tinmouth.—*Pas. 7. Vac. chs. 4. Comm. 883.*

#### 8. North Western Association.

Reuben Smith, Burlington. J. F. Goodhue, Williston. H. Smith, Jericho, 1st ch. E. H. Dorman, Swanton. Asa Lyon, Grand Isle. S. Parmelee, Westford. L. P. Blodget, Georgia. S. Robinson, Fairfax. W. Smith, St. Albans. B. Wooster, Fairfield. P. Bailey, Berkshire, 1st and 2d ch. A. S. Ware, Montgomery. P. Kingsley, Highgate.—*Pas. 13. Vac. chs. 15.*

#### 9. Black River Association.

F. E. Cannon, Ludlow. Stillman Morgan, Weston. Uziah C. Burnap, Chester. S. R. Arms, Grafton and Windham. W. Goodman, Springfield. John A. Avery, Plymouth.—*Pas. 6. Vac. ch. 1. Comm. 645.*

10. *Pawlet Association.*

Daniel A. Clark, Bennington. D. D. Francis, Benson. Jos. Steele, Castleton. William Jackson, Dorset. Amos Drury, Fairhaven. John Whiton, Granville, N. Y. John B. Shaw, Hartford, N. Y. James Anderson, Manchester. F. Shipherd, Pawlet. Sylvester Cochrane, Poulteney. David Wilson, Rupert.—*Pas.* 11. *Vac.* chs. 4. *Comm.* 1274.

11. *Caledonia Association.*

S. R. Hall, Concord. E. J. Boardman,

Danville. J. Glines, Lunenburg. S. G. Tenney, Lyndon. L. Worcester, Peacham. James Johnson, St. Johnsbury, 2d ch. T. Hall, Waterford.—*Pas.* 7. *Vac.* chs. 7. *Comm.* 997.

12. *Orleans Association.*

E. W. Kellogg, Albany. *W. A. Chapin*, Craftsbury. Reuben Mason, Glover. J. S. Clark, Morgan.—*Pas.* 4. *Vac.* chs. 12. *Comm.* 938.

In connexion so far as ascertained, *Pas-* tors 102. Vacant chs. 78. *Comm.* 12,699.

IV. *General Association of Massachusetts.*

Meeting at Groton, on the fourth Tuesday of June, 1830. *REV. THOMAS SNELL, D. D.*  
North Brookfield, Secretary.

1. *Berkshire Association.*

Time of Meeting 2d Tues. of June and Oct.—John W. Yeomans, North Adams. Joseph L. Mills, Becket. Ebenezer Jennings, Dalton. Gard. Hayden, Egremont. Sylvester Burt, Great Barrington. Henry B. Hooker, Lanesborough. Alvan Hyde, *D. D.*, Lee. Samuel Shepard, *D. D.*, Lenox. Harley Goodwin, New Marlborough. Jonathan Lee, Otis. Henry P. Tappan, Pittsfield. *Edwin W. Dwight*, Richmond. Levi White, Sandisfield. James Bradford, Sheffield. David D. Field, Stockbridge. Nathan Shaw, Stockbridge, north par. Joseph W. Dow, Tyringham. Munson C. Gaylord, West Stockbridge. Ralph W. Gridley, Williamstown. Gordon Dorrance, Windsor.—*Pas.* 20. *Vac.* chs. 3. *Comm.* 4216.

2. *Mountain Association.*

Saul Clark, Chester. Isa. Waters, Chesterfield. Roswell Hawkes, Cummington. *William A. Hawley*, Hinsdale. Jona. Nash, Middlefield. B. R. Woodbridge, Norwich. Joseph M. Brewster, Peru. Moses Hallock, Plainfield. Caleb Knight, Washington. Jonathan L. Pomeroy, Worthington.—*Pas.* 10. *Vac.* ch. 1. *Comm.* 844.

3. *Franklin Association.*

Meeting, 2d Tues., Feb., May, Aug. and Nov.—Thomas Shepard, Ashfield. Benjamin F. Clark, Buckland. *Wales Tileston*, Charlemont. Aretas Loomis, Colerain. D. Crosby, Conway. Caleb S. Henry, Greenfield, 2 par. Jonathan Grout, Hawley, 1 par. Moses Miller, Heath. Moses B. Bradford, Montague. Eli Moody, Northfield. Theophilus Packard, *D. D.* and Theophilus Packard, jr., Shelburne.—*pas.* 8. *vac.* chs. 4. *comm.* 1696.

4. *Hampshire Central Association.*

Meeting, 1st Tues. Feb., May, Aug. and

Nov.—Heman Humphrey, *D. D.*, Amherst College. Royal Washburn, Amherst, 1 par. Nathan Perkins, jr., Amherst, 2 par. William W. Hunt, Amherst, north par. Lyman Coleman, Belchertown. Payson Williston, Easthampton. John Woodbridge, *D. D.*, Hadley. Jonas Colburn, Leverett. Solomon Williams, and I. S. Spencer, Northampton. Tertius Clark, South Deerfield. Artemas Boies, South Hadley. Flavel Griswold, South Hadley Canal. V. Gould, Southampton. James Taylor, Sunderland. Enoch Hale, and Horace B. Chapin, Westhampton. Rufus Wells, and *Lemuel P. Bates*, Whately. Henry Lord, Williamsburg.—*pas.* 20. *vac.* chs. 5. *comm.* 3743.

5. *Hampden Association.*

Meeting, 2 Tues. Feb. and June, and 1st Tues. Oct.—*Dorus Clark*, Blandford. Timothy M. Cooley, East Granville. Ebenezer B. Wright, Ludlow. Joel Baker, Middle Granville. Alfred Ely, Monson. J. Hyde, North Wilbraham. Lucius F. Clark, South Wilbraham. Calvin Foot, Southwick. S. Osgood, *D. D.*, Springfield, 1 ch. Alexander Phoenix, Springfield, 2 par. I. Knapp, Westfield. Reuben S. Hazen, West Springfield, Agawam and Feedinghills par.—*pas.* 12. *vac.* chs. 7. *comm.* 2930.

6. *Brookfield Association.*

Meeting, 1st Wedn. Jan. and Oct., 3d Wedn. April, 2d Tues. June.—John Storrs, Barre. *Joseph Vaill*, Brimfield. Joseph I. Foot, Brookfield, 1st par. Micah Stone, do. 2d par. John Wilder, Charlton. Martin Tupper, Hardwick. John Fisk, New Braintree. Thomas Snell, *D. D.* North Brookfield. Daniel Tomlinson, Oakham. Joseph K. Ware, Palmer. Levi Packard, Spencer. Jason Parke, Southbridge. Alvan Bond, Sturbridge. Augustus B. Reed, Ware, 1st par. Parsons Cooke, Ware east par. Oren Catlin, Western.—*pas.* 16. *Comm.* 2392.



7. *Worcester Central Association.*

Meeting 1st Tues. Jan., May, Aug. and Nov.—Samuel Russell, Boylston. Horatio Bardwell, Holden. Samuel Gay, Hubbardston. John Nelson, Leicester. E. Newhall, Oxford, 1st soc. Gaius Conant, Paxton. Josiah Clarke, Rutland. G. Allen, Shrewsbury. J. Boardman, West Boylston. R. A. Miller, Worcester, 1st soc.—*pas. 10. comm. 1590.*

8. *Worcester North Association.*

Meeting 2d Tues. Jan. May, July, Sept. and Nov.—R. A. Putnam, Fitchburg. Jos. Chickering, Phillipston. *Alonzo Phillips*, Princeton. Ebenezer Perkins, Royalston. C. Mann, Westminster. E. L. Clark, Winchendon.—*pas. 6. comm. 1111.*

9. *Harmony Association.*

Meeting, 3d Tues. April, Aug. and Nov.—David Holman, Douglass. Abiel Williams, Dudley. Moses C. Searle, Grafton. Jos. Goffe, Millbury. John Crane, D. D. Northbridge. N. Barker, South Mendon. John Maltby, Sutton. Benj. Wood, Upton. Sam'l Judson, Uxbridge. Miner G. Pratt, Ward. Elisha Rockwood, Westborough. L. I. Hoadley, Worcester, Cal. ch.—*pas. 12. comm. 1279.*

10. *Middlesex Union Association.*

Meeting, 3d Tues. Jan. April, July, Sept. and Nov.—Albert B. Camp, Ashby. James R. Cushing, Boxborough. *John Todd*, Groton, Union Soc. George Fisher, Harvard, Cal. Cong. Phillips Payson, Leominster, Evang. James Howe, Pepperill. David Palmer, Townsend. Leonard Luce, Westford, upper par.—*pas. 8. vac. ch. 1. comm. 857.*

11. *Andover Association.*

Meeting, 1st Tues. June, July, Aug. Sept. Oct. Nov.—Milton Badger, Andover south par. Samuel C. Jackson, do. west. Samuel Stearns, Bedford. Isaac Briggs, Boxford. Samuel Sewall, Burlington. John A. Albro, Chelmsford, 2d par. D. S. Southmayd, Concord, 2d par. Amos Blanchard, Lowell, 1st cong. ch. Jared Reid, Reading, south par. Reuben Emerson, South Reading. Joseph Searle, Stoneham, 1st par. Jacob Coggin, Tewksbury. Free grace Reynolds, Wilmington. Joseph Bennett, Woburn.—*pas. 14. Comm. 2160.*

12. *Haverhill Association.*

E. Porter, D. D. Andover Theol. Sem. Peter Eaton, D. D. Boxford, 2d par. Ira Ingraham, Bradford, west par. Joseph Merrill, Draut. Dudley Phelps, Haverhill.—Stevens, do. east par. Moses Welch, do. north par. Spencer F. Beard, Methuen.—*pas. 8. vac. ch. 1. Comm. 825.*

13. *Essex Middle Association.*

Meetings, 2d Tues. May, July, and Sept.—*D. T. Kimball*, Ipswich 1st par. D. Fitz, do. 2d par. W. Holbrook, Rowley 1st par. Isaac Braman, do. 2d par. I. P. Barbour, Byfield par. G. B. Perry, Bradford East. H. C. Wright, W. Newbury. P. S. Eaton, Amesbury west par. B. Sawyer, do. east par. L. Withington, Newbury. J. Miltimore, do. Belleville. L. F. Dinmick, Newburyport.—*pas. 12. vac. chs. 2. comm. 1192.*

14. *Salem and Vicinity Association.*

Meetings, 2d Tues. Jan. March, May, July, Sept. Nov.—*B. Emerson*, Salem 3d ch. J. P. Cleaveland, do. Tab. ch. W. W. Williams, do. How. st. Sam'l Dana, Marblehead. D. Oliphant, Beverly 3d ch. Ebenezer Poor, do. 2d ch. M. P. Braman, Danvers 1st. G. Cowles, do. 2d. O. Rockwood, Lynn 1st. D. Jewett, Gloucester, 5th. S. M. Emerson, Manchester. R. Crowell, Essex. E. P. Sperry, Wenham. Jos. B. Felt, Hamilton.—*Pas. 13. Vac. ch. 1. Comm. 2134.*

15. *Suffolk North Association.*

Meetings 3d Tues. Feb. Ap. June, Aug. Oct. Dec.—B. B. Wisner, D. D. Boston, Old South Ch. Wm. Jenks, D. D. do. Green st. Lyman Beecher, D. D. do. Hanover st. David Perry, Cambridgeport Evan. W. Fay, D. D. Charlestown, 1st ch. A. Warner, Medford 2d ch. Jon. Homer, D. D. and James Bates, Newton, 1st ch. William Greenough and Lyman Gilbert, do. 2d ch. Sewall Harding, Waltham, Trin.—*Pas. 11. Vac. ch. 1. Comm. 1760.*

16. *Suffolk South Association.*

Edward Beecher, Boston, Park st. John Brown, D. D. do. Pine st. Samuel Green, do. Essex st. Joy H. Fairchild, South Boston. Geo. W. Blagden, Brighton. Ebenezer Burgess, Dedham, 1st ch. Harrison Park, do. S. Parish. A. Bigelow, Walpole, Orthodox Cong. T. Noyes, West Needham, 2d ch.—*Pas. 9. vac. ch. 1. Comm. 1355.*

17. *Norfolk Association.*

Meetings last Tues. April, July and Oct. Richard S. Storrs, Braintree. Jonas Perkins, Braintree and Weymouth Union Soc. Aaron Picket, Cohasset. John Codman, D. D. Dorchester 2d ch. Luther Sheldon, Easton. Freeman P. Howland, Hanson. Samuel Gile, Milton. Daniel Huntington, N. Bridgewater. Calvin Hitchcock, Randolph 1st ch. D. Brigham, do. east. par. Jonathan Curtis, Sharon. Ebenezer Gay, S. Bridgewater. *Josiah Bent*, Weymouth 1st ch.—*Pas. 13. Comm. 1627.*

18. *Taunton and Vicinity Association.*

Meetings 3d Tues. April, 1st Tues. Aug.

and Nov.—Thos. Andros, Berkeley. Preston Cummings, Dighton. John Shaw, Middleboro' 2d ch. Philip Colby, do. 3d ch. Enoch Sanford, Raynham orthodox. Thos. Vernon, Rehoboth. *Erastus Maltby*, Taunton, Trin. Alvan Cobb, do. west cong. Thos. M. Smith, Troy, Fall River.—*pas. 9. vac. ch. 1. comm. 1537.*

### 19. Old Colony Association.

Meetings last Tues. Jan. April, July and Oct.—Plummer Chase, Carver. Jona. King, Dartmouth. W. Gould, Fairhaven. John W. Salter, Kingston. Wm. Eaton, Middleboro' 1st par. Sylvester Holmes, New Bedford, north ch. Josh. Barrett, Plymouth 2d par. Frederick Freeman, do. 3d par. Benj. Whitmore, do. 4th par. Elijah Dexter, Plympton. Jona. Bigelow, Rochester north par. Lemuel Le Barron and Asahel Cobb, do. 2d par. Ichabod Plaisted, do. 3d par. Oliver Cobb, do. 4th par. Samuel Nott,

Wareham.—*pas. 16. vac. chs. 2. com. 1587.*

### 20. Barnstable Association.

Meetings last Tues. April and Oct.—Stetson Raymond, Chatham 1st. John Sanford, Dennis, south. Philander Shaw, Eastham 1st. Benj. Woodbury, Falmouth. Phineas Fish, Marshpee. John Turner, Orleans. David L. Hunn, Sandwich 2d par. Wm. Harlow, South Barnstable. Stephen Bailey, Truro 1st par. Timothy Davis, Wellfleet. Enoch Pratt, W. Barnstable. Nath'l Cogswell, Yarmouth.—*pas. 12. vac. chs. 2. comm. 1735.*

Total in connexion so far as ascertained, pastors, 243—vacant churches, 31—communicants, 35,620.

*Note.* During the last year the churches increased about 3,000. There are connected with these churches about 30,000 Sabbath school scholars, and nearly 10,000 young people studying in Bible classes.

## V. General Association of Connecticut.

Meeting at Wethersfield, on the third Tuesday of June, 1830. REV. CALVIN CHAPIN D. D. Wethersfield, Rocky-Hill, Register.

### 1. Hartford North Association.

Samuel W. Whelpley, East Windsor, 1st. Shubael Bartlett, do. north, or Scantic. Francis L. Robbins, Enfield. Noah Porter, D. D. Farmington. Harvey Bushnell, do. Northington. Bela Kellogg, do. 3d soc. Isaac Porter, Granby, Salmon Brook. Stephen Crosby, do. Turkey Hills. Joel Hawes, Hartford 1st. Joel H. Linsley, do. 2d. Samuel Spring, do. north. Nathan Perkins, D. D. do. west. Ammi Linsley, Hartland east. Nathl. Gaylord and Adolphus Ferry, do. west. Allen M'Lean, Simsbury. Joel Mann, Suffield. Joseph Mix, do. west. Henry A. Rowland, Windsor, 1st. John Bartlett, do. Wintonbury.—*pas. 20. vac. ch. 1.*

### 2. Hartford South Association.

Royal Robbins, Berlin, Kensington. Jonathan Cogswell, do. New Britain. Saml. Goodrich, do. Worthington. Harvey Talcott, Chatham 1st. Samuel H. Riddell, Glasterbury 1st. Jacob Allen, do. Eastbury. John R. Crane, Middletown 1st. James Noyes, jr. do. Middlefield. Joshua L. Williams, do. Upper Houses. Edward R. Tyler, do. south. D. L. Ogden, Southington. Caleb J. Tenney, D. D. Wethersfield 1st. Joab Brace, do. Newington. *Calvin Chapin*, D. D. do. Rocky Hill.—*pas. 14. vac. ch. 1.*

### 3. New Haven West Association.

Zephaniah Swift, Derby 1st. Mark Mead, Middlebury. Bezaleel Pinneo, Milford 1st. Asa M. Train, do. 2d. Leonard Bacon, New Haven 1st. Sam'l Merwin, do. Unit. Soc. Eleazer T. Fitch, D. D. do. Yale Col-

lege. Stephen W. Stebbins, Orange 1st. John E. Bray, Prospect. Amos Pettingill, Waterbury, Salem. Prince Hawes, Woodbridge, Amity.—*pas. 11. vac. chs. 8.*

### 4. New Haven East Association.

Timothy P. Gillet, Branford 1st. Judson A. Root, do. North Branford. *Matthew Noyes*, do. Northford. Joseph Whiting, Cheshire. David Smith, Durham. Stephen Dodd, East Haven. Aaron Dutton, Guilford 1st. Zolva Whitmore, do. North Guilford. Samuel N. Shepard, Madison. Chs. J. Hinsdale, Meriden. David Metcalf, N. Bristol. William J. Boardman, North Haven. James Noyes, Wallingford.—*pas. 13.*

### 5. New London Association.

David Austin, Bozrah. Salmon Cone, Colchester. Samuel Nott, D. D. Franklin. Seth Bliss, Griswold, Jewett's City. Timothy Tuttle, Groton 1st and 2d. Edward Bull, Lebanon. Erastus Ripley, do. Goshen. Levi Nelson, Lisbon, Newent. Andrew Lee, D. D. do. Hanover. Herman L. Vail, Lyme East. Nathaniel Miner, Montville, Chesterfield. *Abel M'Ewen*, New London. Jos. Strong, D. D. Norwich 1st. Alfred Mitchell, do. Chelsea. Benson C. Baldwin, do. Falls. Augustus B. Collins, Preston 1st. Eli Hyde, Salem.—*pas. 14. vac. chs. 5.*

### 6. Fairfield West Association.

Ebenezer Platt, Darien. John Hunter, Fairfield 1st. Platt Buffett, Greenwich, Stanwich. Chauncey Wilcox, do. north. *William Bonney*, New Canaan. Henry Ben-



edict, Norwalk. Nathan Burton, Ridgefield, Ridgebury. Daniel Smith, Stamford 1st. Henry Fuller, do. North Stamford. Nathl. Freeman, Weston, N. Fairfield. Sylvanus Haight, Wilton.—*pas. 11. vac. chs. 6.*

#### 7. Fairfield East Association.

Abner Brundage, Brookfield. Anson Rood, Danbury 1st. Thomas Punderson, Huntington. Daniel Jones, Munroe. Wm. Mitchell, Newtown. James Kant, Trumbull.—*pas. 6. vac. chs. 6.*

#### 8. Windham Association.

Philo Judson, Ashford. Reuben Torrey, do. Eastford. Ambrose Edson, Brooklyn. Israel G. Rose, Canterbury, Westminster. Jared Andrus, Chaplin. *Dunl. G. Sprague*, Hampton. Roswell Whitmore, Killingly, Westfield. Anson S. Atwood, Mansfield 1st. James Porter, Pomfret 1st. Charles Fitch, do. Abington. Daniel Dow, Thompson. Jesse Fisher, Windham, Scotland. Ralph S. Crampton, Woodstock 1st. Alvan Underwood, do. west. Samuel Backus, do. north.—*pas. 15. vac. chs. 3.*

#### 9. Litchfield North Association.

Jona. Miller, Burlington. Charles Prentice, Canaan 1st. Pitkin Cowles, do. north. Jairus Burt, Canton. William Andrews, Cornwall 1st. Walter Smith, do. 2d. Grant Powers, Goshen. Geo. Carrington, do. north. Cyrus Yale, New Hartford. Leonard E. Lathrop, Salisbury. D. L. Perry, Sharon. Frederick Gridley, do. Ellsworth. Wm. R. Gould, Torrington, 1st. Saml. J. Mills and *Epaphras Goodman*, do. Torrington. Hart Talcott, Warren. Frederick Marsh, Winchester 1st. James Beach, do. Winsted.—*pas. 18. vac. chs. 4.*

#### 10. Litchfield South Association.

Geo. E. Peirce, Harwinton. Laurus

P. Hiccock, Litchfield 1st. Henry Robinson, do. South Farms. Jos. E. Camp, do. Northfield. Luther Hart, Plymouth. Fosdick Harrison, Roxbury. *Chas. A. Boardman*, Washington, New Preston. Darius O. Griswold, Watertown. Saml. R. Andrew, Woodbury south. Grove L. Brownell, do. north. Thos. L. Shipman, Southbury 1st. Noah Smith do. South Britain. Maltby Gelston, Sherman.—*pas. 13. vac. chs. 3.*

#### 11. Middlesex Association.

Chas. Bentley, Chatham, Middle Haddam. Timothy Stone, do. Easthampton. Isaac Parsons, East Haddam 1st. Jos. Vaill, Hadlyme. John Marsh, Haddam. Asa King, Killingworth north. Frederick W. Hotchkiss, Saybrook 1st. *Aaron Hovey*, do. Pettipaug. Sylvester Selden, do. Westbrook. Wm. Case, do. Chester. Jos. Harvey, Colchester, West Chester. Chester Colton, Lyme 1st. Josiah Hawes, do. north.—*pas. 13. vac. chs. 2.*

#### 12. Tolland Association.

Alpha Miller, Andover. Lavius Hyde, Bolton. Dav. Dickinson, Columbia. Chauncey Booth, Coventry, south. Geo. A. Calhoun, do. north. Diodate Brockway, Ellington. Lyman Strong, Hebron 1st. Chas. Nichols, do. Gilead. Wm. Ely, Mansfield north. Chauncey Lee, D. D. Marlborough. Hervey Smith, Stafford. Jos. Knight, do. west. *Ansel Nash*, Tolland. Amzi Benedict, Vernon. N. H. Beardsley, Willington.—*pas. 14. vac. chs. 2.*

Total in connexion so far as known—pastors, 162—vacant churches, 41—comm. not reported. Churches not in connexion with the General Association, 7. Most of the Congregational churches in Connecticut are connected in Consociations.

### VI. Evangelical Consociation of Rhode Island.

Meeting at South Kingston, on the 2d Tuesday of June, 1830.

Jos. H. Patrick, s. s. Barrington. Isaac Lewis, Bristol. Emerson Payne, Little Compton. Wm. Patten, D. D. Newport 1st ch. W. T. Torrey, do. 2d ch. Thos. S. Waterman, Providence, Richmond st. ch. — Barker, s. s. Slatersville. Oliver Brown,

South Kingston. Asa F. Hopkins, Pawtucket. — King, Tiverton.—*pas. 10.*

We are unable to give a full view of the Congregational Churches in this State. Our information is not of a very recent date, in regard to several churches.

#### GENERAL SUMMARY.

We have before stated that the documents from which our information is taken, are incomplete. We have no returns from some important districts. A number of ministers and churches, probably from fifty to one hundred, are not associated with either of the ecclesiastical bodies mentioned above; while there are other ministers, who are employed as public functionaries, in connexion with colleges, seminaries, and benevolent societies, who are without pastoral charge, and who, for these reasons, are not so uniformly enumerated as pastors. Making a reasonable allowance for these deficiencies, we give the following estimate of Orthodox Congregationalists in New England, (not including of course Unitarians,) as being nearest to the truth, which our present means of information enables us to furnish.

Ministers, 800. Vacant Churches, 250. Communicants, 120,000.

Of the Ministers, about *seventy* were formerly assisted, in a greater or less degree, in obtaining an education for the ministry, by the American Education Society.

## DELEGATES TO ECCLESIASTICAL BODIES, FOR 1830.

### I. *By the General Conference of Maine.*

	DELEGATES.	SUBSTITUTES.
To the Gen. Assoc. of N. Hamp. for Sept. 1829.	Rev. JOSEPH P. FESSENDEN. Rev. DANIEL D. TAPPAN.	Rev. CHRISTOPHER MARSH. Rev. CHARLES FROST.
To the Gen. Convention of Verm't, for Sept. 1829.	Rev. ALLEN GREELY.	Rev. JOS. UNDERWOOD.
To the Gen. Assoc. of Mass.	Rev. THOMAS ADAMS. Rev. CHARLES JENKINS.	Rev. MIGHILL BLOOD. Rev. ABRAHAM JACKSON.
To the Gen. Assoc. of Conn.	Rev. DAVID M. MITCHELL. Rev. ENOS MERRILL.	Rev. BENNET TYLER, D. D. Rev. SAMUEL JOHNSON.
To the Gen. Assem. of Presb. ch.	Rev. WILLIAM ALLEN, D. D. Br. THOS. ADAMS.	Rev. JOHN SMITH, D. D. Br. WILLIAM LADD.

### II. *By the General Association of New Hampshire.*

To the Gen. Conf. Maine.	Rev. N. MERRILL. Rev. JACOB SCALES.	
To the Gen. Con. Vermont.	Rev. JOHN LAWTON. Rev. ARCHIBALD BURGESS.	
To the Gen. Assoc. Mass.	Rev. BAXTER PERRY. Rev. CALVIN CUTLER.	Not reported.
To the Gen. Assoc. Conn.	Rev. A. W. BURNHAM. Rev. L. A. SPOFFORD.	
To the Evan. Con. R. I.	Rev. HENRY WOOD. Rev. R. C. HATCH.	
To the Gen. Assem. of Presb. ch.	Rev. NATHAN LORD, D. D.	

### III. *By the General Convention of Vermont.*

To the Gen. Assoc. New Hamp.	Rev. JAMES KIMBALL. Rev. JUSTUS W. FRENCH.	
To the Gen. Assoc. Mass.	Rev. C. Y. CHASE. Rev. J. F. McEWEN.	Not reported.
To the Gen. Assoc. Conn.	Rev. O. S. HOYT. Rev. F. E. CANNON.	
To the Gen. Assem. of Presb. ch.	Rev. JOHN HOUGH.	

### IV. *By the General Association of Massachusetts.*

To the Gen. Conf. Maine.	Rev. JONATHAN BIGELOW. Rev. LUTHER F. DIMMICK.	Rev. MOSES C. SEARLE. Rev. PHILLIPS PAYSON.
To the Gen. Assoc. N. Hamp. for Sept. 1829.	Rev. RICHARD S. STORRS. Rev. PHILIP COLBY.	Rev. ISAAC R. BARBOUR. Rev. RALPH W. GRIDLEY.
To the Gen. Conv. Vermont, for Sept. 1829.	Rev. TIMOTHY M. COOLEY. Rev. LUTHER SHELTON.	Rev. BAXTER DICKINSON. Rev. FREDERICK FREEMAN.
To the Evan. Con. R. Island.	Rev. EBENEZER BURGESS. Rev. EBENEZER GAY.	Rev. DAVID L. HUNN. Rev. REUBEN EMERSON.
To the Gen. Assoc. Conn.	Rev. JOS. B. FELT. Rev. DAVID T. KIMBALL.	Rev. THOMAS SNELL, D. D. Rev. EBER L. CLARKÉ.
To the Gen. Assem. Presb. ch.	Rev. LYMAN BEECHER, D. D. Rev. DANIEL HUNTINGTON.	Rev. JOHN NELSON. Rev. ELIAS CORNELIUS, D. D.

### V. *By the General Association of Connecticut.*

To the Gen. Conf. Maine.	Rev. AARON DUTTON.	Rev. DAVID SMITH.
To the Gen. Assoc. New Hamp. for Sept. 1829.	Rev. JACOB ALLEN. Rev. JOEL HAWES.	Rev. HARVEY TALCOTT. Rev. JOEL H. LINSLEY.
To the Gen. Conv. Vermont, for Sept. 1829.	Rev. JAMES PETTINGILL. Rev. ZOLVA WHITMORE.	Rev. MARK MEAD. Rev. JUDSON A. ROOT.
To the Gen. Assoc. Mass.	Rev. JOHN MARSH. Rev. WILLIAM ELY.	Rev. SYLVESTER SELDEN. Rev. LAVIUS HYDE.
To the Gen. Con. R. Island.	Rev. DANIEL SMITH.	Rev. JOSEPH ORNE. Rev. PLATT BUFFETT.
To the Gen. Assem. of the Presb. Church.	Rev. JOSHUA L. WILLIAMS. Rev. RALPH EMERSON. Rev. LUTHER HART.	Rev. DARIUS O. GRISWOLD. Rev. ROYAL ROBBINS. Rev. LEONARD E. LATHROP.



## PRESBYTERIANS OF THE UNITED STATES.

*Historical Sketch.*

The first Presbyterians in America came from England, Scotland, and Ireland, about the year 1700. They settled in what is now a part of New Jersey and Delaware. The first Presbyterian church formed in the United States was in Philadelphia, now under the care of the Rev. James P. Wilson, D. D. The first Presbyterian church in New York city was formed in 1716. The first Presbytery was formed about 1706. The first Synod, that of Philadelphia, in 1716. The General Assembly in 1788.

The essential features of Presbyterianism are the following. 1. The Parity of its ministers. It recognizes but one order of ministers or presbyters, who receive their authority primarily from the Lord Jesus himself, and have power afterwards to confer this authority upon their successors. 2. The order and cooperation of ruling elders. They are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline in conjunction with pastors or ministers. 3. The union of its churches under courts of review and control.

The Church Session is the lowest ecclesiastical judicature in the Presbyterian church. It consists of the ministers and elders (varying in number) of the congregation. The *Presbytery* consists of all the pastors within a certain district, and one ruling elder from each parish. It treats of all such matters as concern the particular churches within its bounds, hears appeals from the church sessions, licenses and ordains ministers, &c. The synod consists of a certain number of ministers and elders delegated from each Presbytery. The highest ecclesiastical court is the General Assembly.

The General Assembly of the Presbyterian church in the United States has under its care 19 Synods and 92 Presbyteries. Meeting, on the 3d Thursday in May, 1830, at Philadelphia. Rev. EZRA STILES ELY, D. D. Stated Clerk, No. 144 South Second st. Philadelphia.—See explanatory Note at the close of the list.

*I. Synod of Albany.*

Annual Meeting 1st Tues. Oct. J. V. Henry, Clerk.

*1. Presbytery of Londonderry, N. H.*

Peter Holt, Peterborough. E. P. Bradford, N. Boston. J. M. Whiton, Centre Antrim. Edward L. Parker, Derry. Calvin Cutler, Windham. Thos. Savage, Bedford. Amasa A. Hayes, Londonderry. Wm. K. Talbot, Nottingham W. Clement Parker, Shapleigh, Me. Zedekiah S. Barstow, Keene. Silas Aiken, Amherst. Stephen Morse, Troy.

Jonathan Brown, Derry. David M'Gregory, Bradford. Sam'l Harris, Windham.—m. 15. ch. 11. comm. 1468.

*2. Presb. of Newburyport, Mass.*

Alonzo Phillips, Princeton. Wm. Williams, Salem. James Miltimore, Newburyport. Gardner B. Perry, Bradford. Daniel Dana, D. D. Newburyport. John Proudfit, do. Moses Searle, Newburyport. Charles Fitch.

Geo. C. Beckwith. Benj. H. Pitman, Newburyport. Moses Welch.—m. 11. ch. 6. comm. 612.

*3. Presb. of Champlain, N. Y.*

Ashbel Parmelee, Malone. Henry Slater, e. ch. Jay. Silas Wilder, Lewis. Moses Chase, Plattsburgh. Henry Boyington,

c. ch. Moriah. James J. Gilbert, Beekmantown. Samuel Marsh, Mooers. Solomon Lyman, c. ch. Keeseville.

Frederick Halsey, Plattsburgh. James Johnson, St. Johnsbury, Vt. Reuben Armstrong, Lewis. Asa Messer, Saratoga Sp'gs. Ira Manley. Saml. L. Crosby, Whitehall. Joseph Butler, Constable. Oren Brown, c. ch. Westport. Moses Parmelee, Bangor.

Licentiate.—Andrew Govan.—m. 17. l. 1. ch. 12. comm. 598.

*4. Presb. of Troy, N. Y.*

Saml. Tomb, Salem. John Kennedy, Whitehall. Nathan S. S. Beman, Troy. Mark Tucker, Troy. Ebenezer Cheever, Waterford. Ravaud K. Rodgers, Sandy Hill. Thos. Fletcher, Schaghticoke Point. Amos Savage, jr. N. Granville. Isaac M'Ilvain, Lansingburgh. E. A. Beach, Stephentown.

Nathl. S. Prime, Cambridge. Jonathan Ketchill, Bolton. John Hendricks, Rhinebeck. John B. Shaw, Hartford. Alvah Day, Hebron. Saml. W. May. Ezra D. Kinney, West Nassau. Gurdon Hayes. Hugh M. Boyd.

Licentiate.—Edwin Hall. Chauncey E. Goodrich.—m. 19. l. 2. ch. 25. comm. 2935.

5. *Presb. of Albany, N. Y.*

Simeon Hoosack, D. D. Johnstown. Elsha Yale, Kingsborough. Caleb Knight, Duaneburg. Thomas Holiday, New Scotland. Saml. Nott, jr. Wareham. Ms. Henry R. Weed, Albany. Reuben Smith, Burlington, Vt. *James V. Henry*, Ballston Spa. John Clancey, Charlton. John Blatchford, Stillwater. Marcus Smith, Rensselaerville. Eldad W. Goodman, Springfield, Vt. Rufus R. Deming, Carlisle. James Wood, Amsterdam. Erskine Mason, Schenectady. Aaron Garrison, Ballston Spa. Sam'l Centre, Moreau. Joseph Steel, Castleton, Vt. Wm. H. Williams, Albany. Edward N. Kirk, Albany.

Eliphalet Nott, D. D. Pres. Union Coll. Schenectady. Joseph Sweetman, Charlton. Lebbeus Armstrong, Northampton. Reuben Sears, Ballston. Stephen Hull. John Alburtis. Wm. Bacon, Philadelphia, Pa. Thomas S. Wickes, Greenbush. John K. Davis, Fonda's Bush. Joseph Hurlburt, New York. Garret F. Halenbacke. J. J. Buck, Knox. Gilbert Morgan, Johnstown. John Nott, Schenectady. Jeremiah Wood,

Mayfield. Theophilus Redfield, Ballston Spa. John Thompson, Missionary. Thos. Frazier, New Scotland.

*Licentiates*.—Wm. Donnan. Edward F. Gregory. Wm. Hervey. Isaac Crabb. Ebenezer Seymour. Wm. F. Carmichael. Alden Scovel.—*m. 38. l. 7. ch. 34. comm. 4988.*

6. *Presb. of Columbia, N. Y.*

Silas Churchill, New Lebanon. Azariah Clark, Canaan. Joel Osborn, Spencer-town. Wm. Chester, Hudson. Sylvester Woodbridge, Greenville. Clark A. Goodrich, Windham. Calvin Durfy, Hunter. Wm. Johnson, Lexington. Fayette Shipherd, Pawlet, Vt. Timothy Woodbridge, Green River.

Thomas Kendall. Joel F. Benedict, Chatham. Archibald Bassett. Alvan Somers, New Marlborough, Ms. Seth Chapin. Egbert Koosa, Masonville. John Morse. Wm. Porter. Wm. Lusk. Leonard B. Van Dyck.

*Licentiates*.—Samuel Schaffer. Wm. H. Snyder.—*m. 21. l. 2. ch. 13. comm. 1418.*

II. *Synod of Utica.*7. *Presb. of Ogdensburgh, N. Y.*

Wm. Taylor, Madrid. Hiram S. Johnson, Canton. James M'Auley, Hebron. James Douglas, Lisbon. *Ora P. Hoyt*, Potsdam. Richard C. Hand, Gouverneur. Roswell Pettibone, Hopkinton. Loren Brewster, Edwardsville.

Thomas Kennon, De Kalb. Ambrose Porter, Massena. James Rodgers, Hammond. Moses Ordway, Missionary. Solomon Williams.—*m. 13. ch. 10. comm. 716.*

8. *Presbytery of Watertown, N. Y.*

Nath'l Dutton, Champion. *George S. Boardman*, Watertown. David Kimball, Martinsburgh. Adams W. Platt, Rutland. John Sessions, Adams.

James Murdock, Leyden. Isaac Clinton, Lowville. Enos Bliss, Lorrain. Samuel F. Snowden, Sackett's Harbour. David Spear, Smithville. Daniel Nash, Louisville. Wm. B. Stow, Flat Rock. James Sanford, Oxbow. Ruel Kimball, Leyden. Phineas Camp, Stow's Square. Abel L. Crandall, Denmark. Joshua H. Clayton, Ellisburgh. James R. Boyd, Brownville. James B. Ambler, Ogdensburgh. Dexter Clary.—*m. 20. ch. 25. comm. 1841.*

9. *Presbytery of Oswego, N. Y.*

Oliver Ayer, Sandy Creek. Sam'l Swezey, Florence. *D. R. Dixon*, Mexico. Ja's Abell, Oswego. George Freeman, Pulaski.

Ralph Robinson, New Haven. Oliver Leavitt, Volney. Clement Lewis, Constantia. Lemuel Hull. John Alexander, Scott. Abel Caldwell, Volney.

*Licentiate*.—Tertius D. Southworth.—*m. 11. l. 1. ch. 20. comm. 1436.*

10. *Presb. of Oneida, N. Y.*

Israel Brainerd, Verona. Moses Gillet, Rome. Calvin Bushnell, Mount Vernon. John Frost, Whitesborough. *Noah Coe*, New Hartford. Sam'l C. Aiken, Utica. Abijah Crane, Westmoreland. Robert Everett, Utica. Evans Roberts, Steuben. Luther Myrick, Litchfield. Edwin Barnes, Boonville.

Publius V. Bogue, Kirkland. Alexander Conkey. Oliver Wetmore, Remsen. John Waters, New Hartford. James Eells, Westmoreland. Evans Beardsley, Morris Flats. Henry Davis, D. D. President of Hamilton College, Kirkland. Alpha Miller, Bridge-water. William Goodell, Holland Patent. Sam'l W. Brace, Utica. Orin Catlin, Frankfort. John Monteith, Germantown, Pa. Stephen W. Burritt, Western. David Chasell, Fairfield. Henry Hotchkiss, Utica. Eli Burchard, Paris. John Allen, Utica. Herman Norton, Camden. Charles G. Finney. Nathaniel S. Smith, Vernon. James Boyle. Geo. W. Gale, Whitesborough. Lumond Wilcox, New Stockbridge. John Sherer, Utica. David Kendall. Luke De



Witt. Eleazer S. Barrows. Leverett F. Hull. Jedediah Burchard. Geo. Spaulding, Madison.

*Licentiate*.—Charles Stuart. Asa Mahan. Charles H. Wild.—*m.* 41. *l.* 3. *ch.* 32. *comm.* 3857.

11. *Presb. of Otsego.*

John Smith, Cooperstown. Horace P.

Bogue, Gilbertsville. John H. Prentice, West Hartwick. Charles Wadsworth, Bowman's Creek. James C. How, East Springfield.

Samuel Manning, Fly Creek. Charles D. W. Tappan.—*m.* 7. *ch.* 13. *comm.* 1284.

### III. Synod of New York.

Annual Meeting 3d Tuesday Oct. E. W. Baldwin, Stated Clerk.

12. *Presb. of Hudson, N. Y.*

Methuselah Baldwin, Scotchtown. Th's Grier, Milford. Charles Cummins, Florida. Daniel Crane, Chester. Andrew Thompson, Blauveltville. Ezra Fisk, d. d. Goshen. Artemas Dean, Salisbury. Samuel Pelton, Hampstead. Wm. Timlow, Amity. Robert M. Condit, Montgomery. James Arbuckle, Blooming Grove. Donald M'Intosh, Middletown. Hugh M. Koontz, Bullville. Joel Campbell, Bethany.

John Boye, Monroe. Daniel Young. Edwin Downer, Mount Hope. Jona. Dickerson, Sing Sing. James Russell. Wm. M'Jimssey, Monticello. Christopher Cory, Westtown. Daniel T. Wood, Florida.

*Licentiate*.—Michael Carpenter. Goldsmith Dennison.—*m.* 22. *l.* 2. *ch.* 26. *comm.* 2819.

13. *Presb. of North River, N. Y.*

John Clark, Pleasant Valley. John Johnston, Newburgh. Eliphalet Price, Wappinger's Creek. James H. Thomas, New Windsor. Asahel Bronson, Amenia south. Jacob Green, Bedford. Stephen Saunders, Salem. Robert G. Armstrong, Federal Stone. Jared Dewing, Fishkill. Alonzo Welton, Poughkeepsie. Richard Wynkoop, Yorktown.

Herman Daggett, Cornwall, Con. Thos. Picton, New York. William Blair, Cold Spring. Charles F. Butler, Greenwich. Epenetus P. Benedict, Patterson. John B. Fish, Newburgh. Abraham O. Halsey, Philadelphia.

*Licentiate*.—Milton Buttolph.—*m.* 18. *l.* 1. *ch.* 23. *comm.* 2104.

14. *Presb. of Long Island, N. Y.*

Zachariah Green, Brookhaven. Ebenezer Phillips, East Hampton. John D. Gardiner, Sag Harbour. Ezra King, Middletown. Peter H. Shaw, Southampton. Amzi Francis, Bridgehampton.

Nath'l Reeve. Jonathan Hunting, Shelter Island. Jona. Robinson. Abraham Luce, Westhampton. Ithamar Pillsbury, Smithtown. Nehemiah B. Cook, Islip. Phineas Robinson. Ezra Young.—*m.* 14. *ch.* 15. *comm.* 1158.

15. *Presb. of New York.*

Stephen N. Rowan, d. d. New York city. Gardiner Spring, d. d. do. Sam'l H. Cox, d. d. do. Elisha W. Baldwin, do. Th's M'Auley, d. d. do. Alex. G. Frazer, do. Wm. W. Phillips, d. d. do. Wm. Patton, do. Thos E. Vermilye, do. Cyrus Mason, do. Henry G. Ludlow, do. Henry White, do. Robert M'Cartee, Quebec, L. C. Charles Webster, Hempstead, L. I. Elias W. Crane, Jamaica, L. I. John H. Leggett, Peekskill. Daniel L. Carroll, Brooklyn. John Goldsmith, Newtown, L. I. J. S. Christmas, N. Y.

Wm. P. Kuypers, Jamaica, L. I. Isaac Purkiss, La Prairie, L. C. Loring D. Dewey, city of New York. Ward Stafford. Absalom Peters, city of New York. Sam'l E. Cornish, do. Chester Long, White Plains. Joseph D. Wickham, New Rochelle. Geo. Stebbins, do. Albert Judson, city of New York. David Remington, Greenburgh. Gerrish Barrett, Sing Sing. Jonathan Cogswell. John Truair. George Bourne.

*Licentiate*.—Wm. Brobson. Richard F. Cleaveland. Milton Kimball. James Adams. Jonathan Noble.—*m.* 34. *l.* 5. *ch.* 29. *comm.* 6410.

16. *Presb. of New York, 2d.*

Joseph M'Elroy, city of New York. Wm. D. Snodgrass, do. Nehemiah Brown, Huntington, L. I. Eben. K. Maxwell, Delhi.

Walter Monteith, do. Richard Dickerson, do. Alexander Logan, do.

*Licentiate*.—Robert Henry. John B. Vandyke. Sam'l B. Smith. Robert Thompson.—*m.* 8. *l.* 4. *ch.* 6. *comm.* 1097.

IV. *Synod of New Jersey.*

Annual Meeting 3d Tuesday October. E. F. Cooley, Stated Clerk.

17. *Presb. of Newark, N. J.*

Stephen Grover, c. ch. Caldwell. Asa Hillyer, d. d. Orange. Aaron Condit, Hanover. Sam'l Fisher, d. d. Paterson. Barnabas King, Rockaway. John Ford, Parsippany. *Gideon N. Judd*, Bloomfield. Edw. Allen, Wantage. Baxter Dickinson, Newark. Enos A. Osborn, Succasunna. Philip C. Hay, Newark. Jacob Tuttle, Pompton. Wm. T. Hamilton, Newark. James S. Olcott, Jersey city.

Isaac Van Doren, Brooklyn. Noah Crane, Sparta. Humphrey M. Perrine, Newark. Nath'l Conkling, Augusta.

*Licentiate*s.—Herman Hooker. William Franklin. Geo. Pierson. Daniel C. Axtell. Abraham Harrison, Albert Pierson. Jephtha Harrison. Elias R. Fairchild. Charles Hall.—m. 18. l. 9. ch. 19. *comm.* 4052.

18. *Presb. of Elizabethtown, N. J.*

Stephen Thompson, Union. John M' Dowell, d. d. Elizabethtown. Jacob Briant, Mount Freedom. David Magie, Elizabethtown. Wm. B. Barton, Woodbridge. James B. Hyndshaw, New Providence. Hollaway W. Hunt, New Brunswick. Albert Barnes, Morristown. Lewis Bond, Plainfield. Daniel H. Johnson, Mendham. Joseph Ogden, Chatham Village. Edwin Holt, Westfield. Abraham Williamson, Chester.

Lemuel Fordham, Chester. Wm. Gray, New-York city. Daniel Beers. Eli Meeker. *Alfred Chester*, Morris Town. Nicholas A. Wilson, Perth Amboy.

*Licentiate*s.—John T. Halsey. Sylvester Cooke.—m. 19. l. 2. ch. 17. *comm.* 3241.

19. *Presb. of New Brunswick, N. J.*

George S. Woodhull, Princeton. David Comfort, Kingston. *Eli F. Cooley*, Trenton. Symmes C. Henry, Cranberry. Peter O. Studdiford, Lambertsville. Henry Perkins, Allentown. Joseph H. Jones, New Brunswick. Benjamin Ogden, Hopewell. Wm. H. Woodhull, Highstown. James W. Alexander, Trenton. Robert Roy. Freehold. Daniel Deruelle.

Samuel Miller, d. d. Prof. Princeton. Arch. Alexander, d. d. Prof. do. James Carnahan, d. d. Pres. do. Charles Hodge Prof. do. John Maclean Prof. do. Isaac V. Brown, Lawrenceville. Luther Halsey. Charles S. Stewart. Jared D. Fylet. Job F. Halsey. Clifford S. Arms, Middletown, Point. Peter Gulick, Miss'y. Robert Baird, Philadelphia, Pa.

*Licentiate*s.—J. M. Huntting, Shrewsbury. Charles C. Darling, New Haven, Ct. Hugh Caldwell, Petite Gulph, Mi. James Hawthorn, Louisville, Ky. Harvey Fisk, Princeton. J. Campbell. J. D. Hughes. John C. March. John T. Ewing. Horace Doolittle. Albert B. Dod. Theodore Galaudet.—m. 25. l. 12. ch. 18. *comm.* 2284.

20. *Presb. of Newton, N. J.*

Holloway W. Hunt, Perryville. William B. Sloan, Bloomsbury. Joseph Campbell, Hackettstown. Jacob Kirkpatrick, Ringoes. Joseph L. Shafer, Newton. Jacob R. Castner, Asbury. *John F. Clark*, Flemington. Jehiel Talmage, Centerville. John C. Vandervoort, Baskingridge. Benj. I. Lowe, Johnsonburgh. John Gray, Easton, Pa. Wm. Blauvelt, Germantown. Alex. Heberton, Bath, Pa. Marcus S. Hulton, Washington.

Lemuel F. Leake, Harmony. James G. Force. H. W. Hunt, jr. Perryville. John Vandervier, Easton, Pa.

*Licentiate*.—Isaac N. Candee, Belvidere.—m. 18. l. 1. ch. 32. *comm.* 3139.

21. *Presb. of Susquehanna, Penn.*

Oliver Hill, Nanticoke, N. Y.

Joel Chapin, Hopbottom. Eben. Kingsbury, Harford. Cyrus Gildersleeve, Wilksbarre. Simon R. Jones. Salmon King, Warren. Manasseh M. York, Wysox. Joseph Wood. John Rhodes, Northmoreland. *Burr Baldwin*, Montrose. Isaac W. Platt, Tioga Point. Lyman Richardson, Wysox. Richard Andrus.

*Licentiate*.—Elijah Beech.—m. 12. l. 1. ch. 30. *comm.* 1215.

V. *Synod of Geneva.*

Annual Meeting 1st Tues. Oct. D. C. Lansing, d. d. Clerk.

22. *Presb. of Chenango, N. Y.*

J. M. Babbit, Windsor. Asa Donaldson, Guildford. Daniel Waterbury, Franklin. *E. D. Wells*, Oxford. Luther Clark, Ply-

mouth. Ambrose Eggleston, Coventryville, Ethan Pratt, Bainbridge.

Seth Burt, Coventry. Lyman S. Rexford.



John B. Hoyt, c. ch. Green. Egbert Roosa, Masonville. Sayres Gazlay Miss'y. Ira Smith, Harpersville. Nahum Gould, Elliottville. Charles E. Avery, Smyrna.

*Licentiates.*—Wm. O. Stratton. Isaac F. Adams. Alvah Lilly.—*m.* 15. *l.* 3. *ch.* 14. *comm.* 926.

### 23. *Presb. of Cortland, N. Y.*

John Keep, Homer. Samuel T. Mills, Peterborough. Samuel Parker, Apulia. Caleb Clark, Truxton. Abner P. Clark, Preble.

J. Leonard, Linklean. Ezekiel J. Chapman, Lebanon. John Lord, Morrisville. Matthew Harrison, Preble. David S. Morse, Richford. Wm. J. Bradford.—*m.* 11. *ch.* 15. *comm.* 1379.

### 24. *Presb. of Onondaga, N. Y.*

I. M. Olds, Lenox. *Hutchins Taylor*, Chittenango. Washington Thatcher, Onondaga. Ralph Cushman, Manlius. John W. Adams, Syracuse. George W. Elliot, Joslin's Corners. Richard S. Corning, Otisco. Horatio J. Lombard, Orville. B. B. Stockton, Pompey.

H. N. Woodruff, Oneida Castleton. Royer Adams, Joslin's Corners. Truman Baldwin, Cicero. Charles Johnston. Daniel Marsh, Manlius. Oren Hyde, Chittenango. Seth G. Porter, Jamesville. Hiram H. Kellogg, Salina. James I. Ostrom. Daniel C. Hopkins, La Fayette.

*Licentiates.*—Gardner K. Clark. Erastus H. Adams. Andrew Huntington.—*m.* 19. *l.* 3. *ch.* 22. *comm.* 1949.

### 22. *Presb. of Cayuga, N. Y.*

Levi Parsons, Marcellus. Seth Smith, Kings-Ferry. Wm. Wisner, Ithaca. Wm. Johnson. Samuel Robertson, Dryden. Marcus Ford, Westville. Medad Pomroy, Cayuga. Peter Lockwood, Chenango Point. Luke Lyons, Cortland Village. Aaron Putnam, Oswego. Marcus Harrison, Groton. John W. Ward, Nanticoke. George R. Rudd, Scipio. Timothy Stow, Elbridge. Jeremiah Osborn, Candor.

James Richards, D. D. Prof. Auburn. M. L. R. Perrine D. D. Prof. Auburn. Henry Mills, Prof. do. D. C. Lansing, D. D. Utica. Jabez Chadwick, Lansingville. Wm. Williams, Bucksville. Alex. McCowan, Skaneateles. Jephtha Poole. Oliver Eastman.

Justus S. Hough, Weeds Port. Asa K. Bu-el, Ludlowville. Horatio Foote, Kingston, U. C. Robt. W. Hill, Ira. John Smith, Geneva. Erastus N. Nichols. George Taylor, Sempronius. Solomon Stevens, Danby. Ebenr. J. Leavenworth.

*Licentiates.*—Noble D. Strong. Daniel Van Valkenburgh. Salmon Strong. Robt. B. Campfield. Zenas Riggs. Asa Nixon. Ebenezer Mead. Ch's E. Furman. Lewis D. Howell. A. T. Hopkins. Frye R. Reed. Hiram L. Miller.—*m.* 33. *l.* 12. *ch.* 43. *comm.* 3854.

### 26. *Presb. of Geneva, N. Y.*

Jesse Townsend, Sodus. Francis Pomroy, East Palmyra. Joseph Merrill, North Junius. Henry P. Strong, Phelps. John H. Carle, Trumansburgh. B. F. Pratt, Clyde. Aaron D. Lane, Waterloo. Thom. Lownsbury, Ovid. Joseph Brackett, Rushville. Chauncey Eddy, Penn Yan. Ansel D. Eddy, c. ch. Canandaigua. Lucas Hubbell, Lyons. Morris Barton, Romulus. Wm. Todd, Benton. Peter Kanouse, Newark.

Evan Johns, Canandaigua. Richard Williams, Elmira. W. Clark, Port Bay. Benj. Bailey. Henry Dwight, Geneva. Stephen Porter, Castleton. Isaac Flagler, Hopewell. Ephraim Chapin, Waterloo. Linus North, Palmyra. Azariah G. Orton, Seneca Falls. Alfred E. Campbell, Palmyra. Benj. B. Smith. Jacob Burbank. Martin Powell.

*Licentiate.*—Peter Kimball.—*m.* 29. *l.* 1. *ch.* 31. *comm.* 3437.

### 27. *Presb. of Bath, N. Y.*

David Higgins, Bath. James H. Hotchkiss, Prattsburgh. Samuel White, Rock Stream.

David Harrowar, Lindsley Town. Henry Ford. Lyman Barret, Howard. Joseph Crawford, Wayne. Stalham Clary, Pulteney. Eleazer Lathrop, Elmira. George Hornell, Miss'y.

*Licentiates.*—Daniel Washburn. Reuben Sanborn. Harper Boice. John C. Morgan.—*m.* 10. *l.* 4. *ch.* 18. *comm.* 1054.

### 28. *Presb. of Angelica, N. Y.*

Moses Hunter, Angelica. Phineas Smith, Nunda.

Reuben Hurd, Black Creek. Robt. Hubbard, Dansville Village. Silas Hubbard, Centreville. Jabez Spicer, East Koy.—*m.* 6. *ch.* 12. *comm.* 469.

## VI. *Synod of Genesee.*

Annual Meeting 3d Tuesday Sept. N. Bull, Clerk.

### 29. *Presb. of Ontario, N. Y.*

Norris Bull, Genesee. John Barnard, jr.

Lima. Jeremiah Stow, Livonia. Silas C. Brown, York.

John Lindsley, Nunda. Aaron C. Collins, E. Bloomfield. Ebenezer Fitch, D. D. W. Bloomfield. Reuben Parmele, Victor. John Eastman, York. Orange Lyman, Richmond. Amos P. Brown, Moscow. John B. Whittlesey, Avon. Julius Steele, East Bloomfield. Horace Galpin, Lakeville. Johnson Baldwin, York. Nath'l W. Fisher, Moscow. Benjamin C. Cressey.—*m.* 17. *ch.* 20. *comm.* 963.

### 30. *Presb. of Rochester, N. Y.\**

Joseph Penney, Rochester. Avelyn Sedgewick, C. Ch. Ogden. Wm. James, Rochester. John Myers, Pittsford.

Chauncey Cook, Parma. Herman Halsey, Bergen. Abraham Foreman, Geneseo. Josiah Pierson, Bergen. George G. Sill, Rochester. Stephen V. R. Barnes. George Coan, Riga. David Page, Sweden. Joel Parker, Rochester. Jacob Hart. Silas Pratt.

*Licentiates*.—Nahum Nixen. Wm. Jones.—*m.* 15. *l.* 2. *ch.* 16. *comm.* 1154.

\* No Report for 1829.

### 31. *Presb. of Genesee, N. Y.*

Alexander Denoon; Caledonia. Russell Whiting, Batavia.

David Tullar. Timothy Clark, Le Roy. Hugh Wallace, Pembroke. William Lyman, D. D. China. Eli S. Hunter, Middlebury Village. Calvin Wait, Portage. Lot B. Sullivan, Pembroke. Norman McLeod, Cape Breton. Edmond Ingalls, China. Isaac Jones, Middlebury Village. James B. Wilcox, Bethany. John F. Bliss, Castile. Warren Day.—*m.* 15. *l.* 2. *ch.* 20. *comm.* 921.

### 32. *Presb. of Niagara, N. Y.*

Silas Parsons, Cambray. Lewis Cheesman, Albion. Horatio A. Parsons, David Pratt, Ridgeway. Andrew Rawson, Barre. William F. Curry, Lockport. George Colton, Royalton.—*m.* 7. *l.* 1. *ch.* 13. *comm.* 571.

### 33. *Presb. of Buffalo, N. Y.*

Gilbert Crawford. Elihu Mason. J. W. McMaster.

Sylvester Eaton, Buffalo. Isaac Eddy, Jamestown. Isaac Oakes, Westfield. Wm. I. Wilcox, Cold Spring. Thompson S. Harris, Buffalo. Miles P. Squier, Geneva. Ira Dunning. John T. Baldwin, Aurora. Amasa West. Samuel Leonard, Evans. Joshua Lane. Eliphalet M. Spencer.—*m.* 15. *l.* 1. *ch.* 36. *comm.* 1107.

## VII. *Synod of Philadelphia.*

Annual Meeting last Wednesday Oct. K. R. Wilson, Clerk.

### 34. *Presb. of Philadelphia, Pa.*

James P. Wilson, D. D. Hartsville. Wm. Latta, Warren Tavern. Ethan Osborn, Fairfield, N. J. George C. Potts, Philadelphia. Ezra Stiles Ely, D. D. do. James Patterson, do. Alexander Boyd, Newton, N. J. George W. Janvier, Pittsgrove, N. J. T. H. Skinner, D. D. Philadelphia. Robt. B. Belville, Hartsville. George Chandler, Kensington. Thomas J. Biggs, Frankford. Robert Steel, Jenkintown. John Smith, Chester. Wm. M. Engles, Philadelphia. Wm. L. McCalla, do. Brogun Hoff, Bridgeton, N. J. John Burt, Salem, N. J. Samuel Lawrence, Greenwich. John H. Kennedy, Philadelphia. James Smith, do. A. McFarland, Deerfield, N. J. Alvan H. Parker, Cold Spring, N. J. Joseph Sanford, Philadelphia.

Ashbel Green, D. D. L. L. D. Philadelphia. Jacob J. Janeway, D. D. do. Buckley Carle, Bridgeton, N. J. Charles Hyde, city of N. Y. J. W. Scott, Philadelphia. Charles W. Nassau, do. Sylvester Scovel, Miss'y. Benj. F. Hughes, city of N. York. Theophilus Parvin, Buenos Ayres, S. A. Alfred H. Dashiell, Philadelphia. John W. Grier, Chaplain Morgantown. W. Ramsey, Phil-

adelphia. Thomas Eustace, do. Charles Hoover, do. Samuel B. How, do. Alex. Aikman, Tallahassee, Florida.

*Licentiates*.—Edward D. Smith. Tho. L. Janeway. Geo. Printz. John L. Grant. Brittain E. Collins. James B. McCreary. Theoph. Potts. James D. Pickards. Robt. Adair. John Gloucester. Charles Williamson. John R. Hutchinson. Nicholas Murray. Charles W. Gardner.—*m.* 40. *l.* 14. *ch.* 44. *comm.* 6763.

### 35. *Presb. of Newcastle, Del.*

Samuel Martin, D. D. Chanceford, Pa. Ebenezer Dickey, D. D. Oxford, Pa. James Magraw, D. D. Rising Sun, Md. Samuel Bell, St. George's. Robert Graham, New London X Roads, Pa. Robert White, Cochranville, Pa. James Latta, Black Horse, Pa. A. K. Russel, Newark. Joseph Barr, Soudersburgh, Pa. Stephen Boyer, York, Pa. Wm. Finney, Port Deposit, Md. Samuel Parke, Peach Bottom, Pa. J. N. C. Grier, Forks of the Brandywine, Pa. E. W. Gilbert, Wilmington. Amzi Babbitt, Salisbury, Pa. Orson Douglass, Marietta, Pa. T. Love, Lower Brandywine, Pa. Alex. G. Morrison, Unionville, Pa. Wm. P. Alrich, Newcastle.



Nath. W. Sample, Strasburgh, Pa. Francis A. Latta, Mt. Pleasant, Pa. John D. Perkins, Coatsville, Pa. Joshua N. Danforth, Wm. F. Houston, Columbia, Pa.—*m. 24. ch. 36. comm. 4110.*

### 36. *Presb. of Lewes, Del.*

Thomas B. Balch, Snowhill, Md. *Alex. Campbell*, Poplar Town, Md. John Mitchellmore, Lewiston. Joseph Wilson.

Robt. M. Laird, Monokin, Md. Joshua Moore, Churchill, Md. John B. Slemmons, Princess Ann.

*Licentiates.*—Ashbel Strong. John A. Getty. Cornelius H. Mustard.—*m. 7. l. 3. ch. 15. comm. 312.*

### 37. *Presb. of Baltimore, Md.*

John Glendy, D. D. Baltimore. John Breckenridge, do. *William Nevins*, do. G. Morrison, do.

Enoch Mattson. Samuel Knox, Frederick. Nicholas Patterson. Austin O. Hubbard, Taneytown. Truman Osborn, Baltimore.

*Licentiates.*—Wm. M'Kay. Stephen Williams. William Annan. John Decker, jr. George W. Musgrave. W. A. Stevens. J. W. M'Cullough. John E. Annan.—*m. 9. —l. 8. ch. 7. comm. 991.*

### 38. *Presb. of Dist. Columbia, D. C.*

Stephen B. Balch, Georgetown. James Laurie, D. D. Washington city. E. Harrison, Alexandria, D. C. Wm. C. Walton, do. *Reuben Post*, Washington city. Daniel Baker, c. ch. Savannah, Ga.

John Brackenridge, Washington, city. Ichabod L. Skinner, do. John Mines, Rockville, Md. John N. Campbell, Washington city. James Nourse, Germantown, Pa.

*Licentiates.*—Ralph R. Gurley. James M'Vean, Thomas Brackenridge. Wm. Anderson.—*m. 11. l. 4. ch. 9. comm. 958.*

### 39. *Presb. of Carlisle, Pa.*

James Snodgrass, Hanover. Wm. Pax-

ton, D. D. Millerstown. Robt. Cathcart, D. D. York. David Denny, Chambersburgh. David M'Conaughy, Gettysburgh. Amos A. M'Ginley, Fannettsburgh. H. R. Wilson, Shippensburgh. J. Moody, do. M'Knight Williamson, Carlisle. James R. Sharon, Paxton. James M'Kinley, Bedford. James Buchanan, Greencastle. David Elliot, Mercersburgh. Robt. S. Grier, Emmetsburgh. *John M'Knight*, Chambersburgh. George Duffield, Carlisle. Wm. R. DeWitt, Harrisburg. James Williamson, Hogestown. John Niblock, Mouth of Juniata. J. M. Olmstead, Landisburgh. L. M. Fullerton, Hagerstown.

Joshua Williams, Newville. Robt. Kennelly, M'Connellsburgh. Wm. Neill D. D. Gen. ag. Bd. Ed. Alex. M'Clelland, Prof. Carlisle. Isaac Keller, Williamsport, Md. James Buber, Hancock.

*Licentiates.*—Alexander M'Geehan. M. Williamson. J. W. Nevin.—*m. 27. l. 3. ch. 43. comm. 4689.*

### 40. *Presb. of Huntington, Pa.*

Wm. Stuart, Boalsburgh. *John Coulter*, Waterford. John Hutchinson, Mifflintown. James Galbraith, Hollidaysburgh. George Gray, Waterloo. James Linn, Bellefont. James Thompson, Alexandria. James S. Woods, Lewistown. Samuel Hill, Union Furnace. John Peebles, Huntington. Garry Bishop, Clearfield. James F. Irvin, Liverpool.

*Licentiate.*—Joseph B. Adams.—*m. 12. l. 1. ch. 33. comm. 2860.*

### 41. *Presb. of Northumberland, Pa.*

John Bryson, Milton. John B. Patterson, Danville. Thomas Hood, Lewisburgh. J. H. Grier, Jersey shore. G. Junkin, Milton. *Wm. R. Smith*, Sunbury. Joseph Painter, Williamsport. David Kirkpatrick, Milton.

Samuel Henderson, Danville. Nathaniel Todd, Mifflinburgh. Wm. Montgomery, Little Rock, Ark. Ter. James W. Moore. Daniel M. Barber, Jersey Shore.—*m. 13. l. 3. ch. 22. comm. 1508.*

## VIII. *Synod of Pittsburgh, Pa.*

### 42. *Presb. of Allegheny, Pa.*

Abraham Boyd, Butler. Cyrus Riggs, Venango Furnace. *Reid Bracken*, Harmony. John Redeck, Kittaning. John Core, Harlingsburgh. John Munson, Centreville. John Coulter, Butler. John Moore, Bakers-town.

R. M'Garrar, Lawrenceburgh. Hezekiah May, Franklin.—*m, 10. ch. 25. comm. 1598.*

### 43. *Presb. of Erie, Pa.*

Amos Chase, Oil Creek. Samuel Fait, Mercer. *Johnston Eaton*, Fairview. I. Condit, Georgetown. Giles Doolittle, Northeast. Wells Bushnell, Meadville. Absalom M'Cready, Wattsburgh. Thomas Anderson, Franklin. Peter Hassinger, Rockdale. James Alexander, Greenville.

Timothy Alden, Meadville. D. M'Kenney, Meadville. P. Chamberlain. Brad-

ford Marcy, Rochdale.—*m. 14. ch. 31. comm. 1760.*

44. *Presb. of Hartford, Pa.*

Tho. E. Hughes, Greensburgh. James Satterfield, Sharon. William Wood, New Wilmington. Clement Vallandigham, New Lisbon, Ohio. Robert Semple, New Castle. James Wright, Poland, Ohio. William Reed, Faulkestown. Wm. Maclean, Reaveston. *Robert Dilworth*, Greensburgh.

Joshua Reer, New Lisbon, Ohio. Nathan Harned, Youngstown, Ohio.—*m. 11. ch. 26. comm. 2792.*

45. *Presb. of Redstone, Pa.*

Francis Laird, Murry's Ville. *Robert Johnston*, Rankin's. James Graham, Pittsburg. James Guthrie, Uniontown. Wm. Johnston, Brownville. Ashbel G. Fairchild, New Geneva. John Reed, Indiana. Asa Brooks, French Creek, Va. Jesse Smith, Indiana. Andrew O. Patterson, Mt. Pleasant. Thomas Davis, Blairsville. Samuel Swan, Ligonier. Joseph Harper, Saltsburgh. A. M'Candels, Stewartsville. George Vanemon, New Geneva. Samuel M'Farren, N. Alexandria. Elisha D. Barret, Indiana. J. H. Agnew, Uniontown. John H. Kirkpatrick, Armah.

James Power, d. d. Mt. Pleasant. Joseph W. Henderson, Indiana. David Barclay, Jefferson.—*m. 22. l. 1. ch. 44. comm. 4200.*

46. *Presb. of Steubenville, Ohio.*

Joseph Anderson, St. Clairville. James Robertson, Centreville. John Rea, Cadiz. Thomas Hunt, Richmond. Salmon Cowles, New Athens. *Charles C. Beatty*, Steubenville. Wm. Wallace, Moorfield. John C. Tidball, Knoxville. John M'Arthur, Cadiz.

William M'Millan, New Athens. Jacob Cozad, New Hagarstown.—*m. 11. ch. 25. comm. 2037.*

47. *Presb. of Washington, Pa.*

George M. Scott, Hookstown. John Anderson, d. d. West Middletown. Elisha Macurdy, Briceland's Cross Roads. Cephas Dodd, Washington. James Havey, Wheeling. Cornelius Loughran, Sparta. Samuel Reed, Hollidays Cove. *John Stockton*, Cross Creek Village. John M'Cluskey, West Alexandria. David Hervey, Mt. Pleasant.

Wm. Wylie, Wheeling. Andrew Wylie, d. d. Bloomington, Ia.

*Licentiates*.—Richard Campbell. John Hawkins. Henry Hervey. Abner Leonard. Wm. C. Anderson. J. Anderson. James W. M'Kannan. James Smith.—*m. 12. l. 8. ch. 25. comm. 2037.*

48. *Presb. of Ohio, Pa.*

John M'Millan, d. d. Canonsburgh. S. Ralston, d. d. Parkison's Ferry. Wm. Woods, Pittsburg. Francis Herron, d. d. do. Robert Patterson, do. Thom. D. Baird, do. Elisha P. Swift, do. *Wm. Jeffrey*, do. David Stevens, do. Moses Allen, Racoon.

Joseph Patterson, Pittsburg. John Andrews, do. Boyd Mercer, Washington. Matthew Brown, d. d. Pres. Canonsburg. Joseph Stockton. Andrew M'Donald. Tho. Hoge, Washington. Wm. Smith, Canonsburg. Alan D. Campbell, Pittsburg. Rob. Rutherford, Economy.

*Licentiates*.—Sam. C. Jennings, Pittsburg. James D. Ray, Canonsburgh. Alfred Hamilton, Pittsburg.—*m. 20. l. 3. ch. 21. comm. 2819.*

## IX. Synod of the Western Reserve.

Annual Meeting, 3d Tuesday of October.

49. *Presb. of Detroit, Mich. Ter.*

Wm. Page, Ann Arbour. Noah M. Wells, Detroit. Erie Prince, Farmington.

Isaac W. Ruggles, Monroe. Wm. M. Ferry, Miss. Pontiac. Jesse Miner.—*m. 6. ch. 6.*

50. *Presb. of Grand River, Ohio.*

Giles H. Cowles, d. d. Austinburgh. Ephraim T. Woodruff, Wayne. Perry Pratt, Geneva. Jos. H. Breck, Brecksville. Myron Tracy, Claridon. *W. M. Adams*, Painsville. Dexter Witter, Burton. Henry I. Kelley, Kingsville.

Jona. Winchester, Madison. Abiel Jones. Urban Palmer, Kingsville. Abner Morse,

Sennett. Wm. Strong, Southampton, Ms. Jona. Leslie, Geneva. Joseph A. Pepon, Painesville. Luther Humphrey, Salem. Eliphalet Austin, Hampden.—*m. 17. ch. 23. comm. 1064.*

51. *Presb. of Portage, Ohio.*

John Keys, Tallmadge. John Seward, Aurora. *Wm. Hanford*, Hudson. Benj. Fenn, Nelson. Joseph Meriam, Randolph. Geo. Sheldon, Franklin. Wm. L. Buffitt, Atwater. David L. Coe, Charlestown. Sam'l Bissell, Twinsburgh. Alvan Nash, Ravenna.

Caleb Pitkin, Hudson. Joseph Treat, Windham. Charles B. Storrs, Prof. Hudson.—*m. 13. ch. 21. comm. 1015.*



52. *Presb. of Huron, Ohio.*

Simeon Woodruff, Strongsville. Israel Shailer, Richfield. *Alfred H. Betts*, Brownhelm. Enoch Conger, Ridgefield Four Corners. Dan'l W. Lathrop, Elyria. John M'Crea, Dover. Stephen Peet, Euclid. John Beach, Peru. Hervey Lyon, Vermilion. Joel Talcott, Wellington. Xenophon Betts, Wakeman.

James Robinson, Melmore. Joseph Edwards, New Haven. Ludovicus Robbins, Fitchville. Randolph Stone, Hudson. Alvan Coe. Stephen I. Bradstreet, Cleaveland. J. V. R. Barnes, Medina. Isaac Van

Tassel, Perrysburg. John Beach, Peru. Amasa Jerome, New Hartford.—*m.* 20. *ch.* 36. *comm.* 896.

53. *Presb. of Trumbull, Ohio.*

Joseph Badger, Gustavus. Harvey Coe, Vernon. *Wells Andrews*, Hartford. Jos. W. Curtis, Warren.

Enoch Bouton, Farmington. Daniel Miller, Bristol. Ozias S. Eeels, Johnston. John Barrett, Mesopotamia. Horace Smith, Canton. Edson Hart, Bloomfield.—*m.* 10. *ch.* 18. *comm.* 618.

X. *Synod of Ohio.*

Annual Meeting 2d Tuesday in October. James Hoge, D. D. Clerk.

54. *Presb. of Columbus, Ohio.*

*James Hoge*, D. D. Columbus. Joseph Stephenson, Bellefontaine. Hiland Hulburd, Worthington. Wm. Burton, Circleville. Henry Vandeman, Delaware.

Wm. Jones, Adelphi. Ahab Jinks, Delaware. Ebenezer Washburn, Worthington. James Chute, Columbus.—*m.* 9. *ch.* 25. *comm.* 1128.

55. *Presb. of Richland, Ohio.*

James Snodgrass, Dalton. James Scott, Mt. Vernon. Tho's Barr, Wooster. Archibald Hanna, Paintville. *James Rowland*, Mansfield. James B. Morrow, Canton. Jacob Wolfe, Plymouth. Sam'l Cleland, Kendall. John M'Kenney, Frederick.

Robert Lee, Bucyrus. James Cunningham, Martinsburg. Wm. Matthews, Ashland. Richard Brown, Jeromeville. Nath'l M. Urmston, Millersburg.—*m.* 14. *ch.* 36. *comm.* 1832.

56. *Presb. of Lancaster, Ohio.*

John Wright, Lancaster. Thomas B. Clark, Washington. *James Culbertson*, Zanesville. Solomon S. Miles, Newark. John Hunt, McConnelville. Wm. Wallace, Cambridge. James Arbuthnot, Norwich. Sam'l W. Rose, Granville.

Thomas Moore, Somerset. James H. Parmele, Zanesville. Jacob Little, Granville.

*Licentiates*.—Geo. W. Warner. Eben'r Churchill.—*m.* 11. *l.* 2. *ch.* 34. *comm.* 1581.

57. *Presb. of Athens, Ohio.*

John Pitkin, Waterford. John Spaulding, Athens. Luther G. Bingham, Marietta.

*Robert G. Wilson*, D. D. Pres't, Athens. Augustus Pomeroy, Gallipolis. Eleazer Brainard, Portsmouth. Charles R. Fisk, Athens. Calvin N. Ransom, Chester. Addison Kingsbury, Marietta.—*m.* 9. *ch.* 12. *comm.* 844.

XI. *Synod of Cincinnati.*58. *Presb. of Chillicothe, Ohio.*

Wm. Williamson, Manchester. James Gilliland, Ripley. Wm. Dickey, Bloomingburgh. Sam'l Crothers, Greenfield. *James H. Dickey*, Greenfield. John Rankin, Ripley. Wm. Graham, Chillicothe.

Nicholas Pittenger, Greenfield. Robert B. Dobbins, Felicity. Reuben White, W. Union. Dyer Burgess, do.

*Licentiate*.—Alex. T. Rankin.—*m.* 11. *l.* 1. *ch.* 22. *comm.* 1825.

59. *Presb. of Miami, Ohio.*

Andrew W. Poage, Yellow Springs. Adrian Allen, Franklin.

Matthew G. Wallace, Franklin. Wm. Gray, Lebanon. Peter Monfort, Oxford. Archibald Steele, New Carlisle. John Ross, New Richmond, Ind. *James Coe*, Troy. Wm. J. Frazier, Springfield. Franklin Putnam, Dayton. John L. Bellville, Miamisburgh. David Merrill, Urbana.

*Licentiates*.—John P. Vandyke. Robert G. Linn. John S. Weaver.—*m.* 12. *l.* 3. *ch.* 24. *comm.* 1708.

60. *Presb. of Cincinnati, Ohio.*

James Kemper, Cincinnati. *John Thompson*, Springfield. Daniel Hayden, Reading. Francis Monfort, Hamilton. David Root, Cincinnati. Ludwell G. Gaines, Mont-

gomery. Benjamin Graves, Reading. Archibald Craig, New Trenton.

Jacob Lindley, Cincinnati. Joshua L. Wilson, D. D. do. Robert H. Bishop, D. D. Oxford. Benj. Boyd, Newport, Ky. Ste-

phen Lindley. Thomas Thomas, Dick's Mills. Isaac A. Ogden, Fairfield, Ind. Elijah Slack, Cincinnati. Adam B. Gilleland. Cyrus Byington, Miss'y. Ulrick Maynard. Amos Blanchard, Cincinnati.—*m.* 20. *l.* 3. *ch.* 25. *comm.* 2319.

## XII. Synod of Indiana.

Annual Meeting 1st Tuesday Nov. J. H. Johnston, Clerk.

### 61. Presb. of Salem, Ind.

Wm. W. Martin, Livonia. Ashbel S. Wells, New Albany.

Alex. Williamson, Corydon. Tilly H. Brown, Fitchburgh, Mass. Leander Cobb, Charlestown. Calvin Butler, Princeton.

*Licentiate*.—Stephen Martin.—*m.* 6. *l.* 1. *ch.* 15. *comm.* 697.

### 62. Presb. of Madison, Ind.

John M. Dickey, New Washington. John F. Crow, Smockville. Sam'l G. Lowry, Greensburgh. James H. Johnston, Madison. Sam'l Gregg, Madison.

James Duncan, Madison.—*m.* 6. *ch.* 16. *comm.* 888.

### 63. Presb. of Wabash, Ind.

Sam'l R. Alexander, Vincennes.

R. Hawley, Washington. Baynard R. Hall, Bloomington. John R. Moreland, Indianapolis. James Crawford, De'phi. Ja's Thompson, Crawfordsville. Samuel H. McNutt, Rockville. David Monfort, Terre

Haute. Isaac Reed, Bloomington. Geo. Bush, Cincinnati, Ohio. Wm. Sickels, Bushville. Sam'l Baldrige, Merom. Alex. Temple, Franklin.—*m.* 13. *ch.* 24. *comm.* 611.

### 64. Presb. of Centre Illinois, Ill.

Solomon Hardy, Greenville.

John Matthews, Kaskaskia. John Brick, Jacksonville. Stephen Bliss, Centreville. John G. Bergen, Springfield. John M. Ellis, Jacksonville. Benj. F. Spillman, Shawneetown. Th's H. Spellman, Greenville.

*Licentiates*.—Thos Lippincott. Cyrus L. Watson.—*m.* 8. *l.* 2. *ch.* 21. *comm.* 444.

### 65. Presb. of Missouri, Mis.

Wm. S. Potts, St. Louis. Thomas Donnell, Potosi.

William S. Lacey, Dardenne. Hiram Chamberlain, Franklin. John S. Ball, St. Louis. Wm. P. Cochran, Columbia. Th's R. Durfee, Jones, P. O.

*Licentiate*.—Nicholas Carper.—*m.* 7. *l.* 1. *ch.* 13. *comm.* 402.

## XIII. Synod of Kentucky.

Annual Meeting 2d Tuesday in October.

### 66. Presb. of Louisville.

Archibald Cameron, Shelbyville. Wm. Scott, Bloomfield. James L. Marshall, Shelbyville.

James Vance, Middletown. James H. Logan, Shelbyville. Daniel C. Banks, Louisville. Andrew A. Shannon, Shelbyville. John N. Blackburn, Louisville. Wm. M. King, Middletown. Sam'l E. Blackburn. John T. Hamilton, Louisville. John Jones, Newcastle.—*m.* 12. *ch.* 18. *comm.* 1200.

### 67. Presb. of Muhlenburgh, Ky.

Isaac Bard, Greenville.

Sam'l B. Robertson, Shakertown. W'm K. Stewart, Elkton. Thos Caldwell, Hopkinsville. Robert A. Lapsley, Princeton. John J. Pierce, Salem. Alex. R. Curry. Wm. Hamilton.—*m.* 8. *ch.* 20. *comm.* 438.

### 68. Presb. of Transylvania, Ky.

John Howe, Greensburg. Thos Cleland D. D. Harrodsburgh. James C. Barnes, Kennedy's. Wm. Dickson, Hangingfork. Sam'l K. Sneed, Springfield. Sam'l Wilson, Columbia. John H. Brown, Richmond.

Benj. Irvine, Richmond. Gideon Blackburn, D. D. Pres't, Danville. Sam'l Findley, Lancaster. John R. Kerr, Sup. Deaf, Danville. David Nelson, Danville.

*Licentiates*.—Nathan Rice. Wm. Rennell. Robert M'Affee. Archey B. Lawrence. John Rice. John L. Yantis.—*m.* 12. *l.* 6. *ch.* 23. *comm.* 2536.

### 69. Presb. of Lexington, Ky.

Nathan H. Hall, Lexington. John T. Edgar, Frankfort. John C. Young, Lexington.



Robert Marshall, Lexington. James Blythe, D. D. do. Robert Stuart, do. James K. Burch, Prof. Danville. John D. Paxton, Versailles. Eli Smith, Paris. John Hudson, Lexington. O. S. Hinckley, do. *Sam'l Steel*, do. Joseph C. Harrison, do. Simeon H. Crane, Nicholasville. S. V. Marshall, Mt. Sterling.

*Licentiate*.—John P. Trotter.—*m.* 15. *l.* *ch.* 20. *comm.* 1826.

#### 70. *Presb. of Ebenezer, Ky.*

Andrew Todd, Paris. Dewey Whitney, Carlisle. Sam'l Taylor, Ruddel's Mills.

Charles Phillips, Augusta. Sam'l Y. Garrison, May's Lick. John M'Donald, Catlettsburgh. Wm. Forsyth, Cynthiana.

*Licentiate*.—John M'Clung, Washington. J. J. A. Mines, Maysville. John K. Cunningham, Carlisle.—*m.* 7. *l.* 3. *ch.* 19. *comm.* 1600.

### XIV. *Synod of Virginia.*

Annual Meeting 3d Wednesday. S. B. Wilson, Clerk.

#### 71. *Presb. of Winchester, Va.*

Wm. Hill, D. D. Winchester. Sam'l B. Wilson, Fredericksburgh. Wm. H. Foote, Romney. *James M. Brown*, Martinsburgh. David H. Riddle, Winchester.

Wm. Williamson, Middleburgh. John Matthews, D. D. Shepherdstown. James Black, do. Francis Thornton, Thornton's Gap. Wm. N. Scott, Petersburg. John Lodor, Woodstock. Septimus Tuston, Charlestown. Robert Hall, Battletown.

*Licentiate*s.—Thos E. Spy. Eleazer C. Hutchinson.—*m.* 13. *l.* 2. *ch.* 22. *comm.* 1026.

#### 72. *Presb. of Hanover, Va.*

James Mitchell, Liberty. Wm. S. Read, Lynchburgh. Benja. H. Rice, N. York city. John Kirkpatrick, Langhorn's. Samuel Armistead, Rough Creek. Wm. J. Armstrong, Richmond. Stephen Taylor, Richmond. Isaac Paul, Lovingsston. Francis Bowman, Charlottesville. Shepard K. Kollock, Norfolk. James Wharey, Sandersons. Isaac Cochran, Carsons.

Clement Read, Charlotte C. H. *John H. Rice*, D. D. Prof. Prince Edward C. H. Jesse H. Turner, Richmond. John M'Lean, Red House, Charlotte co. Henderson Lee, M'Farland's. John Davidson, Rough creek ch. Matthew W. Jackson, M'Farland's. James H. C. Leach, Farm-

ville. John M. Fulton, New Canton. Amasa Converse, Richmond. Edw. M'Laughlin, Portsmouth. Jos. Nimmo, do. Allen D. Metcalfe, Boynton. John Barksdale, Painesville. Wm. S. White, Dennis. Jesse S. Armistead, Maysville. David C. Proctor.

*Licentiate*s.—Joseph E. Curtis. Wm. Hammersley. Wm. H. Pollard. Robert Burwell. Henry Smith. Francis Bartlett. Roswell Tenney. Robert N. Anderson. Andrew Hart. Samuel Hurd. John Royall. Daniel S. Russell. John S. Watt.—*m.* 29. *l.* 13. *ch.* 36. *comm.* 2207.

#### 73. *Presb. of Lexington, Va.*

Wm. Calhoun, Staunton. Geo. A. Baxter, D. D. Lexington. Conrad Speece, D. D. Staunton. John M'Elhenny, Lewisburgh. John Hendren, Staunton. John D. Ewing, Fancy Hill. Ja's Morrison, Brownsburgh. Joseph Smith, Staunton. *Francis M'Farland*, Greenville. Abner W. Kilpatrick, Harrisonsburgh.

Wm. Wilson, Staunton. Sam'l Houston, Natural Bridge. Andrew B. Davidson, Lexington. James C. Wilson, Staunton. Henry Ruffner, Lexington. Joseph Harrison. John A. Vanlear, Lexington. Nath'l W. Calhoun, Kenhawa C. H. James Kerr. Wm. G. Campbell, Montgomery C. H.

*Licentiate*.—Francis Dutton.—*m.* 20. *l.* 1. *ch.* 36. *comm.* 3174.

### XV. *Synod of North Carolina.*

#### 74. *Presb. of Orange, N. C.*

Ezekiel B. Currie, Mason Hall. Joseph Labaree, Oxford. Sam'l Paisley, Cedar Grove. John Witherspoon, Hillsborough. Sam'l L. Graham, Bullock's Store. Eli W. Caruthers, Greensboro'. James Weatherby, Washington.

Wm. Paisley, Greensboro'. Wm. M'Pheeters, D. D. Raleigh. Joseph Caldwell,

D. D. Pres't, Chapel Hill. John H. Pickard, Brown's Store. Elijah Graves, Cedar Grove. Lemuel D. Hatch. Elisha Mitchell, Prof. Chapel Hill. Edward Hollister, Buffalo Springs. Archibald D. Montgomery, Danville. *James W. Douglass*. Dan'l A. Penick, Milton. Wm. Neill, Murfreesboro'. Darius C. Allen, Tarboro'. Wm. S. Plumer. Thomas P. Hunt, Raleigh. Hiram P. Goodrich, Prof. Prince Edward

C. H. Va. Abner W. Gray, Warrenton. Sam'l H. Smith, Young's Store. Nehemiah H. Harding.—*m.* 26. *ch.* 34. *comm.* 1500.

75. *Presb. of Fayetteville, N. C.*

Robert Tate, Rock Fish P. O. Murdoch McMillan, Tyson's P. O. Allan McDougald, Averagesborough. Wm. Peacock, Edinburgh. Duncan McIntyre, Queensdale.

Sam'l Stanford, Duplin C. H. John McIntyre, Fayetteville. *Colin McIver*, do. John McFarland, Cold Spring P. O. James G. Hamner, Richmond, Va.

*Licentiates.*—Archibald Brice. Archibald McQueen. Alex. McIver.—*m.* 10. *l.* 13. *ch.* 41. *comm.* 2130.

76. *Presb. of Concord, N. C.*

John D. Kilpatrick, Mt. Mourne. John

Robinson, Concord. John M. Willson, Morrison's Tan Yard. John Williamson, Hopewell. Robert H. Morrison, Charlotte. James Stafford, Salisbury. *Henry N. Pharr*, Beattie's Ford. John Silliman, Morgantown. Sam'l Williamson, N. Providence. Stephen Frontis, Bethany. Wm. A. Hall, Mocksville. Patrick I. Sparrow, Lincolnton. Sam'l L. Watson, Steel Creek.

James McRee, D. D. Concord. Robert H. Chapman, D. D. Ashville. Henry M. Kerr, Rutherfordtown. Walter S. Pharr, Charlotte. Christopher Bradshaw, Ashville. John O. Freeman, Raleigh. Jesse Rankin, Salisbury. Daniel Gould, Tabor.

*Licentiates.*—J. J. Kirkpatrick. Leander A. Watts. Robert L. Caldwell.—*m.* 21. *l.* 3. *ch.* 52. *comm.* 1974.

## XVI. Synod of Tennessee.

Annual Meeting 2d Wednesday of October, at Greenville. W. Eagleton, Clerk.

77. *Presbytery of Abingdon, Va.*

Stephen Borell, D. D. Abingdon. *Alex. McEwen*, do.

Dugald McIntyre, Pleasant Hill. John H. Wallace, Newbern. Tho's A. Ogden, Abingdon. Geo. Pointer, Wythe C. H. Geo. M. Crawford, Abingdon. David R. Holt, do. Andrew Vance.—*m.* 9. *ch.* 10. *comm.* 791.

78. *Presbytery of Union, Tenn.*

Alexander McGhee, Maryville. Robert McAlpin, Telico, Monroe co.

*Isaac Anderson*, D. D. Prof. Theol. Seminary, Maryville. Wm. Eagleton, Prof. Theol. Seminary, Maryville. Matthew Donald, Smith's cross roads. Th's H. Nelson, Knoxville. Dan'l L. Butrick, Carmel, Cherokee Nation. Sam'l A. Worcester, N. Echota, do. Abel Pearson, Philadelphia. Elijah M. Eagleton, Knoxville. Wm. A. M. Campbell, do. Wm. W. Woods, Washington, Rhea co. Fielding Pope, Athens, McMin co. Thomas Brown, Kingston. Darius Hoyt, Maryville. Sumner Mandeville, do. Hilary Patrick, Clairborn Young. Eli N. Sawtell.

*Licentiates.*—Wm. C. Rankin. Michael A. Remley. Alex. G. McNutt. Nath'l Hood. Andrew Keith.—*m.* 19. *l.* 5. *ch.* 26. *comm.* 2121.

79. *Presb. of Holston, Tenn.*

Samuel W. Doak, Greenville. James Gallaher, Rogersville. John V. Bovell, Leesburgh. L. J. Bell, Jonesborough.

Sam'l Doak, D. D. Greenville. *Andrew S. Morrison*, Blountville. Robert Glenn, Kingsport. Solomon G. Ward, Elizabethtown. F. A. Ross, Kingsport. Jeremiah Hill. Sam'l Lynn.

*Licentiates.*—Sam'l H. Doak. Arthur Mooney. Wm. Gallaher. Wm. Quillin. J. A. Anderson.—*m.* 11. *l.* 5. *ch.* 14. *comm.* 2007.

80. *Presb. of French Broad, Tenn.*

John McCampbell, Dandridge. Wm. Minnis, Cheek's cross roads. Francis A. McCorkle, Knoxville.

*Charles Coffin*, D. D. Knoxville. Stephen Foster, Greenville. Jesse H. Lockhart, Dandridge.—*m.* 6. *ch.* 9. *comm.* 367.

## XVII. Synod of West Tennessee.

81. *Presb. of W. Tennessee.*

Obadiah Jennings, Nashville. William Hume, do.

J. W. Stephenson, D. D. Columbia. Robert Henderson, D. D. Franklin. *Duncan Brown*, D. D. Columbia. Philip Lindsley, D. D. Pres't of the University at Nashville.

Robert Hardin, D. D. Columbia. Tho's J. Hall, Farmington. Hugh Shaw, Columbia. John Gillespie, Purdyville. Sam'l Hodge, Jackson. David Weir, do. Edmund Lanier, Nashville. James Hall Brooks, Pulaske. Sam'l W. Calvert, Lime Creek. Lewis McLeod. Thomas Lynch.



*Licentiate*.—James H. Shields. Hugh Patton. John H. Edmiston.—*m.* 17. *l.* 3. *ch.* 24. *comm.* 1403.

### 82. *Presb. of Shiloh, Tenn.*

George Newton, Shelbyville. Jesse Alexander, Readyville. John R. Bain, Gallatin. James Maclin, Fayetteville. *John Wortham Hall*, Murfreesboro'. Amzi Bradshaw, Lebanon. Alexander Newton, Shelbyville. Ebenezer M'Ewen, Fayetteville. Edward M'Millan, M'Minville. Sam'l C. M'Connell.

*Licentiate*.—John L. Sloane.—*m.* 10. *l.* 1. *ch.* 24. *comm.* 976.

### 83. *Presb. of N. Alabama.*

John Allan, Huntsville. James L. Sloss, Sommerville. *Hugh Barr*, Courtland. Geo. W. Ashbridge, Tuscumbia.

Joseph Woods, Athens. Alex. A. Campbell, Florence. Silas H. Morrison, Russellville. Tho's C. Stuart, Miss. Cotton Gin Port, Mi. Wm. Potter, Miss. Creek Path. Hugh Wilson, Miss. Tuscumbia. William Chamberlain, Mission'y. *Licentiate*, James Holmes.—*m.* 11. *l.* 1. *ch.* 16. *comm.* 826.

## XVIII. *Synod of South Carolina and Georgia.*

### 84. *Presb. of S. Carolina.*

*Hugh Dickson*, Abbeville. C. H. Wm. H. Barr, D. D. do. Richard B. Cater, Calhoun's Mills. Michael Dickson, Poolsville. David Humphreys, Rock Mills. Benj. D. Dupree, Pickens C. H.

John B. Kennedy, Huntington. Henry Reid, Calhoun's Mills. Anthony W. Ross, Pendleton Old C. H. Aaron Foster, do. Samuel Davis.

*Licentiate*.—Wm. Means. Daniel L. Gray. Wm. Carlisle.—*m.* 11. *l.* 3. *ch.* 32. *comm.* 2208.

### 85. *Presb. of Bethel, S. C.*

Robert B. Walker, Brattonsville. James S. Adams, Crowder's creek. *John B. Davies*, Hopewell. Aaron Williams, Hancockville. Ja's B. Stafford, Chesterville, Chester Dist. Cyrus Johnston, Yorkville, York Dist.

John L. R. Davies, Chesterville, Chester Dist.

*Licentiate*.—Wm. B. Davies.—*m.* 7. *l.* 1. *ch.* 17. *comm.* 1751.

### 86. *Presb. of Hopewell, Ga.*

Francis Cummins, L. D. Greensboro', John Brown, D. D. Mount Zion. Thomas Goulding, Lexington. Sam'l K. Talmage, Augusta. *John S. Wilson*, Lawrenceville. Nathan Hoyt, Washington. James Gamble, M'Donough. James C. Patterson, Macon. Joseph Y. Alexander, Decatur.

Moses Waddel, D. D. Pres't Athens Un. Athens. Alonzo Church, Prof. Athens Un. do. Rememb. Chamberlain, Decatur. Wm. B. Richardson, Madison. Dennis M. Winston. John Harrison, Jefferson, Jackson co. Joseph C. Stiles, Darien. Edward Pharr, Jefferson, Jackson co. Jesse Stratton. Henry Safford. Alex. Kirkpatrick, Laurens C. H., S. C.

*Licentiate*.—E. S. Hopping, Lexington. C. P. Beman. S. G. Cassells. H. C. Carter.—*m.* 20. *l.* 4. *ch.* 46. *comm.* 2020.

### 87. *Presb. of Charleston, Union S. C.*

Benj. M. Palmer, D. D. C. Ch. Charleston. Aaron W. Leland, D. D. C. Ch. do. Geo. Reid, C. Ch. do. *Wm. A. M'Dowell*, D. D. do. Elipha White, do. Arthur Buist, do. Joseph Brown, do. Edward Palmer, C. Ch. Walterborough. Zabdiel Rogers, C. Ch. Charleston.

Benj. Gildersleeve, Editor, Charleston. John Dickson, Prof. do.

*Licentiate*.—James Campbell, Beaufort.—*m.* 11. *l.* 1. *ch.* 5. *comm.* 669.

### 88. *Presb. of Georgia, Ga.*

*Horace S. Pratt*, St. Mary's Camden. Robert Quarterman, Riceboro', Liberty. Nath. A. Pratt, Darien, M'Intosh. John Boggs, Savannah.

Wm. M'Whirr, Sunbury, Liberty. Lawson Clinton, Milledgeville. Heman M. Blodget, Savannah. Eben'r H. Snowdon.—*m.* 8. *ch.* 7. *comm.* 747.

### 89. *Presb. of Harmony, S. C.*

*John Cousar*, Salem, Sumter District. Nicholson R. Morgan, Springville. John Harrington, Sumter C. H. Sam'l S. Davis, Camden. Robert W. James, Bradleyville. Wm. Brearly, Winnsborough. John M. Erwin, Indian Town. John Rennie, Columbia.

Sam'l W. Yongue, Winnsboro'. Rob't B. Carpbell, Lancaster C. H. Urias Powers, Cheraw. Robert Means, Salem, Baldwin co. John Joyce, Pittsburgh, Pa. Th's Alexander. Horace Belknap.

*Licentiate*.—Charles L. R. Boyd. John M'Ewen.—*m.* 15. *l.* 2. *ch.* 21. *comm.* 1185.

XIX. *Synod of Mississippi.*90. *Presb. of Mississippi.*

Wm. Montgomery, Fayette. Geo. Potts, Natchez.

*James Smylie*, Centreville. Sam'l Hunter. John Patterson, Natchez. Zebulon Butler, Port Gibson. John Montgomery, St. Francisville, La. Jer. Chamberlain, D. D. Jackson, La. Daniel Comfort, Mont Salus. John H. Vancourt, Kingston. Benj. Chase, Natchez. Theodore Clapp, New Orleans, La. John Dorrance, Baton Rouge, La. Wm. C. Blair, Miss'y, Memphis, Tenn. Wm. Cox, Miss'y, New Orleans. Jacob Rickbow. Matthew Marshall, Mt. Salus. Geo. Moore, Vicksburgh.

*Licentiate*s.—Silas H. Hazard, New Orleans. David Wright, Columbus. Loring S. Williams, Choctaw Agency. Moses Jewell, Winchester.—*m.* 18. *l.* 4. *ch.* 22. *comm.* 795.

91. *Presb. of South Alabama.*

Robert W. B. Kennedy, Springfield. *Joseph P. Cunningham*, Havanna. Thomas Alexander, Selma. John H. Gray, Springfield.

R. M. Cunningham, D. D. Tuscaloosa. Geo. G. McWhorter, Montgomery. Tho's Newton, Ashville. Murdock Murphy, Mobile. Francis Porter, Prof. Claibourne. James Hillhouse, Greensborough. Neil McMillan, Claibourne. Robert Holman, Washington. Isaac Haddan, Claibourne. John P. Warren, Miss'y, Mobile. David R. Preston, do. St. Charles, Mi. Ja's Martin, do. Greenville. Geo. Dunham, do. do. *Licentiate*.—James Kerr.—*m.* 17. *l.* 1. *ch.* 25. *comm.* 887.

92. *Presb. of Bigby.*

No report.

## GENERAL SUMMARY.

Synods, 19; Presbyteries, 92; Ordained Ministers, 1392; *Licentiate*s, 205; Churches, 2070; Communicants, 162,816; Actual Increase in 1829, 16,508; of the Ministers, 40 are Presidents of Colleges, or Professors in Theological Seminaries; and 15 Foreign Missionaries; No. of Baptisms in 1829, 3,982 adults, 12,171 infants.

*Explanatory Note.* [Referred to, p. 162.]

The preceding list was prepared chiefly from the Statistical Tables of the General Assembly for 1829. The Clerk of the Synod of the Western Reserve, Rev. William Hanford, of Hudson, Ohio, kindly furnished us with an accurate view of that Synod, at a date several months subsequent to the Report furnished to the General Assembly, for which we present him our grateful acknowledgements. Ministers having a pastoral charge are printed *first*; those without a pastoral charge, &c. after the line; Clerks in *Italics*. In cases where the post office address differs from that of the town, the post office only is given. *C. Ch.* stands for Congregational Church; *S. Ch.* for Seceder; *W. Ch.* for Welch.

## GENERAL SYNOD OF THE REFORMED DUTCH CHURCH IN NORTH AMERICA.

*Historical Sketch.*

The city and State of New York was first settled by this people. The oldest church was formed about the year 1639. The first minister was the Rev. Everardus Bogardus. The place of worship first erected was in the fort at New York, in 1642; the second, in what is now called the Bowery. Others were soon formed in Albany, Esopus, on Long Island, &c. The Dutch Reformed was the established religion of the colony till 1664, when New York was surrendered to the English. The church was dependent for the ordination of its ministers, &c. on the Classis of Amsterdam, in Holland, till 1757, when the first Classis was formed in this country. Its government is committed to Consistories, Classes, and Synods.

Meeting of the General Synod in New Brunswick, N. J. on the first Wednesday in June, 1830. Rev. THOMAS M. STRONG, Stated Clerk, Flatbush, Long Island.

*Note.* A line is interposed between those Ministers who have pastoral charges, and those who have not; the former being placed first.

*Professors of Theology.*—Philip Milledoler, D. D. John De Witt, D. D. James S. Cannon, D. D.



I. *Particular Synod of New York.*1. *Classis of New York.*

G. A. Kuypers, D. D. John Knox, D. D. W. C. Brownlee, D. D. Thomas De Witt, D. D. New York. Geo. Dubois, North West. N. I. Marselus, Greenwich. J. Broadhead, D. D. Broome st. Eli Baldwin, Houston st. C. C. Vermule, Haerlem. J. F. Jackson, Fordham. I. G. Smith, Unionville. P. I. Van Pelt, Staten Island.

Isaac A. Van Hook. Isaac Labagh. Isaac A. Van Hook, S. C. ad. N. York. A. J. Labah. R. Kirkwood, Licentiate.—m. 16. ch. 11. l. 1. *comm. in 9 chs. 2129. families in 8 cong. reported, 1541. whole no. persons in 5 cong. 5595.*

2. *South Classis of New York.*

J. M. Mathews, D. D. South ch. W. M'Murray, D. D. Market st. N. York. J. E. Miller, Tompkinsville. A. Hoffman, Courtlandtown. J. H. Teller, Orchard st. N. York.

Alex. Denham. David S. Bogart. Wm. Boyce. R. P. Lee, Licentiate.—m. 8. ch. 5. l. 1. *comm. in 5 chs. 965. families in 5 cong. 707. whole no. in 5 cong. 3485.*

3. *Classis of New Brunswick.*

J. B. Hardenberg, New Brunswick. J. Romeyn, Six Mile Run. R. D. Van Kleck, Raritan. J. L. Zabriskie, Hillsborough. I. M. Fisher, Redminster. G. H. Fisher, North Branch. N. Branch. N. J. H. L. Rice, Spotswood. S. H. Van Vranken, Freehold. J. I. B. Beekman, Middletown. J. S. Dumund, Walpack. C. C. Eltinge, Minissink and Mahakkamak. J. I. Schultz, Lebanon.

J. Cornell. J. Mulligan. J. S. Mabon.—m. 15. ch. 14. *comm. in 8 chs. 1467. families in 8 cong. 1544. whole no. in 7 cong. 6867.*

4. *Classis of Philadelphia.*

G. R. Livingston, 1st ch. Philadelphia. J. C. Sears, 2d ch. do. G. Ludlow, New Shannack. P. Labagh, Harlingen. J. Van Lieu, North Branch.

Jacob Larzalere.—m. 6. ch. 6. *comm. in*

5 ch. 1014. *families in 5 cong. 947. whole no. in 3 cong. 2856.*

5. *Classis of Bergen.*

B. C. Taylor, Bergen. J. V. C. Romeyn, Hackensack, N. J. Do. Schraulenbergh. P. Duryea, English Neighbourhood. G. Abeel, Belville. A. Messler, Pompton Plain. Do. Montville. Z. H. Kuypers, Ponds and Preakness. Do. Wykoff.

J. Duryea. P. Stryker. J. G. Tarbell. S. Van Zantvord. A. Neal. R. C. Shimeall. J. G. Ogilvie.—m. 13. ch. 14. *comm. in 6 chs. 460. fam. in 6 cong. 583. whole no. in 6 cong. 3316.*

6. *Classis of Long Island.*

John Beattie, New Utrecht. T. M. Strong, Flatbush. W. Crookshank, Flatlands. Do. New Lots. J. Schoonmaker, Jamaica. Do. Newtown. S. H. Meeker, Bushwick, Brooklyn. J. Otterson, North Hempstead. Do. Oysterbay. P. P. Rouse, Brooklyn. Ja's E. Quaw, Licentiate.—m. 7. ch. 12. l. 1. *comm. in 7 chs. 609. fam. in 9 cong. 700. whole no. in 6 cong. 3113.*

7. *Classis of Paramus.*

N. Lansing, Tappan. Do. Clarkstown. S. Goetschius, Saddle river. Do. Pasgack. W. Elting, Paramus. Do. 1 ch. Totowa, Ackquiacknunch. J. T. Field, 2d ch. Totowa. J. I. Christie, Warwick. J. Wynkoop, W. and N. Hampstead. C. Z. Paulison, Ackquiacknunch. S. T. Goetschius, Lic. S. Bogert, do.—m. 7. ch. 13. l. 2. *comm. in 6 chs. 737. fam. in 6 cong. 569. whole no. in 4 cong. 2891.*

8. *Classis of Poughkeepsie.*

C. C. Cuyler, D. D. Poughkeepsie. C. D. Westbrook, Fishkill. W. S. Keyer, Fishkill Landing. E. Homes, Linlithgow. G. W. Bethune, Rhinebeck. A. N. Kittle, Red Hook, Upper Red Hook. C. Whitehead, Hopewell. M. W. Dwight, New Hackensack. J. Gosman, Kingston. H. Vedder, Greenbush and Taghkanick.

C. Bröuwer.—m. 11. ch. 13. *comm. in 7 ch. 1460. fam. in 5 cong. 774. whole no. in 5 cong. 4670.*

II. *Particular Synod of Albany.*1. *Classis of Albany.*

John Ludlow, D. D. Albany. I. Ferris, 2d ch. Albany. S. Kissam, Bethlehem and Jerusalem, Albany. J. C. Boice, Union & Salem. R. Bronk, Washington & Gibbonsville. A. Fort, Westerlo. J. Searle, Coxsackie.

H. Van Huysen. P. Van Zandt. J. W. Ames.—m. 9. ch. 11. l. 1. *comm. in 5 chs. 503. fam. in 5 cong. 610. whole no. in 3 cong. 2080.*

2. *Classis of Ulster.*

*S. Van Vechten*, Bloomingbury. *B. Van Keusen*, Esopus. Do. *Bloomingtondale*. *B. B. Westfall*, Rochester and Clove. *P. A. Overbagh*, Flatbush. *H. Ostrander*, Saugerties. *F. H. Van Derveer*, New Hurlery. *W. B. Bogardus*, New Paltz. *J. B. Ten Eyck*, Berea.

*A. D. Wilson*.—*m. 9. ch 19. comm. in 4 ch. 646. fam. in 7 cong. 1214. whole no. in 6 cong. 6387.*

3. *Classis of Schenectady.*

*Jacob Van Vechten*, Schenectady. *John McKelvey*, Niskenna and Amity. *R. J. Blair*, Kelderbergh. *E. Slingerland*, 1st ch. *Glenville*. *J. Murphy*, 2d ch. *Glenderville*, Schenectady. *J. B. Steel*, Boght. *J. Boyd*, 1st and 2d ch's, Rotterdam.

*T. Romeyn*.—*m. 8. ch. 10. comm. in 7 chs. 972. fam. in 10 cong. 1123. whole no. in 10 cong. 6459.*

4. *Classis of Rensselaer.*

*J. Sickels*, Kinderhook. *P. S. Winkoop*, Ghent. *R. Sluyter*, Claverack. *I. N. Wickoff*, Catskill Leeds, Green co. *C. Van Cleef*, Athens. *A. H. Dumont*, Greenbush.

*David Abeel*.—*m. 7. ch. 10.*

5. *Classis of Schoharie.*

*Winslow Paige*, Broom and Blenheim. *Stephen Ostrander*, Oak Hill. *H. B. Stimpson*, Windham. *J. R. Hasbrook*, Root. *P.*

*Weidman*, Schoharie. *J. Garretson*, Middleburgh. *J. H. Van Wagenen*, Beaver Dam. *H. A. Raymond*, Sharon.

*J. F. Schermerhorn*.—*m. 9. ch. 13. com. 4 chs. 540. fam. in 5 cong. 598. whole no. in 3 cong. 2655.*

6. *Classis of Cayuga.*

*C. Ten Eyck*, Owasco. *Asa Bennet*, Ovid. *Henry Heermance*, Sand Beach. *G. Mandeville*, Six Mile Creek.

*J. F. Morris*. *A. Yates*, D. D. Principal of Chittanooga Academy. *J. A. Yates*, Prof. Union Coll.—*m. 7. ch. 7. comm. 2 ch. 201. fam. in 4 cong. 374. whole no. in 1 cong. 172.*

7. *Classis of Montgomery.*

*A. Newhorn*, Caughnawago. *I. S. Ketcham*, Manheim. *J. W. Hangen*, Columbia. *J. P. Spinner*, Herkimer and German Flats. *H. B. Stryker*, Union ch. of Amsterdam and Albany Bush.

*Douw. Van Olinden*. Canajoharie. *D. Devoe*.—*m. 7. ch. 13.*

8. *Classis of Washington.*

*C. Bogardus*, Wynantskill. *I. P. Labagh*, Waterford. *J. G. Fonda*, Union Village and Easton. *H. M. Boyd*, Schuylerville. *H. Mair*, Northumberland.

*A. J. Swirtz*. *Licentiate*, *J. Stephenson*.—*m. 6. ch. 11. l. 1.*

## SUMMARY.

Pastors, 150; Churches, 185; Vacant Churches, 44; Licentiates, 7; Families reported, 8814; No. in congregation, 51,538; Communicants, 11,713.

## PROTESTANT EPISCOPAL CHURCH.

*Historical Sketch.*

The number of Episcopalians among the settlers in this country was small. In Maryland and Virginia, however, many churches were early formed, and had legal establishments for their support. To the northward and eastward of these States, when the revolutionary war commenced, there were but about 80 parochial clergymen. No organization of the Episcopal Church in this country took place till after the revolutionary war. The Rev. Samuel Seabury, D. D. of Connecticut, was consecrated at Aberdeen, in Scotland, in Nov. 1784, by the Scotch Bishops; Bishop White, of Pennsylvania, by the Archbishop of Canterbury, in 1787. Since that time, the number of Episcopalians in the United States has constantly increased. They are now found in all the States. Washington College in Connecticut, Columbia in New York city, Geneva, N. Y., University of Pennsylvania, William and Mary, Va., and Kenyon, Ohio, are Institutions more or less under the control of the Episcopalians. They have Theological Seminaries at New York city, near Alexandria, D. C., at Gambier, Ohio, &c.

*Explanatory Note.* In the following list, *r* stands for rector, *d* for deacon, *m* for missionary, *p* for parish.

*AUTHORITIES.* Swords' Pocket Almanac, 1830, and Journal of the Proceedings of the Convention of the Protestant Episcopal Church, at Philadelphia, Aug. 1829.



m., Cincinnati. G. McMillan, m., Piqua. I. Morse, m. Steubenville and Cross Creek. W. Preston, m., Columbus and Worthington. A. Sanford, m., Medina. W. Sparrow, prof. Kenyon college, Gambier. N. Stem, d., Delaware. M. T. C. Wing, tutor, Kenyon college, Gambier.—14.

### XIII. DIOCESE OF MISSISSIPPI.

Meeting, first Wednesday in May.—Secretary, M. W. Ewing, Natchez. A. Cloud, Jefferson co. I. A. Fox, r., Jeff. co. A. A. Muller, Natchez. S. Wall, m., Port Gibson.—4.

### XIV. DIOCESE OF KENTUCKY.

G. T. Chapman, D. D., r., Lexington. B. O. Peers, teacher, Lexington. H. M. Shaw. J. Ward, Lexington.—4.

### XV. DIOCESE OF TENNESSEE.

J. Davis, d. and m., Nashville. D. Stephens, D. D., Columbia. J. H. Otey, Franklin.—3.

### XVI. LOUISIANA.

J. F. Hull, r., New Orleans.—1.

### MICHIGAN TERRITORY.

R. F. Cakle, miss., Green Bay, in service of Dom. and For. Miss. Soc. Prot. Epis. Ch., U. S. E. Williams, d., Green Bay.—2.

### ARKANSAS TERRITORY.

I. Darneille.—1.

### MISSOURI TERRITORY.

T. Horrell, miss., St. Louis.—1.

### FLORIDA.

R. A. Henderson, miss., St. Augustine, in service of Dom. and For. Miss. Soc. Prot. Epis. Ch., U. S. S. B. Hutchens, miss., Pensacola, in service of Dom. and For. Miss. Soc. Prot. Epis. Ch., U. S.—2.

### SUMMARY.

Dioceses, 15; Bishops, 10; Ministers, 523.

## SYNOD OF THE GERMAN REFORMED CHURCH OF NORTH AMERICA.

### *Historical Sketch.*

The members of this denomination were among the early settlers in Pennsylvania. They are descended from the Reformed, or Calvinistic Church in Germany. They remained in a scattered state till 1746, when the Rev. Michael Schlatter, who was sent from Europe for the purpose, collected them together. They are found principally in Pennsylvania; a few in Maryland, Virginia, Ohio, and other States.

*Note.* We have not been able to obtain a copy of the Minutes of the last Meeting of the Synod, which contains the list of clergymen connected with the Church. We are compelled to content ourselves with such notices of this denomination as we could find in the Magazine of the Church, printed at York, Penn.

The Synod of the German Reformed Church is composed of seven classes—*East Pennsylvania, Lebanon, Susquehanna, West Pennsylvania, Zion, Maryland, and Virginia.* The Synod of Ohio, not in immediate connexion with the General Synod, on account of its distance, have in their connexion 14 ordained ministers, and one candidate, and about 100 synod congregations.\* There is, in addition, an independent body, called a Synod of the German Reformed Church in the eastern part of Pennsylvania, of which we know nothing.

The following may be given as a general estimate of the condition of this Synod, including that of Ohio: *Classes*, 8; *Ordained Ministers*, 120; *Candidates for the Ministry*, 10; *Congregations*, 500.

\* In the German Reformed Church one minister has usually the care of several congregations.

Next Meeting of the Synod at Hagerstown, Md. on the last Sabbath in Sept. 1831.

*Delegates to other Bodies.*

*To the Ref. Dutch Synod.*

J. W. Dechant, } *primarii.*  
G. Wack, }  
A. Helfenstein, sen. } *secundi.*  
I. C. Becker, }

H. B. Schaffner, }  
I. W. Dechant, } *secundi.*

*To the Gen. Assembly of the Presb. Church.*

S. Helfenstein, sen. } *primarii.*  
J. R. Reily, }  
A. Helfenstein, sen. } *secundi.*  
A. Helfenstein, jr. }

*To the Luth. Synod of East Pennsylvania.*

Rev. Prof. Mayer, } *primarii.*  
J. R. Reily, }

## EVANGELICAL LUTHERAN CHURCH.

### *Historical Sketch.*

The name *Lutheran* is derived from the great Reformer. It is said that the term Evangelical was given to his followers by Luther. It is still preferred to that of Lutheran by some of the denomination. They settled in Pennsylvania and the adjoining States on their arrival in this country. The churches were for a considerable time supplied with ministers from Germany, some of whom were eminent men.\* They are now found in Pennsylvania, New York, North Carolina, Maryland, and in other States. The Augsburg Confession, consisting of 21 articles, is the acknowledged standard of faith for the Lutherans. Among the American Lutherans are three Judicatories—1, the Vestry of the Congregation; 2, the District Conference; 3, the General Synod, from which there is no appeal. The Lutherans have manifested much interest in the promotion of the various benevolent objects of the present day. They have flourishing Seminaries at Hartwick, N. Y. and Gettysburg, Pa.

We regret that we are not able to furnish a complete view of this Church. The General Synod contained, in 1828, about 200 *Ministers*, and 800 *Congregations*. At the last Meeting of the Synod, it was stated that considerable additions had been made to the churches during the last year. Four students from Gettysburg were licensed to preach the gospel. An Education Society for the Lutheran Church in Pennsylvania was formed; also a Sabbath School Union, Auxiliary to the American Sunday School Union. The next Synod is to meet at Greencastle, Franklin co. Penn., on the first Sabbath in Oct., 1830.

\* Rev. H. M. Muhlenburg, the first Lutheran preacher in this country, was sent from London, in 1743.

## METHODIST EPISCOPAL CHURCH.

### *Historical Sketch.*

This denomination was formed in the 1729, by Mr. John Wesley. Mr. Wesley was, at that time, a fellow of Lincoln College, Oxford. In connexion with Mr. Charles Wesley, Mr. George Whitefield, and others, amounting in all to about fourteen, he commenced holding religious meetings for mutual improvement. They also visited the sick and afflicted with much assiduity. They obtained the name *Methodist*, from the exact regularity of their lives; an allusion being made to an ancient sect of physicians, who reduced the healing art to a few common principles. In 1735, the Wesleys visited Georgia. They remained but a short time, and were succeeded by Mr. Whitefield. A separation was made in 1741 between Mr. Whitefield and the Wesleys; the former declaring himself a Calvinist, the latter professing the doctrines of Arminius.

Under the management of Mr. John Wesley, the Methodists were organized into a complete system of church government, unequalled in any other denomination. The first Methodist Society in the United States was formed in the city of New York, in 1766, by some emigrants from Ireland. In 1768, a meeting house was erected in John



street. During the war of the Revolution all the preachers, except Mr. Asbury, returned to their native land. In 1784, Dr. Thomas Coke came to America, with powers to constitute the Methodist Societies into an independent Church. Before, the preachers were considered only as laymen, and did not administer the ordinances. Mr. Asbury was ordained Bishop by Dr. Coke, in 1784. The number of members at this time was 14,988, and of preachers 83.

The clergy of the Methodist Episcopal Church consists of Bishops, Presiding Elders, Elders, Deacons, and an unordained order of licensed Preachers. The ministry is divided into itinerant and local. The former are constantly engaged in preaching and pastoral labor, under the direction of the Bishops and Conferences; the latter perform these offices only as opportunity offers. The highest authority of the Methodist Episcopal Church is the *General Conference*, which meets once in four years, and consists of delegates from the Annual Conferences, in the ratio of one delegate for every seven itinerant preachers. The Annual Conferences are 17 in number, dividing the whole territory of the United States. These Conferences consist of all the travelling preachers in the connexion.

*Bishops.* William M'Kendree, Robert R. Roberts, Joshua Soule, Elijah Hedding.

#### GENERAL SUMMARY.

	Whites.	Col'd.	Indians.	Total.	Trav. Preach.	Super'd.
Canada Conference, [1828,]	8,753	10	915	9,678	48	7
Pittsburgh Conference,	22,583	176		22,759	86	8
Ohio Conference,	32,700	193	208	33,101	100	5
Missouri Conference,	3,257	350		3,607	25	1
Illinois Conference,	18,724	116		18,840	59	5
Kentucky Conference,	23,888	3,682		27,570	92	14
Holstein Conference,	17,952	2,012		19,964	61	2
Tennessee Conference,	17,476	2,499	702	20,677	90	1
Mississippi Conference,	10,948	3,576	400	14,924	58	3
South Carolina Conference,	38,708	21,276	24	60,008	130	11
Virginia Conference,	28,384	9,756		38,140	104	7
Baltimore Conference,	28,644	10,302		38,946	111	11
Philadelphia Conference,	34,819	8,159		42,978	125	5
New York Conference,	32,789	371		33,160	173	10
New England Conference,	20,337	220		20,557	186	9
Genesee Conference,	13,532	39	1	13,572	65	4
Oneida Conference,	19,246	74		19,320	98	12
Maine Conference,	9,939	3		9,942	77	5
Total,	382,679	62,814	2,250	447,743	1,697	120
Corrected total of last year, (See M. Mag. Dec. 1828,)				418,438	Sup'd 120	
				Increase this year, 29,305	1,817	

#### BAPTISTS.

##### *Historical Sketch.*

This denomination is distinguished from others by their opinions respecting the mode and subjects of baptism. They administer baptism only by immersion; and to none but adults. They claim an immediate descent from the apostles, and assert that the constitution of their churches is derived immediately from Jesus Christ. Others affirm that they had their origin at a much later day, even as late as the 16th century. The following are the principal sects of Baptists: 1. Particular Baptists of England and Wales; 2. General Baptists of England and Wales; 3. Mennonites of Holland and other countries; 4. the Scotch, or Weekly Communion Baptists; 5. Associated or Calvinistic Baptists of the United States; 6. Seventh Day Baptists; 7. Six Principle Baptists; 8. Mennonites of America; 9. Tunker Baptists; 10. Free Will Baptists; 11. Christian Society; 12. Emancipators; 13. Free Communion Baptists.

## ASSOCIATED, OR CALVINISTIC BAPTISTS OF AMERICA.

This is the largest body of Baptists in the world, in point of numbers and influence. It is stated that the additions to their churches, during the last year, amounted to a greater number than the whole of the Baptist denominations in England and Ireland. Their oldest church in this country is that called the first in Providence, formed in 1639. The first Association was formed at Philadelphia in 1707.

## GENERAL SUMMARY.

## BAPTIST ASSOCIATIONS IN THE UNITED STATES, AND IN THE BRITISH POSSESSIONS.

State.	No.Ass.	No.chs.	No.min.	No.comm.	Correspondents.
British possessions,	4	99	57	11,965	J. Harris, Waterford, U. C.
Maine,	8	210	55	12,936	D. Chessman, Hallowell.
New Hampshire,	6	72	67	4,812	N. W. Williams, Concord.
Vermont,	7	116	79	7,594	Alvah Sabin, Georgia.
Massachusetts,	8	126	137	12,175	D. Sharp, D. D., Boston.
Rhode Island,	1	30	26	3,604	D. Benedict, Pawtucket.
Connecticut,	6	107	104	10,096	B. M. Hill, New Haven.
New York,	27	549	387	43,565	S. H. Cone, New York city.
New Jersey,	2	34	21	2,324	J. Sheppard, Mount Holley.
Pennsylvania,	10	134	96	7,561	S. Williams, Pittsburg.
Delaware,	1	9	9	520	S. W. Woolford, Cooch's Bridge.
Maryland,	2	31	20	1,125	J. Healy, Baltimore.
Virginia,	18	337	192	39,940	A. W. Clopton, Charlotte C. H.
North Carolina,	14	272	139	15,530	W. P. Biddle, Newbern.
South Carolina,	6	159	131	12,316	W. Riley, Charleston.
Georgia,	12	390	205	31,797	H. O. Wyer, Savannah.
Alabama,	12	219	130	8,953	T. Baines, Tuscaloosa.
Mississippi,	3	58	12	1,714	J. A. Ronaldson, St. Francisville.
Louisiana,	1	28	14	1,021	B. C. Robert, Franklin.
Arkansas Territory,	1	8	2	88	M. Cunningham, Little Rock.
Tennessee,	11	214	141	11,971	S. McGowan, Paris.
Kentucky,	25	442	289	37,520	W. T. Smith, Lexington.
Ohio,	14	240	140	8,801	G. C. Sedwick, Zanesville.
Indiana,	111	181	127	6,513	H. Bradley, Indianapolis.
Illinois,	6	80	69	2,432	E. Roberts, Bon Pas.
Missouri,	9	111	67	3,955	J. M. Peck, Rock Spring, Ill.
Michigan Territory,	1	5	2	187	E. Comstock, Pontiac.
Total,	228	4,384	2,914	304,827	

The preceding Table has been prepared from the Philadelphia Baptist Tract Magazine, Jan. 1830. In regard to most of the Associations, the statements were prepared from the last Minutes, or those of 1829. In reference to others, necessity obliged the Editor of the Magazine to use the Minutes of 1828, 1827, and in a few cases of a still more distant period. The grand total is taken from the Magazine. It does not correspond exactly with the sum total as made out in our Table, being somewhat larger. We judged it proper, however, to put down the greater numbers, as they will fall short, unquestionably, of the actual strength of the Baptist denomination.

We should have stated before, that the Baptists are organized into a General Convention, which meets triennially. The next Meeting is to be held at New York, in April, 1832.

## SEVENTH DAY BAPTISTS.

They differ from the Baptists generally, in no respect, except in regard to the Sabbath, believing that the *seventh*, and not the first day of the week, is the day which ought to be religiously observed. In 1668, there were a few churches of this connexion in England. The first Sabbatarian Church in America was formed in Newport, R. I. in 1671. They are confined principally to that State. A few years since, they numbered about 1,000 communicants. In the United States there are about 2,000 members united together in an Annual Conference. Population, 10,000.



## SIX PRINCIPLE BAPTISTS.

So called, from their belief that the custom recognized in Heb. vi. 1, 2, of the imposition of hands is still binding, as a prerequisite to church communion. As these two verses contain *six* distinct propositions, these Baptists have acquired the name of Six Principle Baptists, to distinguish them from others, sometimes called Five Principle. They reside mostly in Rhode Island and New York, and in 1828 consisted of about 20 churches, and from 1,500 to 1,800 members.

## MENNONITES.

So called from Menno, a distinguished member of the sect. They are said to be descendants of the Waldenses. They are a simple, harmless people, and make it an article of their faith never to bear arms. In the latter part of the 17th century, they settled in Pennsylvania. According to Benedict, there were, in 1824, 200 Mennonite churches in America.

## TUNKERS.

They have acquired this name from the manner in which they perform the rite of baptism, the word *Tunker* being a corruption of *Tumbler*. They first appeared in America in 1719. They hold the doctrine of universal salvation, with some peculiar qualifications. They have probably 40 or 50 churches, principally in the Western States.

## FREE WILL BAPTISTS.

The first church of this sect was gathered in New Durham, N. H. in 1780, by Benjamin Randall. They soon after received considerable additions from those "who saw the beauties of a *free salvation*." In 1783, they held a General Meeting at Phippsburg, Me.; at which time they agreed to hold a similar Meeting four times a year. The number of Ministers probably amounts to 300; Churches, 370; Communicants, 16,000.

## CHRISTIAN SOCIETY.

In defence of the name which they have assumed, they quote Acts xi. 26, xxvi. 28, 1 Peter iv. 16, regarding all others as the invention of men. They baptize only by immersion. The first society of this kind was formed in Portsmouth, N. H. in 1803. They have spread extensively in all parts of the United States. They are anti-calvinistic, and anti-trinitarian. They profess to receive the Scriptures as the only rule of faith and practice. They have not far from 1,000 congregations.

## EMANCIPATORS.

In 1805, a number of ministers and churches in Kentucky took a decided stand against slavery, in principle and practice. In no other respect do they differ from the Calvinistic Baptists. Their number is constantly increasing.

## FREE COMMUNION BAPTISTS.

This name is given to about 30 Ministers and Churches, who reside west of Albany, in the State of New York. Except on the subject of communion, they do not differ from other Baptists.

## GENERAL SUMMARY OF BAPTISTS.

Names.	No. of Ministers.	No. of Communicants.
Calvinistic	2,914	304,827
Seventh Day	30	3,000
Six Principle	25	1,700
Mennonites	250	30,000
Tunkers	40	3,000
Free Will	300	16,000
Christians	300	30,000
Emancipators	10	400
Free Communion	30	3,500
Total	3,899	392,427

## UNITED BRETHREN.

According to their own accounts, this Society derive their origin from the Greek Church in the 9th century. In 1523, they commenced a friendly correspondence with Luther, and afterwards with Calvin. On account of a civil war and a persecution, they were driven from Bohemia in 1621. One colony settled in Upper Lusatia, under the protection of Count Zinzendorf, a distinguished nobleman, who soon after became a convert to their doctrines. Their form of Church Government is Episcopal, though they give to their Bishops no preeminent authority or rank. The Church is governed by Synods, consisting of deputies from all the Congregations, and by subordinate bodies, which they call Conferences. They adopt the Augsburg Confession as the rule of faith, which leaves undecided the points of controversy between the Lutherans and Calvinists. Their liturgy and all their rites and customs are simple. They labored more abundantly than all other denominations, for many years, in the glorious work of evangelizing the heathen. They have settlements in Germany, Denmark, Holland, Great Britain, Russia, United States, and in many heathen countries. In this country their principal settlements are in Pennsylvania and North Carolina.

SUMMARY IN 1823. Ministers, 23; Cong. 23; Comm. 2,000; Members, 6,000.

## QUAKERS, OR FRIENDS.

This class of Christians took their rise in England about 1650. George Fox is considered the founder. He was brought before two justices in Derbyshire, one of whom reviled him, and bade him *tremble* at the word of the Lord. From this circumstance they are denominated Quakers. They call themselves *Friends*, from the scriptural appellation, as "*Our friends salute thee.*" In 1656, they came to America, and settled principally in Pennsylvania. They are opposed to the practice of taking oaths, and to war, in all its forms. They agree with the Baptists in denying the validity of infant baptism. They extend the privilege of preaching the gospel to females, as well as to males. They have also peculiar notions in regard to dress, plainness and simplicity in language, &c.

Within a few years past, in this country, there has been a serious schism among the Quakers; a part professing the doctrines of Unitarianism, and called *Hicksites*, from their leader, Elias Hicks; the other portion adhering to the orthodox doctrines. It having been made a question, which of them ought to be considered as *seceding* from the doctrines of the original sect, the Yearly Meeting of Friends in London, May 20, 1829, sent forth an Epistle, containing a statement of their belief; from which it appears that they fully believe in the Inspiration of the Scriptures, the Supreme Divinity of our Lord Jesus Christ, the Atonement by his sufferings and death, &c.

By a table published in a paper printed in Wheeling, Va. in 1829, it appears that there are in the United States,—150,000 members of this Society; of whom 56,026 are Hicksites; 23,904 are orthodox; the others not known.

## CUMBERLAND PRESBYTERIANS.

In February, 1810, the Cumberland Presbytery was formed in Tennessee, without any connexion with the Presbyterian Church, principally because the Synod of Kentucky refused to license ministers to preach the gospel without a classical education. It was at a period of considerable religious excitement, when the labors of clergymen were in great demand. They dissented in some respects from the Confession of Faith of the General Assembly, particularly in regard to the doctrines of reprobation, limited atonement, &c. At first there were but nine preachers in the connexion, four only of whom were ordained. They have now a Synod consisting of several Presbyteries. The additions to the Churches in this Synod, during the last year, were nearly 3,500, about 1,000 of whom received baptism. The number of preachers is much smaller than the wants of the denomination require. They have a flourishing College at Princeton, Ky., containing, we believe, nearly 100 students, under the care of the Rev. President Cossit.

## UNITARIANS.

The number of Churches belonging to the Unitarians is not definitely known. Six or eight are found in Maine, four or five in New Hampshire, one in Vermont, one hundred and thirty or forty in Massachusetts, two in New York city, and a few in other



places south and west. Many of the Churches are connected in an Association, which meets annually in Boston during the week of General Election in May.

### NEW JERUSALEM CHURCH, OR SWEDENBORGIANS.

The founder of this sect, Baron Emanuel Swedenborg, was the son of a Bishop in West Gothia, Sweden. He died in London, in 1772. His works, which were not much known during his life, were widely circulated and read after his death. His followers are now found in considerable numbers in Europe, and in the United States. In this country they are organized into a General Convention, which meets annually. The Eleventh Meeting was held in Boston, in August, 1829. It consists of Pastors or Teachers, and Lay Delegates.

GENERAL SUMMARY, as given in the Minutes of 1829.

Ordaining Ministers, 9; Priests and Teaching Ministers, 6; Licentiates, 14; Total Clergy, 29. Receivers of the doctrines are found in 5 towns in Maine; 3, in New Hampshire; 24, in Massachusetts; 2, in Rhode Island; 1, in Connecticut; 14, in New York; 2, in New Jersey; 22, in Pennsylvania; 22, in Ohio; 17, in other States. Regular Societies are formed in 28 towns in the United States.—Next Meeting of the Convention, in Philadelphia, 1st Thursday in June, 1830.

### MILLENNIAL CHURCH, OR SHAKERS.

This Society commenced under the ministration of Ann Lee, who was born in Manchester, (Eng.) in 1736. From the violent bodily commotions with which they are often seized, they have been denominated Shakers. In 1780, ten or twelve individuals came from England to this country. In 1787, they formed themselves into a Society at New Lebanon, N. Y., established a community of goods in all respects. Their general employments are agriculture and the mechanic arts. They are remarkable for their neatness, sobriety, honesty, harmlessness, &c. Their peculiar manner of worship is by *dancing*. Societies of Shakers are found at Alfred and New Gloucester, Me.; Canterbury and Enfield, N. H.; Shirley, Harvard, Tyngham, and Hancock, Mass.; Enfield, Conn.; Watervliet and New Lebanon, N. Y.; Union Village and Watervliet, Ohio; Pleasant Hill and South Union, Ky. No. of Societies in 1828, 16; Preachers, 45; Population, 5,400.

### UNIVERSALISTS.

They trace their rise to Origen, who lived in the third century. Many individuals in the successive centuries cherished this doctrine. Societies of Universalists are now found in various parts of Christendom. In the United States there are probably about 300 Societies and 150 Preachers. A General Convention is annually holden, in which the several Societies in New England, and some from the other States, are represented. There are ten or twelve Associations under its jurisdiction. They publish a number of magazines and newspapers. A part believe in a limited punishment after this life; others believe that the future state of all will be alike happy at death.

*Note.* In compiling our Historical Sketches of the various Denominations, we have made use of Benedict's History of all Religions, a book of great value. We have intended to be as *impartial* and *accurate* in our statements as possible. To be entirely so, is, of course, out of our power. Any corrections, which may be made in the spirit of kindness, we shall gratefully acknowledge. In such a multitude of dates and figures as occur in our statistics, some errors are unavoidable.

## NOTICES OF THE PAPAL CHURCH IN THE UNITED STATES.

The following article has been prepared for this work, by a gentleman of distinguished learning.\* The principal source of information was "*Annales de l'association de la Propagation de la Foi*"—being a periodical continuation of the "*Lettres Edifiantes*," A Lyon et a Paris, 1829. *Eds.*

The subject announced at the head of this article is one of great and increasing importance. Contemplated either in a civil or religious view, this is unquestionably the case; but it is more especially under the latter that it commends itself to the readers of this publication. We shall endeavour, in pursuing it, to bear in mind not only the imperious duty of the historian, to exhibit truth, but also that of the patriot and christian, to ascertain and feel its connexion and relations.

But in this paper it is not intended to enter at large into the long protracted and voluminous controversy with the CHURCH OF ROME. Such we style her, and are backward to admit her title to the usurped but ordinary appellation of 'Catholic.' This controversy has occasionally occupied, for more than three hundred years, some of the most serious minds and able pens of christendom; and indeed from an earlier age there have not been wanting individuals who have successively borne testimony against the assumptions, spiritual and temporal, of the Roman Court, or Church—terms, in this case, commutable—her growing superstitions, preposterous claims, and absurd pretensions.

Yet, while we waive, for the present, a professed entrance on this controversy, it is not because we are under no apprehension of evil, nor because we do not feel that it is matter of surprise that the evil should be extending its influence so widely in our country. For we cannot forget the apprehensions of our puritan ancestors, and their conscientious opposition; nor the sufferings of many who preceded them. And it is equally impossible to forget the invaluable privilege of possessing God's Word, translated and accessible in our own language with the liberty of reading, expounding and practising its requirements, with-

out fear of molestation. That, in such circumstances, Rome should increase her votaries from among our freeborn citizens, in numbers almost equal to those who came as papists to this country from the shores of Europe, is indeed matter of surprise.

Our main design is to give a statistical view of Romanists in the United States, as has been done in reference to other denominations. But, with our opinions and feelings, it will be impracticable, and would also we think be improper, to exhibit such a view without remarks.

At the outset, however, it is to be distinctly and gratefully acknowledged, that, as in our own State government, 'every denomination of Christians, demeaning themselves peaceably, and as good subjects of the Commonwealth, shall be equally under the protection of the law; and no subordination of any one sect or denomination to another shall ever be established by law:':\* so likewise in the Constitution of the United States it is provided, that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.† Whatever remarks, therefore, be made in reference to that branch of the Church of Rome which exists in these States, it is to be considered that they have an equal right with ourselves to their own views, and opinions, and forms of worship, while they infringe not on the rights of others. And, as a consequence, they have an equal right with ourselves to publish their own opinions, and send out their missionaries to promulgate them through the Union, and multiply their converts—it being only the force of truth and sound argument, and the influence of a holy and useful life, which can justly be allowed to sway the public sentiment, and establish the prosperity of any denomination: every tendency to the union of the Church and State, in establishments professedly religious, militating as much with our feelings, as with the spirit of our free constitutions of government.

Nor are the Romanists to be regarded as interlopers in the United States. One

\*Implicit reliance may be placed on its statements.

\* Constitution of Mass. Art. III.

† Amend. to Const. of U. S. Art. III.



of the members of this Confederacy was indeed originally constituted, in great degree, by individuals of that faith. Maryland, settled by lord Baltimore, was intended by him as a place of refuge for such, and for their enjoyment of religious liberty. However strange, therefore, it may seem to us, that our ears are saluted with reports of the extension of the Romish Church in this Protestant country—we must be prepared to contemplate the fact.

And why, some are ready to say, is this increase to be deprecated? Are we to charge on the modern professors of that faith the derelictions of their ancestors? Shall we hold the present Church of Rome responsible for the cruelties exercised against the Albigenses, six hundred years ago—and for the fires of Smithfield, the *dragonnades* of the Cevennois, the massacres of St. Bartholomew, and of 1641? Do we not find in that communion men of humanity, of elegant literature, engaging manners, sound science, and fervent piety? These questions would have weight, did we recognise in the acts of the Court of Rome any compunction for her past violences; did she express her abhorrence of the principle, 'that no faith is to be kept with heretics,' and abjure the dogmas of Jesuitic morality. But until this is done, she must be held responsible to the world—as indeed she will be to God, *when He maketh inquisition for blood.*

The refinement of modern manners, the withholding of objectionable articles of faith, in soothing conversations maintained with inquirers, the specious glosses put on expressions startling to the lover of Scriptural simplicity—all these might seem to say, Rome has changed, and is far different from that power which Luther and Zuingle, Melancthon, Calvin and Bucer, and the host of Reformers combated. But the high tone of her present publications claims\* an unchanged and unchangeable character for her faith and her practice.

It is not therefore to be wondered at, that this whole subject is awakening investigation. Indeed the wonder is, rather, that curiosity has slept so long—and that watch-

men themselves have slumbered. Especially is it to be regretted, that that important part of our territory, concerning which we are accustomed to hear that it will speedily, by its abundant population, give law to our Union, has been left open so long to the enterprises of Rome; and has obtained from the elder portions of our population so scanty means of resistance to a persevering and specious hierarchy. How important it is in the sight of Romanists this paper will soon evince. Had it been in our eyes as important at the commencement of this century, and had those means been in operation, which our tardy zeal is now employing, how different the result from that we have reason to apprehend!

We have before us the numbers of a French periodical publication for the year just closed, containing several deeply interesting statements. It is intitled 'Annals of the Association for the propagation of the Faith.' At what precise period the Association was formed, or what station it holds in the Romish Church, whether it has succeeded the '*College de propaganda Fide*,' or is a new Body altogether, we are not informed. These numbers are from xv to xviii inclusively, and we propose to gather from them a few of the facts and representations which bear on the subject of this paper.

But, as the subject, in all probability, is comparatively new to very many of our readers, it will be necessary to take previously a cursory view of what had been done antecedently to this period, in reference to the Romish Church in the United States. For this we are indebted to a publication in 1822 at New York, exhibiting its condition at that time.† From this we learn that a Jesuit priest accompanied the emigrants to Maryland, in 1632, and from that date till the period of the revolution the American Catholics in Maryland and Virginia were constantly served by Jesuit missionaries, successively sent from England.‡

The Rev. Dr. John Carroll having been elected the first Bishop, by the clergy,

\* See 'The Jesuit,' a periodical published in Boston, *passim*.

† 'The Laity's Directory to the church Service,' revised and corrected by Rev. Mr. Power, a distinguished Romanist.

‡ Id. p. 73.

through a special indulgence granted them by the Pope, Pius VI. a see was constituted, and the Bishop elect consecrated in England, Aug. 15, 1790. He had been chosen by twenty four out of twenty six priests, assembled for the purpose.

At length, in 1810, the increase of the Romish Communion had become so great in the United States, it was judged best at Rome to erect the Episcopate of Baltimore 'into a Metropolitan or Archiepiscopal See, and to establish four new suffragan dioceses: namely, Boston, New York, Philadelphia, and Bardstown in Kentucky.' This was accordingly carried into effect 'with great pomp and solemnity.'

Previous to this period, New Orleans had been erected into a bishopric, and in 1820 those of Richmond and Charleston were added. All these are intitled from the places where they are constituted, as in countries connected with the Romish government, or as is done in Episcopal England—there being no occasion, such is American liberality or indifference, for the ecclesiastical figment, in *partibus infidelium*. Singular, therefore, as is the sound, Boston, the capital of the puritans, is designated as an episcopate subject to Rome. At her court, doubtless, this has been regarded as no small triumph, and on this side the water appears no trifling anomaly.

To the above episcopal sees that of Ohio has been subsequently added, and is denominated from Cincinnati, the principal town, where the bishop's cathedral was consecrated, Dec. 17, 1826. Mobile has likewise been created an episcopate by Pius VIII, the present Pope.

It remains that something be remarked in reference to the resuscitation of the order of Jesuits, especially as this relates to their labours in the United States.

To no body of men whatever has the See of Rome been more deeply indebted than to this, for active, persevering and devoted service. Of their former history, their flexible principles, the abilities and accomplishments of their most distinguished members—the extent of their missions, their estimation in courts, and influence in the cabinets of princes—little need be said. It is a subject of general notoriety and familiar to all

who read. Equally known is the hatred this celebrated society excited even in kingdoms, like France, Spain and Portugal, devoted, and the latter too almost blindly, to the interests of the See of Rome. This odium demanded at length the suppression of the order, which it was the glory of Ganganelli (in the eyes of Protestants at least, as well as of the petitioners) ultimately to effect in 1776. Rumour said it cost his life.

From the time of Clement XIV. the Society, which had been so powerful and so richly endowed, lay dormant for near forty years—at least so far as regarded its public appearance with its own name. It may, however, be useful to notice its previous extent. This we are able to do from a document, 'found among the papers of the Society at the time of their expulsion from Spain,' in 1767, and intitled, 'A general enumeration of the houses, colleges, residences, seminaries and missions of the Jesuits in all parts of the world. It states\* that there were in the Society

39 Provinces,  
24 Houses (professed),  
669 Colleges,  
61 Houses of probation, or Noviciates,  
176 Seminaries, or Boarding houses,  
335 Residences  
273 Missions,  
22,819 Jesuits, among whom were  
11,413 Priests.

A subsequent note adds, 'We thus see that the world is as it were environed by an extended net, composed, it is true, of wide meshes, if it were formed but of 22,000 Jesuits; but these meshes are compressed when we inspect a copy found in the Imperial College, enumerating such as were connected with the Congregations throughout the Spanish Monarchy. In the Imperial College of Madrid alone the number amounted to near 2000 men or youths, and a thousand females; so that their "Congregations" among the subjects of his Catholic Majesty surpass 60,000.†

It is not in our power to trace the members of this Society during its suppression. The name of Jesuit was, suffice it to say, but synonymous with all of ambition, craft, and treachery, duplicity and talent, to be conceived by the human mind. A history of the order was printed in France, and its

\* See 'Recueil des pieces concernant le bannissement des Jesuites,' etc. I. Suite, p. 46. † Id. p. 48.



delinquencies detailed in an elaborate manner. Of this work we have seen five, closely printed, thick quarto volumes, and it was then incomplete. The caustic pen of Pascal had long before withered its laurels, and it seemed doomed to irremediable death. But Pius VII. ventured to resuscitate it; and by his bull of Aug. 7, 1814, brought it again into existence in all the States acknowledging spiritual subjection to Rome. Let then the Court of Rome bear the responsibility of its daring! Necessary indeed to its service may be the devotion of such a band—but how perilous the determination to employ it!\*

A word or two must also be said in regard to the *Collegé de propaganda Fide*. We confess we are not informed of its present state. But it is not long since its funds appeared to be wholly exhausted. However, Spain contributed, as the public papers announced, an amount of 60,000 crowns, in the depth of her national poverty, not long ago; and Austria, at least, is able to furnish abundantly the cost of new and extended missions: and not only able, but, it is stated on good authority, actually engaged in doing it for the 'Mission to the United States.' Private intelligence also from Italy assures us, that, in the upper circles, the enterprise of reducing our western States to spiritual subserviency and subjection under the See of Rome, or, in other words, *to convert them to the Faith*, is the subject of most frequent and interesting conversation.

In circumstances like these, we advert to the articles of information contained in those numbers of the 'Annals' before alluded to, occupying about 240 pages. They are introduced by the following editorial remarks:

'In the first and second number of these Annals we inserted two articles respecting

Kentucky. We then stated the condition of the catholic religion in this vast mission. Since that time, the good which had been commenced has been confirmed, and truth has obtained new triumphs over error. Daily conversions, although not of a splendid character, are crowning the labors and animating the zeal of the venerable bishop of Bardstown, and his indefatigable helpers. The Jubilee was preached in succession and with effect throughout all the parishes of the diocese. Infidels and the protestants of all denominations, who inhabit this country, were neither alarmed nor stirred up to opposition, as has often been the case elsewhere, at the sight of a few poor priests announcing to sinners the mercies of the Most High, or dazzling the eyes of heretics with the torch of the true faith.

'Beside the bishop and his co-adjutor, Monseigneur\* David, there are in all the diocese of Bardstown but twenty one missionaries. This diocese is formed of the States of Kentucky, Tennessee, Indiana and Illinois, the whole population of which amounts to 1,397,450 souls, comprising 207,930 slaves. This population, in which are found not more than 30,000 Catholics, is spread over a surface a hundred leagues wide and two hundred and forty in length. The diocese possesses a Dominican convent, two nunneries, and thirty churches, of which eleven are built of brick, and nineteen of wood. The convent of the Dominicans is at St. Rose, near Springfield in Kentucky. It was founded in 1806, by M. Edw. Fenwick, the present bishop of Cincinnati, and has thus far furnished twelve priests. Some years since Mgr. Flaget instituted a community of *Missionary Friars*. They are intended for the office of catechists, schoolmasters, sacristars, etc. Their vow is for three years, and they engage in manual labour, gardening and agriculture.

'The nuns devote themselves to the education of young persons of their own sex. The *Sisters of Charity*, seventy in number, were established by Mgr. David. Their chief town is at Nazareth, one league from Bardstown. By the increase of pupils, they have been necessitated to build a boarding-house, that will contain a hundred and fifty. Nuns, of the Dominican order, were established six or seven years ago, to the number of fifteen, in the neighborhood of Springfield. They have but about thirty pupils, not being able to accommodate

\* See a Dissertation published in Paris, 1825, intitled, *Les Jesuites et leur doctrine*, p. 287. In the introduction the author observes, 'There have appeared lately many Histories of the Jesuits: but they have treated only of their political intrigues, and very little respecting their doctrine—of which many have heard a great deal, but do not comprehend it. This has caused the production of the present work.'—'We presume to hope, that the public will be gratified to know thoroughly a Society, which formerly rendered itself so celebrated by its disorders, and which still, at the present day, threatens us with the evils it has never ceased to bring upon our kings and upon our country; pp. xiv, xv.

\* The title of 'My Lord' is the qualification of Bishops abroad; but, very properly, we think, the editor of the 'U. S. Catholic Miscellany' published at Charleston, commenting on a notice copied from a Canada paper, objects to the use of it in this country. However, let it appear. It is only one exemplification of Romish aberrations from the simplicity of Scripture, which allows not bishops to be 'lords over God's heritage—but ensamples to the flock.' I. Pet. V. 3.

more. The *Sisters of the Cross*, or of *Loretto*, founded by the venerable M. Nerinckx, amounting already to one hundred and thirty-five. Their principal establishment is at Loretto, near Bardstown, and they have six other secondary houses, for country schools.

'Most of the churches of the diocese of Bardstown are very destitute of linen and ornaments; many, in fact, are in want of the objects most necessary for the celebration of sacred rites. The Abbé Martial, whom Mgr. Flaget had sent to Europe in 1826, having shown the King of France the poverty of the Mission of Kentucky, His Majesty and Monseigneur, the Dauphin, condescended to present him the altar furniture for the cathedral of Bardstown: the tabernacle, cross, and six chandeliers are of bronze, gilt, and of excellent workmanship. M. Martial had previously received of the King of Naples six paintings, of the Sovereign Pontiff four paintings and the sacred vessels, of the Queen of Sardinia an *ostensoir*, inlaid with vermillion, and of His Highness the Duke of Modena an episcopal ring for Mgr. Flaget. And when,' adds the editor, 'the letters are read, which are now published, it will appear that these testimonials of esteem, given by the above mentioned sovereigns to the venerable prelate and his missionaries, are well merited.'

Of the three letters from the Bishop of Bardstown, which are then given, the first, directed to a friend who had been in America, is dated in February, 1825, and states:

'The second wing of Bardstown college is nearly finished. It has cost more than 7,000 dollars, and the whole is, unhappily, not yet paid. Our Legislature has just incorporated the college. The Bishops of Bardstown are constituted perpetually its moderators or rectors. I might have dictated conditions, which I could not have made more advantageous or honorable; and what is still more flattering is, that these privileges were granted almost without any discussion, and with unanimity in both houses.'

After some further detail of plans, and prospects, and labours, and urging his friend to 'knock at every door, and try to obtain the aid necessary to meet his accumulated expenses,' the bishop says:

'There are fourteen or fifteen scholars in the little seminary, and new ones present themselves almost every week. The spiritual call spreads, and offers a consoling prospect for time to come. Strangers who hear of our success wonder at it; but we who behold it, and who know the immense disproportion between our local resources and what is actually wanting, speak of it like men in a delirium, who follow the inspiration that

conducts them, much more than the dim light of their own reason. This serves to guard us against the temptations of vanity, and inspires us with courage to struggle against the innumerable difficulties which surround our steps. Pray much, my dear friend,' he continues, 'and urge others to pray, that we may be humble and grateful; then all will go well.'

Happy, we may add, happy would it have been for the Church of Rome and the world, had the excellent spirit of this last expression breathed ever in her councils and in the members of her communion!

In justice to the Bishop, it must also be mentioned that, in the same letter, he says:

'You will recollect that I wrote you about fourteen years ago, that my great ambition was to make but one family with my venerable priests, and that we should have a *common purse*; that each of our members, whether in health or sickness, should have a right to a decent support, and that the remainder, if any, should be consecrated to good works. The incorporation of our college occurred most happily to bring into operation this family-contract, and to recal the lovely times of the primitive church. I am still engaged in executing this plan, and my young priests appear to enter into my views with much pleasure.'

In a subsequent letter of acknowledgment and solicitation, the Bishop thus dilates on his situation, labours and prospects:

'The providence of God has unquestionably been remarkable in regard to me, and even lavish of kindnesses; and had I the hearts of all the angels, I could not recount them. On my part I have endeavoured to answer its designs, and my exertions have not been useless. In fact, what a consolation is it to me, that I have formed three female religious orders—the *Lovers of Mary*, the *Sisters of Charity*, and the Dominican Nuns! More than two hundred young women, who have taken their vows in these institutions, are principally devoted to the education of persons of their own sex. What a consolation, to have formed two seminaries, containing thirty-five or forty young people designed for the church, to have erected two schools for country children, and a little college for such as desire a classical education; to see that eight brick churches, without mentioning my cathedral, which is the wonder of the country, have been erected since my abode in Kentucky; that the two seminaries, the two schools, and the college, are also beautiful buildings of brick, erected and paid for by ourselves. It is true that we owe from 30 to 35,000 francs; but from the pre-



sits of the college and the contributions we expect, we may be freed in about four years. Still, had I treasures at my disposal, I would multiply colleges, and schools for girls and boys; I would consolidate all these establishments, by annexing to them lands or annual rents; I would build hospitals and public houses: in a word, I would compel all my Kentuckians to admire and love a religion so beneficent and generous, *and perhaps I should finish by converting them.* The directors of the Association for the Faith ought not, in general, to scruple sending abundant alms to bishops whose wants plead more eloquently than their letters. By the fruits we judge of the tree.

'The following,' he adds, 'is the account of the ordination I administered the last December: one who received the tonsure, nine minorites, two sub-deacons, and one deacon; five or six children of the little seminary, after a trial of eighteen months or two years, may receive the tonsure; but garments must be bought for them, for I have not the means. In our two seminaries, we have one tonsured, eleven minorites, four sub-deacons, and three deacons, with seventeen or eighteen young persons more, who have been studying two or three years for the priesthood. This prospect in a diocese, existing only thirteen years, is consoling to the friends of religion, and merits encouragement.'

The Editor subjoins to this statement:

'Mgr. Flaget has established in his diocese many convents of nuns devoted to the education of young females. These establishments do wonderful good. Catholics and Protestants are admitted indiscriminately. The latter, after having finished their education, return to the bosom of their families, full of esteem and veneration for their instructresses. They are ever ready to refute the calumnies, which the jealousy of heretics loves to spread against the religious communities: *and often, when they have no longer the opposition of their relations to fear, they embrace the Catholic religion.*

That such has been the frequent result cannot be denied; and that such a result has been anticipated, the above documents fully evince. Nor can the 'heretics' of these United States be too 'jealous' of the insidious influence of the religion of Rome on their unguarded population.

The following is an extract of another letter:\*

'From time to time Protestants are converted. The disinterestedness of our clergy, their regularity and devotion to the good of the people, *from whom they gain*

*nothing*, have more effect upon the minds of the Protestants than all the reasonings in the world. The Protestants are divided into an infinity of sects; but many of them are *nothing*; they are not even baptized. They come to our church, attracted by the music and the preaching. They behave there as well as the Catholics. In fact, the church is not here, as in Europe, a place for walking and meeting acquaintances. There reigns in it a silence and a tranquillity, which are astonishing when observed for the first time.'

We extract also a paragraph from the details of services in proclaiming the 'Jubilee:'.\* 'The same day on which the exercises ended at St. Thomas, they were begun at Louisville. Two ecclesiastics from Bardstown came to assist the ordinary pastor of the congregation here. Its church, although ill situated for the greater portion of the inhabitants of this trading and populous city, was nevertheless filled with people. Beside the morning sermon, there was a conference at 4 o'clock, respecting indulgences and the jubilee. One of the ecclesiastics proposed the objections of the Protestants, and another replied, referring always to the testimony of the scriptures and tradition. Some days before, a Presbyterian minister of Louisville, by the name of Blackburn, had declaimed publicly against the Catholic clergy. The missionaries contented themselves with proving their doctrine and dispelling prejudices; but the church being found too small for the crowd of auditors, after Monday the conferences were held in the court house at seven in the evening. The multitude was very great, and sometimes the conferences lasted two hours and a half. On Saturday, instead of the conference, there was a sermon on the necessity of baptism. On Sunday there were but sixty persons at the communion; but the Catholics are only a small part of the population, and beside, it is known that this city, by its situation on the banks of the Ohio, and commercial connexion with all the West, is a species of market, where the tumult and dissipation are extreme. Others of the faithful are preparing to receive the communion, *and several Protestants have announced their design of joining the church.* The conferences have produced a *species of revolution* in ideas and feelings; the most important points having been discussed, as the authority of the Pope, the real presence, the worship of the saints, the reproaches against the priests, ecclesiastical celibacy, &c. On the day when the last point was handled, a Presbyterian minister thought proper to interrupt the preacher in a loud voice. Some zealous Irishmen went to him; but the preacher requested permission to answer the proposed questions;

\* Annales etc. No. xv. p. 175.

\* Id. p. 178.

and, in fact, he replied with great animation, shewing, by St. Paul himself, the advantages of continence.' At another place: 'A conference on the infallibility of the church,\* before a numerous body of Catholics and Protestants, closed this visit.' In other places; 'The missionaries proposed to answer, in a conference, some of the calumnies published by an Anabaptist journal. They aimed to show, that charity is the distinctive character of our religion, and they refuted the objections drawn from the Inquisition, and some other topics:—'two priests, one deacon, four sub-deacons, all born in the United States, and most of them in Kentucky, were ordained:—'the planters crowded earnestly to attend the exercises, and there were at the holy table two hundred and fifty believers, and about sixty received confirmation; one adult was baptized, and two others, already baptized, entered the bosom of the church.' At Lexington, 'Almost the whole audience was Protestant, and the subject of conference was, the power of the church to forgive sins. The other exercises were held in St. Peter's Church, but the conferences at the court house. There, the questions respecting purgatory, the inquisition, and the reading of the Bible, were discussed, and the church was defended on these points. Such peaceable conferences excited, as at Louisville, the chagrin of some ministers, who declaimed from their desks with warmth.'

Of these conferences, Bishop Flaget, in a letter to his friend, remarks: 'It is impossible for me, to tell you the good which will result from this exercise: the Protestants are, perhaps, more attached to it than the Catholics. We have had the consolation of seeing a great number of old sinners making considerable efforts to obtain the indulgence of the jubilee. Many Protestants are much shaken. Mad. B——, a widow of this city, [Louisville,] sister of your friend, ——, invited me to see her, the day before yesterday, along with Messrs. Reynolds and Kenrick. She is convinced that she cannot find peace but in embracing the Catholic religion. But, [adding the fashionable French exclamation, which we cannot divest of profaneness,] what difficulties to overcome, on the score of the ministers, and of her relations!'

The remaining part of the letter is, mostly, a description of the urgent wants of the mission, and a pressing request to make every exertion for obtaining a supply.

\* From the apparent caution with which the subject of this conference is expressed, it might be supposed that the letter writer and his friends were not of the High Church party, ascribing infallibility to the Pope. See the Rev. Mr. Faber's able and seasonable work on the Difficulties of Romanism, for the difference of opinion on this point, (if in an *invariable* church such a thing can be imagined,) between the Transalpine and Cisalpine parties. P. 40, Amer. edit.

The next year the same Bishop acknowledges the reception of 13,200 francs, assigned to his use by the Association for the Propagation of the Faith.

'This sum,' he writes, 'has been a great help to me; but I shall still need the good offices of the Association during a long time. For the love of God, plead the cause of the Mission of Kentucky with His Eminence, the Grand Almoner. *No mission, I venture to say, offers to religion greater hopes than this*; but it has been compelled by circumstances, which the Abbé Martial can recount to you, to incur necessary expenses, and those above its present means. The honour of religion requires that they should be paid as soon as possible, and I anticipate this distinguished favour, in a great degree, from the generosity of the Association for the Propagation of the Faith. Convince His Eminence that the money sent me is not employed to maintain the luxury of my table, or pride of dress or furniture. Perhaps there is not in Paris, or in all France, one ecclesiastic in a hundred, who could satisfy himself with my daily fare; and last winter I constantly wore, while at the seminary, a garment presented me at S. Fleur sixteen years ago. In truth, I have but one simple desire, and I have the happiness of inculcating it on all my young priests,—that of extending our holy religion, and labouring for the glory of God. Do not, however, I beg you, alarm yourself with my debts and actual necessities. I am indeed, I confess, in a painful condition now; but every thing promises me a more tranquil issue. Our buildings are nearly finished; we have about ninety boarders in the college, and more than a hundred and fifty abroad. Besides, our personal expenses are moderate; so that I have the greatest confidence we shall be able in a short time to liquidate our debts,—and shall then have the opportunity of educating gratis a much larger number of pupils in our seminary for the good of the church in Kentucky—and even of the Bishops my neighbors, who have no Seminaries established.'

Abundant proof seems to be offered, in these extracts, of the zeal, patience, labour, and indefatigable perseverance of the Bishop and his helpers. We wish it may stimulate to equal exertions many, in whose faith, as Protestants, we have a greater confidence. It speaks loudly to all among us, who value *the liberty wherewith Christ has made them free*, and cannot consent to be brought again into bondage, to use effort for the propagation and establishment, among our brethren in the West, of those wholesome institutions and religious ad-



vantages, of which the descendants and successors of the Leyden pilgrims are so justly tenacious.

We must proceed, however, in our extracts. The bishop feared his account was too flattering, and that the Association, thinking his establishments highly prosperous, would direct their bounty to other less promising stations. His next letter, therefore, presents some interesting details: 'They write me,' says he, 'from different quarters, that the principal directors of the Association for the Propagation of the Faith are scrupulous of aiding my diocese, because they believe it is sufficiently established, and because I have no stations among the savages. As you have been long my friend, and know perfectly the sincerity and frankness of all my words and actions, I will enter into some details on the western missions of the United States, where I have resided as a Bishop sixteen years, and was sent thirty-five years ago as a missionary.

'Generally, we ought to consider all the new bishoprics of America as sees destitute of all resources, which can never be solidly established, unless, for half a century, they are aided by rich and pious souls in Europe, with zealous and learned missionaries, with money, and with all kinds of church vessels, ornaments, and decorations.

'To give you a clear idea of these bishoprics in the United States, I will briefly narrate my own situation, when the court of Rome, on the presentation of Mgr. Carroll, had nominated me to the see of Bardstown. Willing or unwilling, I was obliged to accept it; I had not a farthing at my command; the Pope and the Cardinals, who had all been dispersed by the revolution, could make me not the smallest present; and M. Carroll, although he had been for sixteen years a bishop, was poorer than I—for he was in debt, and I owed nothing. They proceeded at once to consecrate me, on the 4th of Nov. 1810; but, for want of money to defray the journey, I could not set out. It was not until six months after, that, in consequence of a contribution made in Baltimore, I was able to reach Bardstown, my episcopal seat. On the 9th of June, 1811, I entered this little village, accompanied by two priests, and three young men, students for the ecclesiastical condition. Not only had I no money in my purse, but had been obliged to borrow nearly two thousand francs for the journey. So, without cash, without a house, without possessions, and almost without information, I found myself in the middle of a diocese two or three times larger than all France, containing five large States and two immense Territories, and able to converse but imperfectly in the language of the country itself. Add to this, that almost

all my Catholics were emigrants, and very poorly accommodated.

'After this faithful description, which will suit all the Western bishoprics except New Orleans, where should I have been, my dear D——, if my kind friends of America and Europe had not generously succoured me, and if I had not made the best use possible of their abundant alms? Alas! I should have done nothing—I should have vegetated—all would have yet remained to be commenced. It is very true, that, with the aid of friends and the grace of God, I have formed establishments which excite the admiration even of those who have most effectually laboured with me in erecting them. But, because I have known how to put to profit the precious gifts I have received—because I have begun in an admirable manner,—must I be left there to behold the decay and ruin of what had offered such flattering hopes for the future? Would it not be better to aid me still in consolidating what I had established with sweat and toil,—so that, in a few years, my seminaries should be, as it were, a branch of the Propaganda of Rome, in which might be trained a sufficiency of missionaries for Kentucky and the dioceses adjacent? Already am I furnished with buildings, which can contain a hundred young persons, and this number I could procure, had I the means of feeding and decently clothing them, and could I furnish the books necessary for their education. I beg you, inform the directors, that our Americans are not like the people of the East Indies.\* Sprung from Europeans, they have the intelligence, the resources, the customs and manners necessary for the most brilliant education, and are capacitated to receive it. Some of my Kentuckian priests would do themselves honour at Paris and at Rome, by their knowledge, quickness of perception, learning, and extemporaneous eloquence. They easily bend to the rules of the Seminary; acquire a piety more solid than showy; are fond of learning, and capable of great application. Give me only sufficient funds, and a few serious and well instructed professors, and I can assure the gentlemen, Directors of the Association for the Propagation of the Faith, that I will soon form a sufficiency of priests for even the savages. I may indeed assert, that the savages can never be assured of having missionaries constantly, until it shall be found practicable to form them in the country itself. Finally, it is a falsehood to say that there are no savages in my diocese. Many nations of these poor barbarians inhabit the borders of Indiana and Illinois, *two States depending still on*

\* See their case exhibited by the Abbe Dubois, and the reply of a Protestant missionary at Serampore.

*my jurisdiction.\** But I have yet so great need of priests for the Catholics around me, that it has not been possible I should employ myself in managing a mission altogether different from that I am now conducting. The almost invincible repugnance these savages show to civilization, the degeneracy and brutishness of their powers of mind, their implacable hatred and revenge, their almost constant and disgusting drunkenness, their insurmountable indolence, their roving, vagabond life, more necessary now since the vicinity of the whites has deprived them of game; all this united—with their continual traffic among the whites, which cannot be hindered, *as long as the republican government shall subsist*†—must render the labours of missionaries among them almost fruitless.

‘God forbid,’ he adds, ‘that I should decry such missions; but I have been convinced for several years, that the missions among whites are much more valuable, in regard to both the progress and the honour of religion. For, since the holy Catholic religion has exhibited herself in Kentucky with a certain splendor,—since schools for girls and boys, into which all sects are admitted, have been multiplied, our many churches built, and our doctrine clearly and solidly explained in them on Sundays and festivals, the most happy revolution is effected in her favour. To the most inveterate prejudices have succeeded astonishment, admiration, and the desire of knowing our principles. Now the conversions are numerous. In twelve jubilees, wherein I have presided, more than forty Protestants have entered the church; a great number still are preparing to share the same happiness,—and I have hardly gone over the half of Kentucky.’

The next communication of the bishop covers a statistical account of his diocese, drawn up by M. Kenrick, a young Irish priest, of whom he speaks in the highest terms.

Did our limits permit, it would be gratifying to give this document entire. But, in fact, the preceding extracts will enable our readers to form a judgement for themselves of the extent to which this ecclesiastical enterprise, on the part of Rome, has reached. Yet we must give another extract, and in addition remark, that four letters are published from M. Champonnier, ‘apostolic missionary’ at Vincennes, with

\* Less is probably meant than meets the ear in these unwelcome and even apparently arrogant sounds.

† And can Rome begin already to calculate on its termination? ‘Timeo Danaos et dona ferentes’—we may well exclaim.

interesting details respecting labours in that direction—for even parts of which, however, we have at this time no room.

The extract we propose to give consists of editorial remarks on intelligence respecting the ‘Mission of Ohio.’ The editor, at the commencement of No. xvi. published in Jan. 1829, observes:

‘In our 9th number, we gave the Association some interesting details respecting the establishment of the bishopric of Cincinnati; we exhibited the wants of this immense diocese, and recounted the first labours of the Prelate, to whom the Holy See has committed the charge of this rising church. Mgr. Fenwick has already employed all his resources in laying the foundation of a cathedral; aided by the Association for the Propagation of the Faith, he has seen this edifice gradually rise; and at length, on the 17th of December, 1826, he was enabled to celebrate its consecration. Eleven other churches or chapels have been built in different parishes. The Protestants themselves rejoice at the sight of these temples erected to the true God, and feel a peculiar attachment for the Catholic worship, *whose pomp and splendor form so striking a contrast with the barrenness and nudity of Protestant worship.*

‘The number of missionaries in Ohio has not increased; on the contrary, some of the assistants of the venerable Bishop of Cincinnati have quitted him for various reasons. One of the most zealous among them, M. Bellamy, who resided at Raisin river, in Michigan, has embarked for the missions of the East. He has not been deterred by the poverty and wretchedness which were his lot. His apostolic courage has conducted him to a country where there are greater privations to support, greater conflicts to sustain, greater evils to endure.

‘We ought here to notice the difference between the Oriental missions and the missions to America. In China and at Tong-King is found a polytheism, less brilliant, indeed, than that of the Greeks and Romans, but equally as abject. Temples and idols are beheld in every place; courts, in which Christians are arraigned, and unjust judges who consign to punishment the worshippers of the true God. The Emperors, Ming-Meng and Tao-Kwang,\* like the persecuting tyrants of ancient Rome, hate the religion of Jesus Christ, and proscribe his disciples; but they meet, among their own subjects, courageous imitators of the primitive martyrs, who repeat before the mandarin the heroic confession I AM A CHRISTIAN! and mount the scaffold, singing the hymn of thanksgiving. The missionaries who are evangelising these coun-

\* Such is the English spelling authorised by Dr. Morrison. The French is Minh-Menh, Tao-Kouan.



tries, worthy successors of the Apostles, have more than once with their blood fertilised the soil, which before they had moistened with their sweat and their tears. Every year they have the consolation of causing many hundreds of infidels to abandon the worship of their false gods, and of regenerating, in the holy waters of baptism, many thousands of pagan children, in danger of death. Heresy has not followed us upon this field of battle; in her favour the voice of the blood of martyrs has never been heard; she cannot inspire her converts with courage to die for her.\*

‘Let us now consider the missions of America. In this country we find not, as in India, a government which proscribes christianity. The government of the United States has thought fit to adopt a complete indifference toward all the religions. Missionaries, therefore, have neither persecution to fear, nor protection to hope. Their ministry, however, is not the less laborious.

‘It is easy to conceive what fatigue must be endured, and what perils must be incurred by those apostolic men, who are travelling without cessation the rugged mountains of Kentucky and Tennessee, or the forests of Ohio, Missouri, Indiana, Illinois, etc. The traveller, whom necessity conducts into these desert portions of the United States, cannot penetrate them without trembling. He must scale precipices, traverse the streams, the muddy marshes, the tangled woods; his progress is disputed by ferocious beasts and loathsome reptiles; during the day he is terrified at the vast solitude which surrounds him,—and fears he shall fall into the midst of some tribe of inhospitable savages; and when night arrives, he enjoys no repose—for, if he sleeps, it is but a disturbed slumber. His excited imagination presents continually before him the rattle-snake, the tiger of the forest, or bear of the mountain, or alligator of the stream. Charity, evangelical zeal alone can engage the missionaries to suffer exile in these distant regions. Each of them is charged with a parish of sixty, eighty or near a hundred leagues in extent. They traverse it unceasingly, to furnish the catholics confided to their care with the aids of their ministry; and the year closes before they have been able to visit them all. Genuine pilgrims on earth, they make no where a long abode; nothing stops them in their apostolic career, neither the penetrating cold nor the overpowering heat—both excessive in this climate. They advance with no other arms than a cross, for in the cross they find the necessary strength to sustain such fatigue, and to despise the many dangers they meet

at every step. Often does night overtake them in the midst of the woods. The hissing of snakes, and cries of ferocious beasts sound in their ears. The ruins of an Indian hut afford them a retreat, and they fall asleep reflecting that Providence is watching over them. Oh power of charity! O prodigy of apostolic zeal!

‘The missions of America are of high importance to the Church. The superabundant population of ancient Europe is flowing toward the United States. Each one arrives, not with his religion, but with his indifference. The greater part are disposed to embrace the doctrine, whatever it be, which is first preached to them. We must make haste; the moments are precious. America may one day become the centre of civilization; and, shall truth or error establish there its empire? IF THE PROTESTANT SECTS ARE BEFOREHAND WITH US, IT WILL BE DIFFICULT TO DESTROY THEIR INFLUENCE.

‘Mgr. Fenwick,’ adds the editor, ‘is labouring with an admirable zeal to combat this influence of the protestant sects in the mission entrusted to him. Numerous conversions have already crowned his efforts; and he has even been able to establish a convent, all the nuns of which are protestants, who have abjured their former faith.’

But we have no space for further extracts from this deeply interesting, and to us humiliating correspondence. It remains only to state briefly what was done in France for the last year, toward sustaining the Romish missions in our heretofore fondly-termed Protestant Republic;—concerning which we should not speak in such terms, were it not that we know the religion of Rome to be precisely what the corrupt heart and the proud imagination of man craves—splendid, specious and superficial in its forms—indulgent in its permissions, especially to the rich—easy in its penances, which pacify the guilty, and encourage to new crimes, as easily pardoned—seductive and magnificent in its promises, but exalting itself against the Truth of God, and substituting for it the vanity of useless traditions—cruel and vindictive in its enmities, though it retain amiable and estimable men within its bounds—rotten as a system, and in regard to its factitious pomp of ceremonies, dignities and orders, though possessing many elements of truth—and in Scripture designated as the *Mother of harlots, and of the abominations of the earth.*

\* Are the martyrs under Mary of England, and the other persecutors of protestants, forgotten? But, possibly, they were not heretics.

In 1828 the Association for the Propagation of the Faith collected a sum, which, with an amount on hand, made 271,999 francs, 75 centimes; of which they were able to distribute among the several missions 254,939 fr. 70 c. Of this last amount there was assigned to the Missions of America the sum of 120,000 francs—being about \$24,000. The items were as follows:

To Mgr. Fenwick, bishop of Cincinnati, in Ohio	20,000 fr.
To Mgr. Richard, bishop of Detroit, in Michigan	7,500
To Mgr. Flaget, bishop of Bardstown, in Kentucky	20,000
To Mgr. Rosati, bishop of St. Louis, and Administrator of New Orleans: For Missouri	20,000
For Louisiana	10,000
To Mgr. Portier, bishop of Mobile, in Alabama	15,000
To Mgr. Whitefield, archbishop of Baltimore	5,000
To Mgr. Dubois, bishop of New York	7,500
To Mgr. England, bp. of Charleston	5,000
To M. Bachelot, Apostolic Prefect of the Sandwich Islands	10,000

We have not the means of giving an accurate statistical view of the number belonging to the Papal Church in the United States. We shall endeavor to do this at a future day—perhaps in our next number. The population belonging to this Church has been variously stated. We are inclined to believe it to be *half a million*. The Archbishop of this Church is James Whitefield, of Baltimore. Bishops, Benedict Joseph Flaget of Bardstown, Ky., John England of Charleston, S. C., Edward Fenwick of Cincinnati, Ohio, Joseph Rosati of St. Louis, Mo., Benedict Joseph Fenwick of Boston, John Dubois of New York, Michael Portier of Mobile, John B. M. David of Mauricastro, and coadjutor to the Bishop of Bardstown, Henry Conwell of Philadelphia. They have periodical publications at Charleston, S. C., Hartford, and Boston. A Convention of the prelates met at Baltimore in October last, and addressed a pastoral letter to the laity in the United States. The principal matters of exhortation are—necessity of greatly increasing the number of the priests—the importance of the education of children—influence through means of the press—interpreting the scriptures “according to the unanimous consent of the

Church”—adherence to the principles and government of the Church—urgency of efforts to disseminate the true faith, &c.—We trust in God that the “Mother Church” is not to become in the United States what she is now in southern or even in central Europe. But this is to be prevented, let it be remembered, and pondered well, by far greater efforts on the part of Protestants, to spread the Word of Life, and the blessings of a *Christian ministry*. *The efforts of Jesus are not to be despised.* *Eds.*

#### VARIOUS NOTICES OF RELIGIOUS DENOMINATIONS IN OTHER PARTS OF THE WORLD.

##### I. BRITISH POSSESSIONS IN NORTH AMERICA.

*Episcopal Church.* There are two Episcopal dioceses—those of *Nova Scotia*, including Nova Scotia, New Brunswick, Prince Edward Island, and Bermudas; and of *Quebec*, including the two Canadas. Of the diocese of Nova Scotia, John Inglis, D. D. is Bishop. The number of inferior clergy is 67. Of the diocese of Quebec, Charles James Stewart, D. D. is Bishop. The number of inferior clergy is 72.

*Baptists.* As we have stated, in our tables, the number of Baptist clergymen, associations, &c. we will not here repeat them. In the Province of Nova Scotia there have recently been considerable accessions to the Baptist churches.

*Methodists.* There is one Methodist Conference in Canada, and about 10,000 members of that communion. They are principally found in Upper Canada. Under the care of the Methodist missions in Canada, there are 1,454 Indians, 981 of whom are regular communicants.

*Romish Church.* There are 4 dioceses—Quebec, Upper Canada, Montreal, Prince Edward's Island. We have no means of ascertaining the number of the Romish priests in Canada. It is stated in an article on Canada, published not long since in the North American Review, that the clergy in Canada have no connexion with the See of Rome. They are educated at home, and are supported by the 26th part of the grain raised on the land of the Catholics, which amounts, on the average, to about £300 per annum to each priest.

##### GREAT BRITAIN.

*Episcopal Church.* The two ecclesiastical provinces into which England is divided, are Canterbury and York. The Archbishop of York is William Howley, D. D.; of Canterbury, Edward Venables Vernon, D. D. The number of Bishoprics is 25. All the Bishops have a seat in the House of Lords, except the Bishop of Sodor and Man. The Archdeacon is the assistant of



the Bishop. The other dignitaries are the deans, prebendaries, canons, &c.; the inferior clergy are the rectors, vicars, and curates. The Church of Ireland is governed by 4 Archbishops, Armagh, Dublin, Cashel, and Tuam. The number of Bishops is 18. The whole Episcopal population of Ireland is somewhat over 300,000. The number of Bishops in Scotland is 6, besides a Missionary Bishop, representing the Church on the continent of Europe. The number of Scotch Episcopal congregations may be about 70, and the population 30,000.

The whole number of Episcopal clergymen, in all parts of the world, is not far from 23,000, and the population 11,000,000.

*Presbyterians.* The Church of Scotland is a national Church, supported by tithes. John Knox was the founder. The General Assembly meets annually in May, and is the ultimate appeal in religious matters. The Westminster Confession of Faith was adopted by the Church in 1647. In 1824 there were connected with this Church 15 synods, 78 presbyteries, 900 parishes, 51 chapels. For various reasons, the following *secessions* have, at various times, been made:—1, *United Associate Synod*—2, *Associate Synod*—3, *Original Burgher Associate Synod*—4, *Constitutional Presbytery*—5, *Relief Synod*;—in all, 33 presbyteries, 474 churches, and 415 ministers. In England there may be about 300 congregations of Presbyterians, and a population of 60 or 70,000; in Ireland about 240 ministers, and a population of 800 or 900,000.

*Independents.* They form the largest body of English Dissenters except the Methodists. They resemble, in many respects, the Congregationalists of New England. They have several flourishing academies or colleges; and are earnestly engaged in the various benevolent enterprises of the day. In 1824 the number of churches was computed at 1,024, and of ministers 950. They have much increased since that time.

Of the Whitefieldite Methodists, Lady Huntington's Connexion, Scotch and Irish Independents, &c. there were in 1824 about 300 churches and 300 ministers.

*Baptists.* Particular Baptists. This term is applied to distinguish those who believe in a limited atonement from those who hold to a general atonement, or the General Baptists. In 1820 the Particular Baptists had 670 churches, and the General 100. They have probably increased considerably since.

*Wesleyan Methodists.* From the Minutes of the last Annual Conference of the Wesleyan Methodists, (1829,) it appears that there are in England and Ireland 984 travelling preachers, and in Great Britain 297,527 members, being an increase, dur-

ing the last year, of 2,335. The number of persons under the care of the foreign missions is 39,660. There are two or three small seceding bodies of Methodists in England.

There are also several smaller sects, which we have not space to notice.

#### FRANCE.

Number of Catholics 29,000,000; the number of clergy amount to between 30 and 40,000. The students preparing for holy orders are 30,000 in addition. The annual expenditure on the clergy is from 4 to \$5,000,000. The Reformed (Calvinistic) church of France has, as it appears from a table just published, 305 ministers, 438 places of worship, and 451 Bible Associations. The number of Lutherans we do not know.

#### GERMANY.

In the German states there are about 5,000,000 of Catholics; 2,500,000 Calvinists, and 11,000,000 Lutherans. During the last half of the eighteenth century, evangelical religion experienced a great decline in Germany. Since 1804, in consequence of the circulation of the Bible, and by the labors of a few distinguished men, a new era has commenced of light and practical godliness. Some of the Catholics have been active in circulating the word of life.

NOTE.—Our limits do not allow us to extend our notices any further. We are aware that what we have said in regard to the Religious Denominations, in Foreign Countries, is of a miscellaneous nature, still it may be of some service. We hope, with the blessing of a kind Providence, to present at a future day, an accurate and complete view of the Religious Denominations in Great Britain and on the Continent of Europe, in connexion with their respective histories, doctrines, efforts to extend the gospel, &c. We close our annual view of the Religious world with the following table from the American Almanac.

#### *Inhabitants of the Earth, divided according to their religious belief.*

The two following estimates are according to the geographers, Malte-Brun and Hassel.

	Malte-Brun.	Hassel.
Catholics . . .	116,000,000	134,000,000
Greek Church . . .	70,000,000	62,000,000
Protestants . . .	42,000,000	55,000,000
Total Christians,	228,000,000	251,000,000
Jews . . . . .	4,000,000	3,000,000
Mahometans . . .	100,000,000	120,000,000
Pagans . . . . .	310,000,000	550,000,000
Total inh. of globe	642,000,000	924,000,000

## OPERATIONS OF THE AMERICAN EDUCATION SOCIETY.

## REPORTS OF AGENTS.

In the last number of the Quarterly Register and Journal it was stated that several agents had been appointed to labour, in behalf of the Society, in different parts of the country. In the present number, we shall give some account of their efforts and success by laying before our readers an abstract of their several reports for the Quarter.

REV. WM. COGSWELL.

To the Secretary of the Am. Ed. Soc.

Rev. and Dear Sir,

Agreeably to your request, I now forward to you a brief sketch of my labours to the present time, in the service of the American Education Society, and their results. I entered into their employment on the 20th of August. I began my labours in Middlesex County in this State, but, in the course of a week or two, at the request of the Executive Committee, I left my field of labour to attend the Anniversaries of the Branch Societies of New Hampshire and Vermont. I was kindly received by these bodies, and I endeavoured, on my part, to reciprocate like feelings, and assured them of the cordial cooperation of the Directors of the Parent Society, in the important and exalted work of raising up and qualifying a host of young men for the ministry of the gospel. Owing to the engagements of Christians in New Hampshire in Domestic missions and the Bible cause, for the latter of which they have pledged themselves to raise in two years twelve thousand dollars, and their great efforts the year past to relieve Dartmouth College from its pecuniary embarrassment, the New Hampshire Branch could not, at present, be stimulated to greater efforts in the cause of the Am. Ed. Soc. But little will be accomplished in that State in behalf of our enterprise the year ensuing, although the Branch seems rightly to appreciate the importance of the object. Probably more will be effected another year.—The Vermont Branch is rising. In consequence of an alteration in their constitution, at the last meeting, the Society has become in its nature and operations a State Institution, and will I think deeply interest the feelings of the community in general. It promises to be an efficient Auxiliary. They pledged themselves to raise the present year money enough to supply the wants of their own Beneficiaries, or, at least, two thousand dollars.—After my visit to Vermont, I returned to my field of labour in Middlesex County. Here I have been performing the duties of my agency, when in the service of the Society, excepting a week, which I

spent in attending as delegate of the Parent Society the Annual Meeting of the Essex County Aux. Education Society at Ipswich, and the Auxiliary Education Society of Newburyport and vicinity. The County Society pledged themselves to make strenuous efforts to raise the current year for the Parent Institution two thousand dollars. The President of the Society, the Hon. William B. Banister, is a warm friend of Education Societies, as well as of the cause of benevolent Institutions in general. Besides some other contributions, which may be expected occasionally from benevolent individuals and Societies, three Temporary Scholarships were pledged in Newburyport—one by a Ladies' Society, and two by the Gentlemen's Association of Newburyport and vicinity.—The result of my labors is the pledge of one Permanent Scholarship, eleven Temporary Scholarships, six Honorary Lifememberships of the Parent Society, six Lifememberships of the Middlesex County Society, the establishment of seven Ladies' Societies, which will contribute annually to the funds of the Society; and collecting in money rising of five hundred dollars, most of which has proceeded from the above named sources. This money has been paid over either to the Treasurer of the Parent Society, or of the County Auxiliary. I have also obtained sixty subscribers for the Quarterly Register and Journal, and received the pay for them all, except two, and remitted it to the Agent for that concern. Every Minister in the country ought to give his name at once for this periodical, as it contains a fund of information vastly important to Clergymen, which can be obtained from no other work. I have also corrected the statistics of the Churches and Ministers, connected with the General Convention of Vermont and of the General Association of New Hampshire. I have seen and conversed with seventeen pious indigent young men in regard to preparing themselves for the work of the Ministry, some of whom have already concluded to do it, and applied for assistance; and a portion of the others will probably apply at some future time.—In my travels, I have visited a number of Academies, and, where there have been beneficiaries, have conversed and prayed with them, and also obtained the statistics of these Institutions.—In all my intercourse with the christian community, I have been well received, and feel grateful to God for all the kind attentions, which have been shown me, as also to the individuals, who have bestowed them.—It is but proper here to remark, that owing to my engagements at Dedham in relation to my dismission from my pastoral charge and the settle-



ment of a successor in office, I felt it my duty to suspend my agency in the service of the Society, during the term of three weeks. This I did under a full conviction, that circumstances required it, and that the Board of Directors would perfectly acquiesce in my doing it.—May the smiles of a gracious and approving Heaven ever attend all exertions for the building up of the Redeemer's kingdom through the instrumentality of the American Education Society.

All which is respectfully submitted,  
JAN. 12, 1830. WILLIAM COGSWELL.

REV. HENRY LITTLE.

To the Secretary of the American Education Society.

*Andover, Jan. 9, 1830.*

Rev. and dear Sir,

I have preached ten Sabbaths, and spent eleven weeks in the county of Essex in Massachusetts. The towns and parishes visited are Haverhill, Bradford, West Newbury, Amesbury, Salisbury, Byfield, Old Rowley, Ipswich, Essex, Manchester, Gloucester, Lynn, Danvers, Andover, and Methuen. The amount already raised in each parish you will see in another place.

After I had preached one Sabbath, I rode through the county, saw the ministers, and made appointments. I then presented my object agreeably to these appointments, and at the close visited the parishes which came in the first part of my course, to receive the money collected. Thus to learn what was to be done, to accommodate the ministers, and at last to finish the business as far as practicable, has obliged me to travel much further than I at first supposed would be necessary. The whole distance travelled over is at least 600 miles. This of course has taken some time, and has been attended with some expense; but I have been unable to devise any other plan, which on the whole seemed better for the Society. It has been a prominent object with me to urge the importance of making all subscriptions and donations annual. How I have succeeded, other years must tell.

I have been received with apparent cordiality by both ministers and people, and have heard but few objections to the principles and operations of the Society. The principle of loaning money to beneficiaries, and that of a strict supervision over them, have contributed much to my success. I have found parents in the county who practise both these principles with their own sons.

I have met with but few young men so fitted by nature and grace for the gospel ministry, that I could very strenuously urge them to commence a course of study. The greater proportion of such men in this county have already been induced to commence an academical course.

The two parishes in Amesbury, the two in Andover, two in Danvers, West Bradford, Essex, and Byfield have paid but a part of what is subscribed. Female Societies in Lynn, West Haverhill, and Gloucester Harbour are expecting to contribute about \$15,00 each.

The sums actually received from the different parishes are as follows.

Lynn . . . . .	9 00
Sandy Bay . . . . .	40 00
Beverly . . . . .	2 00
Manchester . . . . .	12 35
Essex . . . . .	11 20
East Bradford . . . . .	13 50
West Newbury, 2d Parish . . . . .	27 32
North Haverhill and Plaistow . . . . .	13 37
East Haverhill . . . . .	6 90
Haverhill, 1st Parish . . . . .	72 00
West Bradford . . . . .	22 35
Amesbury, West Parish . . . . .	3 75
do. East Parish . . . . .	6 00
West Salisbury . . . . .	8 25
East Salisbury . . . . .	1 80
Byfield . . . . .	8 25
Old Rowley . . . . .	55 36
Ipswich . . . . .	63 95
Danvers, North Parish . . . . .	44 09
Methuen . . . . .	12 50
Andover Theolog. Seminary . . . . .	51 00
Andover S. Parish subscrib. and in part collected last year	66 00
Andover S. Parish in 1830 . . . . .	22 20
Total	\$573 14

You see by the above account, that I have received \$573 14. In addition to this, there is, I have no doubt, at least \$100, collected in Danvers S. Parish, and about \$100 more will be made up in Andover and the west parish in Boxford. These two sums with what will soon be forwarded by the President, Agents, and Female Societies, in several of the parishes which I have visited, will make up \$800, even if we do not include the \$51 which I had no hand in collecting at Andover Theological Seminary."

REV. JOHN K. YOUNG.

Mr. Young has preached on behalf of the Society in Boxford, Topsfield, Hamilton, Beverly, (Rev. Mr. Oliphant's Society,) and Marblehead, in Essex county, Mass.; in each of which places he was kindly received, and in most subscriptions were obtained, which will be noticed as they are remitted to the Treasury.

Mr. Young's field of labour was afterwards chiefly in Hampden county, Mass., where an Auxiliary Education Society was formed several years ago. In consequence of special efforts which the friends of be-

nevolence were making at this time, in favour of the American Bible Society, Mr. Young was compelled to defer his agency for a short time; but subsequently he visited most of the towns in the county, and Tolland in Conn., and preached to interested audiences. He found that very little had been done for this important object of Christian benevolence; some had forgotten that an Auxiliary Society had been formed; and but two ministers, whom he met with, had previously been made life members of the Parent Society. Owing to the unchristian character and conduct of a few beneficiaries, several years ago, and to other causes, prejudices of a serious nature were found to exist in many places against Education Societies, and these added much to the difficulties with which Mr. Young had to contend. Notwithstanding these impediments, he was enabled to prosecute his agency with a good degree of success, and to prepare the way for a more liberal support in after years of the cause in which the Society is engaged. The account of subscriptions and money received, will be given hereafter.

#### REV. ANSEL R. CLARK.

The field of labour assigned to Mr. Clark is, for the present, the Western Reserve, in Ohio. Devout acknowledgements are due to God, for the success which has hitherto crowned the efforts of Mr. Clark, in this new and very interesting field of labour. Thirty years ago the Western Reserve was an entire wilderness. Now it contains 100,000 inhabitants, spread over a territory as large as Connecticut—and, for the most part, they are descendants of the "Pilgrims." The Reserve is divided into 8 counties—Ashtabula and Trumbull, in the eastern section; Geauga, Cuyahoga, Portage, Medina, and Loraine, in the central section; and Huron county on the western section. The last county includes what is called the "Fire Land," and contains 500,000 acres. The number of Presbyterian ministers is about 60, and the churches over 100. Some knowledge of the religious state of the Reserve may be inferred from the fact, that while it contains but *one eighth* of the territory, it possesses *one third* of the Presbyterian ministers and churches

of the whole State of Ohio. The flourishing college recently established at Hudson, in Portage co. will doubtless prepare many pious and gifted youth for the ministry. It has sprung up among a people who know how to appreciate the benefits of a Christian and educated ministry, and is to be traced to the same spirit which founded Harvard and Yale.

Mr. Clark was present at the meeting of the Synod of the Western Reserve, which met at Hudson in October, and was permitted to submit the object of his agency to the members of that body. It was voted unanimously to form a Society, to be called the

#### WESTERN RESERVE BRANCH OF THE AMERICAN EDUCATION SOCIETY.

A Constitution was adopted, and the following officers were chosen:

Rev. Charles B. Storrs, Professor of Theology, &c. in the W. R. College, *Pres't*; David Hudson, Esq. *V. Pres't*; Professor Rufus Nutting, *Secretary*; Dea. Asahel Kilborn, *Treas.*; Gen. Augustus Baldwin, *Auditor*; Rev. John Keyes, Rev. William Hanford, Rev. Alvan Nash, Rev. Samuel Bissell, Rev. Stephen Peet, Rev. Daniel W. Lathrop, and Harmon Kingsbury, Esq. *Directors*.

Official information of the formation of the Branch has been received from Professor Nutting, Secretary; and three letters have been received from Mr. Clark, giving a detailed view of his labours and success to the 15th of January, 1830. In a future number we shall hope to state minutely the results of Mr. Clark's exertions in the different places which he visited. For the present, our limits do not allow us to do more than quote the following summary, as given in the last letter received, and an extract of a deeply interesting character.

"Jan. 15, 1830.

"I have now finished this county (Portage) excepting Ravenna, which I shall leave till spring. I will give you a summary of my success in this county. I have raised, either by donation or subscription, about \$450, to be paid this year—formed 8 Sewing Societies, and 8 Agricultural Societies—obtained 20 subscribers to the *Quar. Reg. and Jour.*—and conversed with three or four young men upon the subject of studying for the ministry, only one of whom will probably study. Pious young



men in this county are very few in number. During the last month I have pushed the formation of Agricultural Societies to some extent. It is an experiment, and I do not know whether it will succeed or not; but I have strong hopes that it will. If it does, the avails will be a clear gain, for this plan takes nothing from other subscriptions."

"Dec. 18, 1829.

"You see that I make slow work. I have adopted the principle of being thorough. I leave nothing undone which can be done for the present. I do all myself, and go from house to house, and obtain all that is obtained."

Alluding to the great efforts which the pious settlers at the West are compelled to make to support the cause of religion, and the noble spirit of disinterestedness with which they make these efforts, Mr. Clark says;—

"There are many men in these towns who give yearly for preaching from \$10 to \$30, and that, too, in some places, for only half of the time. I must say to the honor of this people, that I have seen more of a spirit of benevolence manifested among them, than I ever witnessed in New England. There are indeed many here, as in other places, who adopt the principle, 'keep what you have, and get what you can.' The instances of self-denial which I witness are calculated to cheer, encourage, and to press me forward in the great cause in which I am engaged. I, indeed, not unfrequently meet with unpleasant things. Still I am not discouraged. Nor do I regret that I entered this service. I now believe that the hand of Providence has directed me to labor in this great cause, for a short time at least. And upon the whole, I only regret that I am not better prepared, both by personal experience and personal holiness, for this *mighty* work. I say *mighty*, for I cannot contemplate it in *all* its bearings, without feeling that the interests of our country—the interests of religion—and I may say, every thing that is worth possessing,—are pending on the success which attends the business of raising up ministers of the Lord Jesus. When I hear such expressions as these, 'I know the building will go up, but I want a hand in it'—'I will live without tea or coffee'—'I would work all night if health would permit, to obtain something for this object,'—I am encouraged. These I have heard, and the sincerity with which they were spoken has been proved by the contribution of more than the 'widow's mite.' A minister's widow in A—, said that her property was about to be sold at auction, nevertheless she would give a dollar; for God had always blessed her in such deeds. She once subscribed 50 cents to the T. Society,

but did not know how she was to pay it. A few days after, she unexpectedly received a letter from a friend containing \$200."

#### MEETING OF THE BOARD OF DIRECTORS.

The regular quarterly meeting of the Board of Directors of the American Education Society was held in Boston on the 13th of January.

#### *New Applications.*

Forty eight young men, belonging to four Theological Seminaries, eight Colleges and eleven Academies, were upon recommendation of their several Examining Committees placed upon the funds, in the usual form.

#### *Whole number assisted.*

The following table exhibits the whole number assisted, the present quarter, by the Boards of the Parent Society, and of the Branches, together with the amount of appropriations. This list does not include the whole number under patronage, as some were absent from their places of education at the time of making out the returns; and some on account of distance receive aid but twice a year.

	Men.	Approp.
Parent Society	203 . . .	\$3578
Maine Branch	19 . . .	358
New Hamp. Br.	8 . . .	132
Conn. Br.	51 . . .	982
Presbyterian	107 . . .	1724
	388	6774

The Western Reserve and the North Western Branches, are included in the above table under the head of the Parent Society. The whole number of beneficiaries under patronage is not far from 400—These belong to about 60 Institutions. More have been aided the present quarter than at any one preceding meeting of the Board of Directors.

#### *Funds.*

We have exhibited faithfully the wants of the Society in regard to funds in our past numbers. The *fact* has been stated, again and again that applications for aid have increased faster than the pecuniary means of supplying them. Urged on by the cries of thousands and millions of destitute fellow men, and by the unequivocal voice of the religious community, the Board of Directors have given pledges of assis-

tance to young men of suitable character and promise in the United States who should apply for aid, and be willing to conform to the economical requisitions of the Society. Many, in every part of the country have heard these pledges given, and with raised hopes have called upon the Directors to redeem them. Unwilling to disappoint their just expectations and resting with firm confidence upon the increasing liberality of the friends of the Society, the Board of Directors have authorized expenditures beyond their resources, till the time has arrived when common justice demands that they should involve the Treasury no farther. A heavy debt hangs upon it which must be lightened before it can sustain the increasing demands which are made upon it. The receipts for past quarters have been stated before. During the last, they were little more than *half* enough to meet appropriations. We have no motive, and no wish to withhold the whole truth on this subject, and we feel ourselves bound to state therefore that *without an increase of funds soon, from the friends and supporters of this sacred enterprise, the appropriations must be diminished or entirely discontinued to some young men under the patronage of the Society.* No Branch Society, except the Presbyterian, has yet been able to sustain its beneficiaries without drawing largely on the funds of the Parent Society, every quarter. Till recently, there was no exception to the remark. Through the generous and spirited exertions of the Presbyterian Branch, the appropriations within its limits have been made entirely from its funds, and the most timely aid has been rendered by the Branch to the General Treasury. The above facts have led to the appointment of several agents to raise funds in different parts of the country, and especially of New England. The Board have also directed the Executive Committee to prepare and publish a communication to the friends of the Society, containing a complete view of its circumstances and wants, which will render any further remarks, in this place unnecessary. The *fact* is all which can here be stated. We implore our readers to look at the spiritual prospects of our country *as at present rapidly unfolding*, and then say,

shall a Society which is educating hundreds of pious and talented youth for the ministry be paralyzed—or shall it be furnished with the means of bringing forward a host of faithful soldiers of the cross, in time to resist effectually the encroachments of the prince of darkness?

#### *Executive and Financial Committees.*

A new organization of these Committees has recently been made by the Board. The following gentlemen now compose the respective Committees,

#### *Executive Committee.*

REV. WARREN FAY, D. D.

REV. JOHN BROWN, D. D.

REV. B. B. WISNER, D. D.

Secretary and Assistant Sec'y Ex-officio.

#### *Financial Committee.*

JOHN TAPPAN, Esq.

SAMUEL T. ARMSTRONG, Esq.

WM. J. HUBBARD, Esq.

Treasurer of the Society, Ex officio.

The following extract from the Rules will explain the duties of these Committees.

"Two standing Committees shall be appointed by the Board—a Financial Committee whose duty it shall be to attend to the funds, and to cooperate with the Treasurer in making investments in the safest and most productive forms; and an Executive Committee whose duty it shall be to examine and to discuss subjects of importance, and to report on the same to the Board; to afford the Secretary council whenever he shall request it; and to perform any business during the recess of the Board, which, in their judgement, the interests of the Society may require. They shall keep a record of all their proceedings, which record shall be read to the Board at their regular, or other meetings, for their approval."

#### WESTERN AGENCY

established at Cincinnati, Ohio.

We are happy to state that the Rev. Franklin Y. Vail, Secretary of this agency arrived at Cincinnati in November last, and that he has entered upon the duties of his office with encouraging prospects. A Board of Directors has recently been appointed, and it is expected that the objects of the agency will be prosecuted with energy.

*Removal of the Office of Secretary to Boston.*

The duties of the Secretary and Treasurer of the Society have become so numer-



ous, as to render a union of the offices, in one place, necessary. By direction of the Board, Rooms have been taken, in Boston, at No. 52 Washington St. nearly opposite the Bookstore of Crocker and Brewster, and the Secretary has removed his family from Andover in pursuance of the same arrangement. All business with the Secretary or Treasurer, will hereafter be transacted, and all communications, donations &c. will be received at the Rooms of the Society.

#### OPERATIONS OF BRANCH SOCIETIES.

##### *Western Education Society.*

We are happy to present the following extract of a letter from the Rev. James Eells, Corresponding Secretary of the Western Education Society, Auxiliary to the Presbyterian Branch of the American Education Society, dated Westmoreland, Nov. 28, 1829.

To the Secretary of the Am. Ed. Soc.

"Rev. and Dear Brother.

"Yours of the 3d ult. arrived at this place some time after I had entered on my tour northward.

"Your request near the close of the letter leads me to present you with the result of this excursion.—My object was first to obtain the cooperation of Oswego Presbytery, which was readily granted.—Oswego village will endeavour to sustain one scholarship;—Mexico and New Haven one after this year; Richland and Sandy Creek probably one; which were all the places I visited in this Co.—Rev. Oliver Ayer of Sandy Creek will visit the remaining Churches in the Co. as soon as practicable, and raise what he can.—He will take a supervision of the interests of our Society in that Co.—I then passed through Jefferson to St. Lawrence Co.—Here I spent five sabbaths, travelled about 300 miles,—visited nearly every Church,—and delivered 40 discourses and addresses relating to the object of my agency,—formed a female association and appointed an agent in every place;—found ministers and Christians in general ready to take a lively interest in our object; and obtained one subscription with the addition of such sums as are proposed to be raised by our agents in the several towns; in cash and other articles, \$1,000. This is to be continued annually, till the subscribers choose to withdraw.—Of this sum Potsdam proposes to raise \$150, the Gent. one scholarship and the Ladies one; Ogdensburgh \$150, Gent. one and Ladies one scholarship.—Madrid \$75, Gouverneur \$75, Canton \$75.—East Stockholm \$75, Hopkinton \$50, Massena \$40, Wadding-

ton \$40, Norfolk 1st Chh. \$30, Morristown \$30, Parishville \$25, South Canton \$25, Dekalb \$25, Norfolk 2d \$20, Henvel \$20, Richville \$15, Hammond \$15, West Stockholm \$15,—Edwards \$16.—As money in this county is extremely scarce by means of the distance to market and a large majority of professed Christians are poor; I am fully convinced it was expedient to propose that those who were disposed to aid our Society might have the privilege of paying in articles in case they were not able to pay in money.—The town agents will turn such articles to cash if practicable without considerable loss:—if not they will be forwarded to our County Agent, John C. Smith of Potsdam; who is charged with this as an important part of his business.—Should there be articles which cannot be thus converted to cash in that Co., they will be forwarded to Utica where we shall dispose of them in the best way we can.—Although there will be a considerable loss on the nominal sum given in articles; yet, we shall doubtless realize a greater amount in cash in this way than in any other.—I think we may calculate, with a good degree of confidence, on a sum being raised in this Co., annually, sufficient to constitute *ten scholarships*.—Rev. A. Brainerd Preceptor of the Academy at Potsdam has engaged to take a superintending Agency of the Ed. cause in this Co., and will endeavor to visit each Society in the Co., personally, or by assistance of others, and deliver a discourse on this subject annually."

#### *Receipts into the Treasury of the American Education Society and of its Branches, from Sept. 30th, to Dec. 31, 1829.*

##### DONATIONS.

Baltimore, Md. from Yo. Men's Ed. Soc.	
by John N. Brown, Treas.	87 00
Boston, Yo. Men's Ed. Soc. p'd during 1829	2250 00
Carlisle, Pa. from John McClure	30 00
Essex Co. Aux. Ed. Soc. from Jos. Adams	
Tr. paid him by Mr. Little, Agent	197 94
Falmouth Fem. Ed. Soc. by Mrs. Abigail Lewis, Treas.	21 79
Fitzwilliam, N. H. Fem. Ed. Soc. by Mrs. Mary Sabin, Treas.	5 79
Goshen, Conn. from a few young Ladies, by Miss E. Lyman	8 00
Goshen, Cher. Nation, from Jane Walker, a pious mulatto girl, by A. Wright	6 00
Henniker, N. H. Fem. Aux. Ed. Soc. by Mrs. N. B. Scales, Pres.	15 00
Leominster, Fem. Ed. Soc. by Miss Susan Lincoln, Treas.	9 18
Middlesex Aux. Ed. Soc. from E. P. Mackintire, Tr. by Rev. Wm. Cogswell, Agent, the following sums	
Burlington, from indiv. to constitute Rev. SAMUEL SEWALL a Life Member of the Co. Society	10 00
Bedford, from Dr. Aaron Kittredge, Tr. Gent. Assoc. in part for Bedford Temporary Scholarship	36 25
Mrs. A. Simonds, Tr. Ladies do. do.	5 00
From a Friend	1 00

<i>Carlisle</i> , a Contribution	2 10
<i>Concord</i> , from Rev. D. L. Southmayd, a subscription of individuals	22 00
<i>Dracut</i> , fr. Rev. JOSEPH MERRILL part of subs. in his parish, \$10 of which is to constitute him a Life Member of the Co. Soc.	12 00
<i>East Sudbury</i> , from Dr. E. Ames, Tr. of a subscription to constitute Rev. LEVI SMITH a Life Mem. of the Co. Society	11 55
<i>Framingham</i> , Capt. D. Esty, Tr. Gent. Assoc. Fram. Temp. Schol.	29 50
Miss M. Kellogg, Tr. Ladies do.	1 00
<i>Lowell</i> , from Dea. Wm. Davidson, a cont. in 1st Ch. & Soc. for Lowell Temporary Scholarship	26 50
Miss Sarah Hale, Tr. Lowell Char. Soc. balance of the Scholarship	48 50
<i>Lincoln</i> , From Silas P. Tarbell \$25. Rev. Elijah Demond, 5. Edmund Wheeler, 5. A. Cole, 1. Elisha Hagar, 1. Calvin Smith, 1. Jonas Smith, 1. Amos Bemis, 2. A. Bemis, jr. 1. Miss Anna D. Brown 3. Miss Mary Child 50	45 50
<i>Medford</i> , Dea. Charles James, Tr. Gent. Assoc. in part for Medford Temporary Scholarship	37 00
Miss S. P. Magoun, Tr. Ladies do. do.	18 50
<i>Malden</i> , from Dr. E. Buck, in part of a subscription of individuals	4 00
<i>Natick</i> , from Dea. Samuel Fiske, to cons. Rev. MARTIN MOORE a Life Mem. of Am. Ed. Soc.	40 00
<i>Reading</i> , W. par. from John Damon Tr. Gent. Assoc. in part for their Scholarship	15 00
Mrs. Sarah Reid, Tr. Ladies do. do.	8 23
<i>South Reading</i> , Hon. John Hart	5 00
<i>Tewksbury</i> , from Rev. JACOB COGGIN, sub. in his Soc. \$10 to constitute him Life Mem. Co. Soc.	11 00
Do. by Ladies Assoc. to const. him Life Memb. Am. Ed. Soc.	40 00—429 63
<i>Norfolk Aux. Ed. Soc.</i> from Rev. Calvin Hitchcock, Agent in the Co.	185 45
<i>Franklin</i> , Mrs. IRENE FISHER to constitute herself a Life Member of the Co. Society	15 00
And from Mrs. F. a donation.	10 00—210 45
<i>North Bridgewater</i> , from Mark Perkins	5 00
<i>New York</i> , from Hon. Richard Varick, by Rev. Mr. Cornelius	100 00
<i>Newburyport</i> , from Fitzwilliam Rogers, Tr. of Aux. Ed. Soc. of N. & Vicinity, by Rev. Mr. Cogswell, Agent	80 00
<i>Norwich City</i> , from Ladies Ed. Soc. and the Charity Ware-house, by Miss Sarah L. Huntington, Tr. Fem. Ed. Soc.	31 91
<i>Worcester Co. Rel. Char. Soc.</i> by Rev. Joseph Goffe, Tr.	8 00
	<b>\$3495 69</b>

## ANNUAL SUBSCRIPTIONS.

<i>Henniker</i> , N.H. from Joshua Darling by Rev. Mr. Cogswell	5 00
<i>Wenham</i> , from Edmund Kimball	5 00—10 00

## INCOME OF SCHOLARSHIPS.

<i>Martyn</i> , from A. P. Cleveland, 1 yrs. int. on his half	30 00
<i>Tappan</i> , J. Tappan, 1 yrs. interest	60 00
	60 00
<i>Bumstead</i> , J. Bumstead	60 00
<i>Homes</i> , H. Homes	60 00
<i>Norwich 1st. Soc.</i> from Ladies of the Soc. say Fem. Ed. Soc. of Norwich city, and Ch. Ware-house	60 00—330 00

## LIFE SUBSCRIPTIONS.

<i>Ipswich</i> , from Miss Z. P. Grant, Precep. of Fem. Sem. to constitute Rev. DANIEL FITZ, L. Mem. by Rev. Mr. Cogswell	40 00
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## TEMPORARY SCHOLARSHIPS.

<i>Charleston</i> , S. C. from Jasper Corning, 2d annual payment	75 00
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## INCOME FROM OTHER FUNDS.

Dividends on Bank Stock	125 00
Interest on Funds loaned	250 43—375 43

Amount received for present use **\$4326 12**

## PRINCIPAL REC'D ON SCHOLARSHIPS.

<i>Dwight</i> , from Mrs. W. A. Jenkins, Tr. of Ladies of Park St. Ch. and Soc. in part	92 50
<i>First Presb. Ch. Baltimore</i> , from Yo. Men's Ed. Soc. by John N. Brown, Tr.	1000 00
<i>Saco &amp; Biddeford</i> , from Lauriston Ward	88 00
<i>Worcester</i> , from Mrs. R. King, Salem	81 77
	<b>\$1262 27</b>

## Clothing received this quarter.

<i>Fitzwilliam</i> , N.H. Fem. Ed. So. by Mrs. Mary Sabin, Tr. 1 piece black dressed cloth, value 19,00. Also 1 piece white Flannel 7,62	26 62
<i>Henniker</i> , N. H. Fem. Ed. Soc. by Mrs. Nancy B. Scales, Pres. 16 2-3 yards fulled Cloth.	
<i>Leominster</i> , Fem. Ed. Soc. and other friends, by Miss Susan Lincoln, a Box, valued at	29 60
<i>Newton</i> , E. par. Friendly Soc. by Wm. Jackson, Esq. 32 shirts valued at	34 67
<i>New Ipswich</i> , N. H. Fem. Reading Char. Soc. by Miss Lydia C. Safford, Pr. & Tr. 1 Trunk	13 15
<i>Sherburne</i> , from a Lady, 6 pr. woollen Socks.	

## MAINE BRANCH.

Refunded by a former Beneficiary	12 00
Collected at Brunswick Monthly Concert	6 23
Rec'd on account of the Saco Scholarship	10 00
	<b>\$28 28</b>

## NEW HAMPSHIRE BRANCH.

Rec'd of W. B. Thompson, Exec. of the late Hon. Thomas W. Thompson of Plymouth, N. H. in part for proceeds of lands sold, bequeathed the Am. Ed. Soc.	70 00
<i>Dunbarton</i> , Aux. Ed. Soc. D. Alexander, Tr.	8 00
<i>Concord</i> , Fem. Aux. Ed. So. S. Kimball, Tr.	16 00
	<b>\$94 00</b>

## NORTH WESTERN BRANCH.

Rec'd on account of Bequest of Joseph Burr, Esq. 2d payment	409 75
Refunded by former Beneficiary, prin. & int.	111 00
Do. Do. in part	12 00
	<b>\$622 75</b>

## CONNECTICUT BRANCH.

<i>Simsbury</i> , a donation from Elihu Case, by Rev. Allen M'Lean	200 00
<i>Northford</i> , Ladies Ed. Soc. by C. Fowler, Sec.	22 00
Interest in part on Scholarships, viz.	
Hawes, by Miss Chester	1 00
J. R. Woodbridge	120—2 20
Wilcox, by Dea. A. M. Collins	14 40
Yo. Men's (Hartford) by R. Bigelow	6 66
Lavenham, by J. R. Woodbridge	21 00
Linsley, Ladies of So. Soc. by H. Francis	16 37
From Gent. of So. Soc. by do. do.	34 00
Received on Money loaned	132 95
	<b>\$449 58</b>

For immediate use

## RECEIVED ON SCHOLARSHIPS.

<i>Lavenham Sch.</i> in part, by J. R. Woodbridge	50 00
<i>Henry Stillman</i> , Dea. T. Stillman	100 00
<i>Wilcox</i> , Dea. A. M. Collins	130 00
<i>Hartford Young Men's</i> , Richard Bigelow	123 00
<i>Hawes</i> , by Miss Chester	50 00
J. R. Woodbridge	30 00
Miss Chester	37 00—117 00
	<b>\$510 00</b>



## CLOTHING, ETC.

<i>South Cornwall</i> , Soc. of Females in a small neighborhood, 18 3-4 yards best Flannel, by Sarah Swift, Sec. and Tr. estimated at	12 50
<i>South Cornwall</i> Fem. Aux. Ed. Soc. by Electa Goodyear, Sec. and Tr. 17 1-2 yds. black dressed Cloth, 2 pr. woollen Stockings, and 4 skeins Silk, estimated at	23 00

## PRESBYTERIAN BRANCH.

<i>New York</i> , Bleeker St.Ch. Mr. Wilbur, 1st payment	37 50
G. Hallock, 2d payment	37 50—75 00
Brick Church, from Fisher Howe for	
Miss Bagert Ivers	75 00
Misses M. & H. L. Manay	75 00
Horace Holden	37 50
Moses Allen	50 00
John C. Halsey	37 50
Fisher Howe	50 00—325 00
Cedar St.Ch. W.M. Halstead, 2 yrs, 150 00	
C. O. Halstead, 2 years subs.	37 50—187 50
Central Pres. Ch. from Oliver Wilcox, 3d payment for 10 Beneficiaries	375 00
Laight St. Ch. from Ladies by Mrs.	
Darling	75 00
Cor. Baker for Jas. Brown, 2d yr.	75 00
Arch. Falkner, 2d	75 00
E. Wainwright, 2d	37 50
Seth Geer, donation,	25 00
Arthur Tappan	375 00
Francis Tappan	37 50
From Joseph Brewster, 1st pay't	150 00—850 00
Pearl St. Ch. John Borland, 2d payment	75 00
Rutgers St. Ch. from Readon & Hallock, for 2d pay't of Male Teachers in Sab. Sch. No. 19, by Rev. Wm. Patton	75 00
<i>Belfonte</i> , Center Co. Pa. from J. G. Lowrey, Esq. Tr. Aux. Soc. by Wm. Graydon, Esq. Agent Presb. Br.	35 00
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## PRINCETON COLLEGE.

We are indebted to the editors of the *Philadelphian*, and *Education Register* of the Board of the General Assembly, for pointing out an error in the statistical account of Princeton College, which appeared in the number of this work for April, 1829. In consequence of our great anxiety to be strictly accurate in this as well as other statistical accounts, we have uniformly taken the pains, and been at the expense, to send blank schedules to the several colleges, containing places for all the items to be found in our published views, and requested that they might be filled up by the officers of the institutions to which they relate, or by some responsible correspondent, and then forwarded for publication. A schedule of this kind was forwarded to Princeton College, but unfortunately was not received in return. Unwilling, however, to leave the space entirely blank, the assistant editor (the senior editor was absent, at the time, on a tour to the Western States,) made use of the schedule forwarded and published the year before, (see *Quarterly Register and Journal*, Vol. I. p. 103: this was mentioned also in a note in the same No. p. 235,)—and carried forward the numbers which had been given in that year, as belonging to the junior, sophomore, and freshmen classes, to the columns for seniors, juniors, and sophomores, respectively, each class having advanced one year; and the column for the freshmen class was of course left blank. We exceedingly regret that this fact, which would have explained the case, was not published with the table; especially as a typographical error, in the footing, of the three classes was made at the same time; and because it has given us much pain to find that we have inadvertently done an injury to an institution, for which we, in common with the American community, cherish great respect. Those editors who have copied the error are requested to notice the correction.—Eds.

*Errata*. P. 191, 10th line from top, read 1773 for 1776; p. 192, line 34, read convent for convert; line 42, read sacristans for sacristars.

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No. IV.

RECOLLECTIONS OF GORDON HALL.

To the Rev. Secretary of the American Education Society.

MY DEAR SIR,

I regret that it has not been convenient for me, at an earlier day, to comply with your request, in furnishing for your excellent Register and Journal some recollections of the late Rev. Gordon Hall, Missionary at Bombay.

As my acquaintance with this devoted servant of Christ was short, being chiefly limited to one year, which he spent in my family, as a theological student, I shall attempt only to give you a very brief statement of facts which exhibit the principles that contributed to the formation of his character as a man and Christian.

Mr. Hall was a graduate of Williams College, of what year, I am not quite certain, as I have no Catalogue at hand; but, if I mistake not, he came to my house in the autumn of 1809, to commence his professional studies. The developement of his powers, during his theological investigations, satisfied me, that, in intellectual strength and discrimination, he was more than a common man. Of this, however, he was apparently unconscious, being simple and unpretending in his manners, and altogether remote from the sanguine, self-complacent temper often manifested by young men, who are greatly his inferiors. But it was not so much any one distinguished characteristic, such

as we sometimes see in eccentric men, with great excellencies, counteracted by great defects, as it was a *combination of good qualities*, that made Mr. Hall what he fully proved himself to be in his subsequent course, a superior man.

Among this combination of qualities, is to be reckoned his *piety*; which was not a hectic flush of emotion, rising and subsiding occasionally or periodically; but a steady glow of feeling, arising from a heart warm with the vitality of holiness and spiritual health;—his *persevering industry*, which enabled him to master difficulties, insurmountable to the vacillating and irresolute:—his *sobriety of judgment*, which enabled him to weigh consequences, to adapt means to ends, and which secured him against rash resolves, and inappropriate expedients for their accomplishment; and finally his *inflexible decision* in purpose and execution. By this latter trait in him, I do not mean *obstinacy*, that acts because it will, without reason perhaps, or against reason; but an intelligent fixedness of purpose, that will not abandon a proper object, on account of trifling obstacles to its attainment.

With the circumstances of Mr. Hall's childhood, I have no acquaintance, but suppose he was trained up, amid the plain fare of a New-England farmer's family, to habits of hardihood; in distinction from the sickly effeminacy too often produced in



the young, by the indulgences of wealth and refinement. Though his patrimonial resources were limited, his expenditures were carefully accommodated to his means, so that, by economy and personal effort, he managed to sustain himself through an academical education. This was accomplished, as I suppose, (for I am not fully certain of the fact,) without charitable aid from any quarter; at least, there were then none of those noble institutions, which have since arisen, to aid the strugglings of pious and needy young men, preparing for the ministry.

The result of the personal qualities, and of the circumstances to which I have now alluded, was the formation of a character, which prepared Mr. Hall for the bold enterprises of Christian benevolence, in which he was destined to bear so prominent a part. While he was in my family, several incidents occurred, which I will mention, though of no account in themselves, except as indicative of character.

At the season of hay-making, he came to me one day with a request, that I would procure him a scythe, and allow him to go into the field, with my laborers. As he had for some time been withdrawn from agricultural pursuits, I feared the consequences, but assented to the proposal, admonishing him to begin moderately. From respect to my wishes, though he had no apprehension, he labored but a few hours the first day. For the rest of a fortnight he was in the field early and late, mowing, raking, or pitching hay, with as much skill, and as little fatigue, as any of his fellow laborers. This was as much a matter of surprise to them, as it was to me; and it denoted a firmness of constitution, (the result, probably in a great measure of his early training,) which prepared him for the hardships he was to encounter as a Missionary.

During the same year, he was appointed a Tutor at Williams College;

and the President's letter informing him of that appointment, spread before him very urgent motives to accept it. Having read the letter, and pondered a short time on it, he came to me for advice; and having heard what I would say on the subject, he made his decision that evening, and there the thing ended;—it was dismissed from his thoughts, and never again adverted to by him, in conversation. This incident, trifling as it may seem, made a strong impression on me, at the time, as indicating the promising structure of his mind. I had then seen, as I have often seen since, young men, who would make of such a question, a "mighty concern," not to be decided without many and long consultations; and who could not, "in fixing, fix" their decisions, so but that they were perplexed with frequent revision, if not reversal of their own half-formed resolves.

In the autumn of 1810, if I do not mistake in dates, Judge S.— of W—— Con. came to my house to enquire for a candidate. Of the three or four residents in my family, who had been licensed that week, I thought Mr. Hall the fittest man for the place, on account of some local peculiarities there, and accordingly introduced him to Judge S.—The conversation that ensued between them was in my presence. Mr. Hall was very explicit in settling one point, namely, that if the people of the place should be ever so united, and earnestly desirous of his stay, his preaching to them should not be considered as implying any obligation on him to remain there. The Judge wished him to go, on his own terms, saying, "If you can unite a people, now much divided, you will do us an unspeakable service, even though you afterward leave us." He went. On the third sabbath, his morning sermon contained some pointed reprehensions of what he thought amiss in the morals of some in the congregation; and his afternoon sermon was on the doctrine

of "divine decrees." The following week there was much complaining, by *some* of the people, of Mr. Hall's "hard sayings." On the fourth and last sabbath of his engagement, his subject was chosen with this state of things in his eye. Expecting never to see this assembly again, in this world, he expressed his regret that so many should have been dissatisfied with his ministrations. He assured them that to have given them offence, was a source of severe trial to his own heart; but as an ambassador of Christ, he must act from higher motives than regard to their approbation. With deep solemnity and pathos, he carried them onward to the judgment, where he must meet them again, and where all the motives of his heart and of theirs, must undergo the scrutiny of the omniscient eye. The appeal was irresistible. The assembly were melted down with strong emotion, and immediately after his departure, despatched a messenger, to insist that Mr. Hall, who had gone to Massachusetts, should return. He did return, and in spite of his remonstrances, they gave him an urgent call to become their pastor. Then the heart of the Missionary came out. Then was revealed the secret, so long cherished between himself, and his beloved brother, Samuel J. Mills. These kindred spirits, associates in College, often interchanged visits afterwards, mutually enkindling that holy flame which nothing but the hand of death could extinguish, in their own bosoms; and which has since extended its sacred influences to so many thousands of other hearts. The *general purpose* of these devoted young men was fixed. Sometimes they had talked of "cutting a path through the moral wilderness of the west, to the Pacific." Sometimes they thought of South America;—

then of Africa. Their object was the salvation of the *Heathen*; but no specific shape was given to their plans, till the formation of the American Board of Foreign Missions. Before this period the churches were asleep. Even ministers were but half-awake. To many it seemed a visionary thing in Mr. Hall, that he should decline an invitation to settle, attended with so many attractive circumstances, and so much prospect of usefulness. But I can never forget with what a glistening eye and firm accent, this youthful pioneer of Foreign Missions, full of faith and the Holy Ghost, said, "No,—I must not settle in any parish of Christendom. Others will be left whose health or preengagements require them to stay at home; but I can sleep on the ground, can endure hunger and hardship;—God calls me to the Heathen;—wo to me if I preach not the gospel to the Heathen." He went, and the day of judgment, while it tells the results of his labors, will rebuke the apathy with which others have slumbered over the miseries of dying Pagans.

Of Mr. Hall's qualifications as a Missionary of the cross, I may be a partial judge, but I have considered them to be of the very first order; and highly as I estimate the character of many who have been his predecessors, and his cotemporaries in this great field of Christian enterprise, none of them, in my opinion, has been superior to Gordon Hall. But "his record is on high;" and I trust that his admirable character, as exhibited in his labors and trials in India, will ere long be given to the public, from a hand competent to the undertaking.

With best wishes for the success of your most important labors, I am, Rev. and dear Sir, very affectionately yours, &c.

E. PORTER.



To the Editors of the Quarterly Reg. and Journal.

GENTLEMEN,

At your suggestion and request I have attempted to arrange and hereby submit to your disposal some thoughts on *the importance of a sanctified Literature*, in connexion with the influence of *Colleges* on this object.

Yours truly,

CALVIN COLTON.

Boston, March, 1830.

Having just passed the interesting season of the annual concert of prayer for Colleges, any Christian, who has been earnestly occupied on that occasion for the specific object contemplated, and with enlightened views of its relative importance, can hardly emerge from the sympathies of such a day with a willingness to resign the cause, and post it on his religious calendar, to interest his heart, *only* when the sun shall have measured another annual circuit in the heavens, and so much shall have transpired, as a year will generally bring about, in the character and aspects of our public Literary Institutions, either to fit or unfit them for the greatest usefulness in the world. I beg leave to suggest, that he who has earnestly engaged in prayer on the occasion now alluded to, and for that specific object, will be likely to *continue* such prayer;—to feel and say like David, in reference to this particular thing: "If I forget thee, O Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth." For such Christians, it was not perhaps so necessary to urge this object on their continued remembrance and prayer;—though even they, peradventure, might be quickened by a brief and pertinent exhortation. But we wish to interest and engage all, who love our Lord Jesus Christ, and who pray for the peace of Jerusalem, not to forget the most essential means of attaining their dearest ends.

Do Christians *believe* in prayer—that it can attain an object, which is away from under its own breathings,

beyond the grasp of its own hand—an object that is distant and mediate?—A singular question, indeed, to be asked in this enlightened age, with the Bible in our hands. And yet there is reason for it. It has been well said, "Extremes meet. Truths, of all others the most awful and interesting, are too often considered as so true, that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul, side by side with the most despised and exploded errors." What Christian would not be startled at this thought, when he regards, even for a moment, its portentous verifications in his own bosom, in his own life, and throughout the entire Christian community?—Alas! the efficacy of prayer is considered so true, that it loses the power of truth! And yet its own Divinely constituted and rightful prerogative brings within the power of man the mightiest agency of this lower world. Thus hath God ordained:—that while his faithful servants are doing all possible good, within the sphere of their own immediate personal influence, they may, by their prayers, extend and multiply their good indefinitely beyond calculation—in distant regions in the remotest corners of the earth.

May I be permitted earnestly to recommend the *continued* use and application of this power, by all who "wait for the redemption of Israel and of the world," in behalf of our Colleges and public literary institutions;—that God would be pleased to set his own seal upon them, by the plenteous effusions of his Holy Spirit, and appropriate them to his service.

The most urgent reasons for such specific, united, and continued prayer are found in *the importance of a sanctified Literature* to the interests of Christianity, of our country, and of mankind.

Without disparaging the humblest instrumentalities in the kingdom of Divine grace, and without confronting that high authority, which said: "God hath chosen the foolish and

weak things of the world to confound the wise and mighty—things base and despised, and things that are not, to bring to nought things that are—that no flesh should glory in his presence ;” —it is still true, since the age of miracles and of a special inspiration is past, that the higher endowments of mind, which are the fruit of intellectual culture, and of a careful education, are so much additional power, when consecrated to the service of Christ and of his Church. It is also true, from that deference, which minds of inferior culture will ever pay to those of a superior education, that our Seminaries of Learning, our Colleges, and Universities must furnish the men, who are to rule in the higher regions of human thought, and to prescribe currents to human passion. That knowledge is power—is a law, which can never be despised, and which God himself has ordained. From this all governing principle, and from the very structure of society, these literary institutions must stand at the head of influence. From these Seminaries are annually going forth the men, who are to form the intellectual and moral character of this great nation, and to control its physical energies—not to speak of their influence on the rest of the world. I do not mean that there are no men of private education, whose force of character will brave such disadvantage, and who, by their industry, talent, and general merits, will make their way to the highest places of trust and influence in Church and State. Nothing is more grateful than to witness such exceptions to a general rule, and such examples of native and distinguished talent, as the history of our own and of every country affords. Nor do I mean, that a great majority of the most important coadjutors of the best things in society, are not men who perhaps have never seen the inside of a College, or University ; but whose good sense, and virtue, and experience in the world have given them high claims to respect, and endowed them with many

qualifications for usefulness. But I mean—that that more perfect discipline of mind, and especially those capabilities of high mental effort and intellectual reach, which give man the greatest influence and power, other things being equal, are ordinarily the fruit of a liberal education, and never perhaps, are these attainments made altogether independent of such means. And admitting these premises, what Christian can look with indifference, on the moral and religious character of the seats of learning, scattered over our land ?—such as these are, will be the ruling spirits of this nation.

And besides this general, and as it were supervisory influence, spreading out its arms over the entire community, forming and fashioning it according to its own image—it is from these Seminaries of learning, that the Church is to be furnished with her controlling influence, whether it shall be good or bad. Since the age of miracles and of the seal of apostolic commission, such is the unavoidable doom of Christianity. No vulgar claims of the Spirit's inspiration can exempt even the vulgar mind from an obsequious deference to superior and cultivated intellect. Mind will ever bow to mind, or lord it over mind, according to the relation in which it stands to others in point of knowledge, aside from the influence of moral virtue. There are no subjects, on which the human mind is forced to act, where inequality of knowledge creates so sudden and so great inequality of influence, as those of religion ;—because, perhaps, they are necessarily and peculiarly spiritual, and may be made merely speculative. By artifice, they may be thrown into impassable regions, and clouded with obscurity and mysticism ;—or by honest dealing, they may be cast in clear light, and made eminently practical. It is sufficient to say, there is no other subject, on which superior learning gives so great an advantage over uninformed minds, when brought into direct and immediate collision.

And the greatest evils of the Church,



in all the ages of her uninspired history, have arisen from the influence of men of unsanctified learning over the more uncultivated portions of community. In this has ever consisted and still consists the supremacy of the Romish Church over those in her communion. She originates and fashions their literature, and keeps her hand upon literary institutions. Herself most accomplished in her own hierarchy, she elects into her court, or brings under her patronage all that excel in learning, in science and in the arts.

I appeal to Protestant Germany: Tell us what are the men at the head of her Literature, and you tell us what is her religion. I ask, how it comes to pass, that so few of the ministry of the Church of England are men of piety?—And I am told, perhaps—She is affianced to the State—as if that were the whole secret. But for myself, I hear another voice, reporting itself from the halls of the University, saying: *There is no religion here.* A Wesley and a Whitfield were scandalized as *Methodists*, because they tried to be religious. When the spirit of Christianity roused their faculties to high Christian enterprize, they could find no examples of Christian living in the whole extent of their horizon to satisfy their ardent desires—whether they searched the Universities, or cast their eye over the broad ground of the English Church. And with the Bible in their hand, they set out under God, each for himself to mark and make his own destiny. I do not mean to insinuate, that Oxford and Cambridge are utterly vacant of piety—or that no exemplary men of God, and shining ornaments of Christianity, come from those distinguished seats of human learning. It is sufficient to say and I do not say it for a purpose, but because I suppose it accordant with truth—that pure, primitive piety is not cherished by the reigning influence;—and that the little which grows there, *exists* rather than *flourishes*, and that in *spite* of

the disadvantages under which it labors.

The most formidable impediments in the way of the progress of Christianity in the world at the present instant, are in alliance with Literature. Not that true learning in itself is hostile to Christianity. Far from it. But because its unholy masters, will neither go into the kingdom of heaven themselves, nor suffer others to enter.

It is indeed true and a blessed truth—that the most simple may attain the kingdom of heaven; and it is equally true, that all correct science is favourable to the extension of that kingdom. And I am inclined to the opinion that the reign of Christ, *in its highest designs*, can only be coextensive with the reign of sound philosophy, on all subjects proper to the human mind. For it is impossible to suppose the highest perfection of an earthly state, without attaining the practical uses of every department of philosophy.

But learning may be and is perverted to unholy ends, wherever the spirit of Christ does not maintain a supremacy, and control its appropriations. It can hinder, as well as advance Christianity. It hath great power—stands at the head of the principalities of earth. And no Christian should be sorry that it is so, notwithstanding the disadvantages under which Christianity may have laboured, or still may labour, by the abuse of this power. For Christianity herself cannot do without it. That is, she cannot answer all her purposes, nor accomplish her ultimate designs. That very weapon, by which she herself has been so often and so deeply wounded, and which even now is wielded against her with such mighty efficiency, *she* must employ as the instrument of her own triumph. And when once the tables are turned, and science shall be *controlled* by Christian principle, she will spread over the face of the earth a mighty deluge of light, along with the heavenly blaze of Christianity, subsidiary to the designs of this ministering visitant and redeem-

ing power from the upper world.

I said the most formidable impediments in the way of the progress of Christianity are in alliance with *Literature*—not *learning*, that is truly and properly such. And who does not know what a fearful amount of *corrupt* literature there is in the world—adapted to every capacity, and to every species of bad taste, intellectual and moral,—intermingled with the diversified ingredients of infidelity and moral contagion, from their most attenuated and subtle dilutions, down to the gross, and shameless disgorgements of their most polluted sties. The best histories, the best productions of the imagination, the best poetry, the highest standards of literature, and even the stately and admirable works of the Academies of Science and Art, not excepting painting and statuary, copper plate and lithographic prints, are more or less *charged* with an influence, which might light up hell with a smile, and send the note of exultation through all its regions. Were we permitted to expurgate the literature of this world, and make one bon-fire of all that is bad—I had almost said, this earth might discharge a part of its obligations to the sun, by sending back for one day an illumination superior to his own everlasting blaze. But nay. The dense cloud of pollution, going up from such a holocaust might rather be expected to eclipse the whole heavens.

What is the moral character of the great mass of that literature, which is daily devoured by the great reading public of Europe and America?—And what are its tendencies, in relation to the designs of Christianity?—Those of us, who have never had access to the libraries of Europe, to their common reading rooms, to the closets of her most accomplished, yet unsanctified spirits, can have but a very inadequate notion of the amount of moral pollution, which her presses are continually disgoring upon the world. And what a great proportion of every community, in the present state of the

world would rather take up a vile book, than a pure one?

Do I hazard any thing in saying, that Literature does and will govern the world? That the most intelligent, most enterprising, and most influential minds are fashioned in its moulds? By this we see what a mighty task lies at the feet of Christian enterprise: Christians themselves must become masters of all learning—must acquire that influence of mind over mind, which learning only can give, and bring into operation a number and an amount of agencies, sufficient to create a new world of literature, more commanding in chastity and power of diction, in the majesty of truth, in imagination, in poetry, in every literary excellence, than all other writings\*—the pervading and re-

\* The importance of a *polite literature*, imbued and dictated by Christian principle, is most strikingly demonstrated by the singular fate of the principles of the English Puritans for two hundred years now past. I remember to have asked a gentleman, not long since,—how it should happen, that the principles and character of the Puritans should have been so constantly abused, in the range of English Literature, with so little vindication?—To which he replied: The Puritans have been obliged to *work*, while their adversaries have had nothing to do, but to *write*. A historical truth, doubtless—more to the credit of the hearts than of the minds of the Puritans. That is—so far as they rejected literature, as comparatively an unimportant part of their work. The consequence has been, that in all those regions of society, where the greatest refinement, and consequently the greatest influence reigns, the Puritans, as a sect, have ever lain and still lie under the deepest and most unmerited scandal. The thunders of parliamentary eloquence have been permitted for ages to level their artillery, and a polished, prevailing literature to send its poisoned shafts, thick and cruel as the tempest, both with a like impunity, into the unprotected bosoms of the purest and most worthy spirits whom the world has seen since the days of the Apostles. What else can account for the fact, that the character of this long abused people has never yet been fairly redeemed before the world? I do not mean to imply, that they have had no literature;—but none of sufficient variety, or sufficiently polished and respectable to make its way into the higher circles—and having in view especially,



deeming power of which shall be this single principle: *a submission of the wisdom of this world to the wisdom of God.* And he who dares not assume this position (and there are many good men, under the influence of so morbid a literary and philosophic temperament as to want the courage boldly to avow it,) before the world,—he, I say, who dares not avow it, so far rejects the full panoply of Jesus Christ—is unpractised in his first and most important lesson, as a Christian. And however learned he may be, he is like a ship at sea, without rudder, or compass, or pilot, errant in her courses, and doomed to wreck by the first disturbance of the elements.

If I do not mistake, this principle, about which there is so much false delicacy, and which so few dare to confess as an article of their creed, lest they should sacrifice a reputation among the worldly wise—is the great religious *talisman* of the age, (if I may use so heathenish a term for a Christian purpose,) of every age indeed, offering itself as the mighty and prevailing power of the Church: *submit your wisdom to the wisdom of God.*

I have said, it is from our public literary institutions, that the *Church* is to be furnished with her leading men and her controlling influence. It must be so, notwithstanding the pretensions, the high sounding claims, and grave admonitions of enthusiastic ignorance, which are so often vociferated and moaned out even from the pulpits of Christianity. *Knowledge is power.* And when we see it and feel it every day and in all the world, shall the friends of the Redeemer be brow beaten into submission to the reversed position, that knowledge is

not only their own vindication, but to carry the war into the very camp of their adversaries. Where, for example, is the balance of influence against the tremendous enginery of that single department of English Literature—the Waverly Novels, and other popular writings of this class, so far as they bear upon the character of the Puritans?

*not* power, that ignorance and vulgarity are the best qualifications for the Christian pulpit, when accompanied with the credentials of an honest heart? While we are bound to treat such claims with all Christian suffering, we are not, methinks, bound to submit to them. It would be treachery to the high designs of our holy religion. Who does not know, that the highest accomplishments of mind and of manners can easily condescend, and when imbued with the spirit of Christ, will find their greatest pleasure in condescending to the lowest conditions of man, and in seeking with patient and untiring effort to redeem him from his ignorance and vice, and raise him to heaven?—and such a ministry is like the ministry of angels. But will the higher grades of society ever tolerate, what they will of course, in their impenitence, denominate the arrogance, or intrusions of stupid vulgarity, however well intended? It is admitted, that the soul of a poor and ignorant man is as precious, as that of the best informed and most cultivated. But who will say, it is more so? and shall not provision be made for all? and besides: the high places of influence, in Church as well as in State, are always in the hands of cultivated men. And is it not better to have good men there, than bad—Christians than infidels?

But the fact, that the high places of ecclesiastical trust are ordinarily occupied by men of a liberal education, is not all. Our public Seminaries of learning are the very fountains of the intellectual and moral circulations of community, and consequently touch and control, in a very high degree the springs of its physical energies and operations. Speaking of ourselves, as a nation, it may be remarked, that although we do not create all the literature which we enjoy, yet we produce not the most unimportant part of it, so far as its general, immediate, and most efficient operations, through the mass of community, are concerned; and that in the forms of nursery and

school books, of newspapers, and periodical journals, and a flood of popular literature, *native born*, which is continually pouring out from the press. And however trivial some of these productions may seem, however despicable to unobserving minds, they are by no means trivial, but momentous in their influence. And although they may generally have no immediate connection with our public literary institutions, yet I think I need not attempt an argument to show, that they are influenced, and in a great measure, though indirectly, controlled by these Seminaries, and destined forever to be so, by the complicated, yet unbroken relations of society. There are indeed constant and powerful tendencies in the baser literary productions (if I may call them *literary*) to a violation of good taste and sound morals. And all this shows the importance of holding up a correcting influence, and of urging upon community the purest and the highest standards. And this is the distinguished, the honoured office, the presiding and dictatorial power, the responsible guardianship of our higher literary institutions. And who can estimate their importance in such a view?

And need I say, that these Seminaries can never be thoroughly and in the highest sense qualified for these responsible offices, without the influence of evangelical Christianity? Nay, that without this, they contain in their bosoms the seminal principles of a most essential disqualification so far as the interests of a pure Christianity are concerned. No matter how *near* they come, so long as they do not come *up* to the mark. If the spirit of Christ be not in them, they can never be trusted. There is no other principle, on which a sure reliance can be placed. Is there no example of a prominent literary institution in our country, whose apostacy from a correct Christianity, has filled the friends of the Redeemer with the deepest solicitude, and whose present and prospective influence on the cause of Christ

is portentous of evil? She may have *learning*. But alas! '*Ichabod*' is written upon her gates.

As Christians, therefore, and with such opportunity of observation, what an amazing and overwhelming importance do our Colleges and Seminaries of learning assume? We see and feel, that nothing but the Spirit of God can qualify them for their highest and holiest designs. Nothing less than this can save them from a deleterious influence on the cause of Christianity. And this is the object for which Christians in our land are now loudly called upon by the providence of God to offer their united, continued, and importunate supplications before the throne of Divine grace: that God would be pleased to send forth his Holy Spirit upon our public literary institutions, especially upon our Colleges. And we *mean* something by the descent of the Holy Spirit, nothing less, I hope, than his Pentecostal visitations of the primitive Church, excepting only his miraculous endowments.

I know not how Christians of our country and of this age can come more directly and fully under the injunction of the Saviour: "Pray ye, therefore, the Lord of the harvest, that he will send forth labourers," than to pray for Colleges. It is not only, that the Church may be furnished with a *suitable* ministry, but that the ministry may be adequate to her own necessities, and to the necessities of the world. It cannot be *suitable*, unless the object of such prayer is answered. And how can it be adequate to the necessities of the world, until the hosts of young men, who are crowding through our literary institutions, shall be bro't under the regenerating and constraining power of the Holy Ghost, and we shall hear them say like Paul: "Wo is me, if I preach not the Gospel." I should not think it extravagant to expect, if Christians would pray for this object, as they ought, that in answer to their prayers, God should make out of our Colleges in one year more candidates for the Christian min-



istry, than the American Education Society, under full success, could make in twenty years. I confess I almost feel rebuked for employing common arithmetic for such a comparison, as if Christian faith and hope could be satisfied even with such a result, or as if we would limit the Most High.

And this Divine influence is needed upon our Colleges, not only for the making of *good* ministers, but *thorough* ministers. These *uncertain* characters in the sacred office, are not in accordance with the spirit of the age, nor equal to its demands. We want men of God, "who shall be made manifest unto all men"—"who shall commend themselves to every man's conscience in the sight of God." An uncertain, half-determined ministry is the *paralysis* of Christianity. An unholy, worldly minded ministry—ah! I cannot say what it is. There is nothing in nature fit to describe it, and nothing even in imagination sufficiently monstrous. But—we want *decided* men, such as nothing but the power of God can make—"full of faith and of the Holy Ghost." We want a host of such men—phalanx after phalanx—troop after troop—marching forth, with determined, heaven-derived, and heaven-directing kindness—marching upon the dark and desolate places of the earth, that are "full of the habitations of cruelty." But alas! where can they be found?—And whence shall they come? Unless God will set his seal upon our literary institutions, and say: *These are mine and they shall glorify me.* And will not Christians ever pray for this?

If God had given prophetic intimation, that he would introduce another miraculous economy, we might perhaps expect the conversion of the world independent of those means, which we now think necessary. Such men as the fishermen of Galilee, and the herdsman of Tekoa might be found any where, at any time, when it should please God to give them a commission, and set his seal upon it, as he did upon that of the Apostles. But we do

not expect it. It would be folly and sin to do so. God has evidently imposed upon us the necessity and obligation of working in the ordinary way—of tasking ourselves to the utmost of our ability in the invention and employment of means—depending on the Spirit's power to rectify the heart. The great head of the Church has authorized and imposed upon us to be "wise in our generation." And can it be doubted, that an educated ministry comes within this rule?

And when we regard the signs of the times, the peculiar character of the age, the history of the Church and of the world, and the predictions of God's word, we are ready to adopt the full persuasion, that nothing is wanting for the reduction of the world to Jesus Christ, but a sufficient recruit of competent men, of genuine—high Christian zeal—to occupy the pulpit, and to conduct the benevolent enterprises of the age. And is not this a blessed assurance?—Is it not a rational one?—And O shall the prayers of Christians only be wanting, that the Holy Spirit should be withheld from our Colleges, and this recruit of men of God disappoint the age?—Shall prayer *only* be wanting?

It is an interesting and hopeful fact, that our Colleges are generally under the immediate superintendence of men whose feelings sympathise tenderly and fully with the object contemplated in these remarks, and whose prayers, I doubt not, are first, most constant, and most fervent for so great a blessing. None can more deeply feel, or better appreciate than they, its importance. That Divine providence should so have ordered, that the Presidents, Professors, and Instructors of these institutions of learning should so generally be men of this character—is a remarkable feature in the history of our Colleges, and a token of great and interesting promise. But for this, the moral and religious destiny of our country might almost be abandoned, as hopeless. For it needs but a slight acquaintance with the religious econ-

omy of literary institutions to be convinced, that where the Faculty of a College are unfriendly to such an object, it is morally impossible it should be attained. The door is effectually shut. But for the hope of the Church, and for the encouragement of prayer, the door is so far opened, in relation to most of our higher Seminaries of learning.

It is, however, a question of momentous importance, and highly incumbent on all concerned whether an adequate provision for the appropriate means of supporting and advancing religion in Colleges, is ordinarily made? And next to this, whether the blessing of God, to the extent desired, can reasonably be expected, so long as such provision is neglected?

To meet these questions, I shall assume without argument, that, if there be any Department in a College worthy of the first, most specific attention, and demanding a distinct provision to bear directly, constantly, and solely upon its object—it is the Department of *religion*. And if there be any Department claiming, in the incumbent, the most peculiar, exact, and thorough qualifications—it is that of *religion*. And by religion, I do not mean Didactic Theology, but *practical piety*. And he should be a man of consummate address and accomplished tact, not only in his public ministrations, selecting and arming truth, and sending it with power to the heart—showing the naked sword of justice, turning every way against the sinner, and setting up the Cross with all its circumstance of hope;—but he should be equally accomplished and skilful in private intercourse, and able by his earnestness to commend himself to every conscience, and by his kindness and suavity to gain unobstructed access to every heart. He should love his work—be ever intent upon it—

“watching for souls”—feeling, that his responsibility is altogether unmatched, and trembling under its weight. He should be a *pastor* in the true and most extensive sense of this term.

And is this an office to be *incidentally* discharged by the incumbents of other Departments? A more preposterous expectation could not be named.—Again: Is it practicable, to institute a religious economy in Colleges, that may be expected to secure an uninterrupted Divine influence on such communities?—I answer: It ought never to be doubted, nor abandoned. It is to be hoped, when Christians begin to pray in earnest for this object, they will be willing to support a Christian Pastor, or a Professor of practical piety, in every College, and that public sentiment will demand it. Will any Christian sport himself with such a proposal—as if practical piety were not a science of the mind, as well as an art of living—and as if its culture and advancement were of less consequence than chemistry, or mathematics, or polite literature;—or as if it were not equally dependent upon human means? Were it not to defeat my own recommendation, I should ask: Who can pray in faith for Colleges, until something of this kind be done? Let *this*, then, be an object of prayer. A volume might be written on this subject, with the most copious and interesting thought. But I must stop. May God provide for our Colleges—and may Christians ever pray for them.

I am advised, that the *Sabbath morning* is very extensively observed by Christians in our land, as a season of prayer for this specific object. I therefore take the liberty of mentioning it. Let the closet and the family altars bear this incense to heaven. And shall the altars of the sanctuary be wanting?



## HISTORICAL AND STATISTICAL

### VIEW OF ROMAN CATHOLICS IN THE UNITED STATES.

*Prepared for the Quarterly Register and Journal, chiefly from original sources and from special correspondence.*

In June, 1632, Charles I. granted to Lord Baltimore, a catholic nobleman, a large tract of land on Chesapeake bay and invested him with power to make laws for the government of the colony. In the early part of 1633, about 200 gentlemen mostly Catholics, with their adherents, arrived under the command of Calvert, brother to Baltimore. They endeavoured to conciliate the good will of the Aborigines, of whom they purchased their town, which Calvert settled and called St. Marys. The colony was reinforced by Roman Catholics, who fled from the persecutions in England, and by individuals who were banished from other colonies on account of their religious opinions. They continued in a state of increasing prosperity, until the commencement of the civil war in England.

The governor was attached to the royal cause; but some individuals had sufficient influence to raise an insurrection and banish him from the Colony in 1641. In a few months tranquillity was again restored, but was of short continuance. In 1651 Parliament appointed commissioners to reduce and govern the colonies within the bay of Chesapeake. Another civil war commenced, which resulted in the defeat of the Roman Catholics. The new government of the colony enacted some severe laws against the Papists, declaring those who professed the Popish religion could not be protected by the laws, but all others should be allowed the free exercise of their religion. The province was a scene of great disquiet and commotion until the Restoration, when the former government was re-established.\* In general the party that prevailed in England became the predominant party in the colony. And when the Protestant religion was permanently established in the mother country this of course became the established religion of the colony.

From this time, Popery made but little progress, until the peace of 1783. It had however been introduced into Virginia, and had met with considerable success in Pennsylvania. A zealous Jesuit missionary arrived with the first colonists in 1633; and from this time till the colonies became independent, the Papists in Maryland and Virginia were served by Jesuit Missionaries sent from England.†

After the peace of 1783, Papists of various orders and nations resorted to the U. S. in considerable numbers. "In this state of religious freedom the clergymen judged it expedient to give stability and dignity to the Catholic religion by the establishment of a regular hierarchy; and they therefore petitioned from the Pope the creation of an Episcopal see, and the appointment of a diocesan bishop. The Pope, applauding their zeal, graciously admitted their request, and allowed them to elect their first bishop. The Rev. Dr. John Carroll, who had been for some years the superior of the mission, was the object of their choice; and this gentleman was accordingly appointed first bishop of Baltimore;\* and was consecrated in August 1790.

Roman Catholic emigrants arrived from Europe in such numbers, that in 1808, the Pope, Pius VII, judged it expedient "to erect Baltimore into an Archiepiscopal see, and to establish four new suffragan dioceses, viz: Boston, New-York, Philadelphia, and Bardstown."† The first that claims an attention is the *Metropolitan see of Baltimore*. This, at present, comprises the state of Maryland and the District of Columbia. Baltimore is the residence of the archbishop, and is called by the Papists "the Rome of the United States."

There are, says a correspondent, between 15 and 20 Catholic priests in Baltimore, including those attached to their public institutions. There are five Chapels, one of which, I believe is unoccupied. The Cathedral is a splendid building and capable of holding perhaps 1500 persons. One of the Chapels mentioned, is attached to St. Mary's College, and I believe, few attend service there, who are not connected with the institution. One of the remaining two, is designed for the German Catholics, and I understand is not large. The last to be mentioned is located on Fell's Point, and may accommodate perhaps 1000 people. I have no means for ascertaining what the Catholic population is. Their Chapels, if they were all filled, could not accommodate 4000 persons. I suppose, however, there are more than twice that number in the city."

The different congregations in the city, according to the estimate of the Papists, contain about 11,000.

\* Marshall's Life of Washington, Vol. I. Chap. 2.  
† Laity's Directory, page 73.

\* Directory, page 73.

† Id. page 77.

In the city of Washington there are 3 churches of considerable size; 2 also in Georgetown, 1 in the city of Alexandria, 1 in Fredericktown, and 1 in Emmetsburg. Besides these there were, in 1822, 28 others in different parts of this diocese. Some of them had been neglected and were in a state of decay; but exertions have recently been made to revive old churches and establish new ones; but how many new ones have been erected I am not able to ascertain.

#### *Colleges and Schools.*

The College at Georgetown is the oldest Roman Catholic literary institution in the United States. It was founded soon after the termination of the revolutionary war, and has for many years been under the control of the Jesuits. The college has, for some time, been less prosperous than formerly. The number of students is small, but increasing. The accession of three Professors, who have just completed their education in Europe, has given a fresh impulse to the institution.

St. Mary's College, in the city of Baltimore, was chartered in 1804. Besides a President and Vice-President, there are attached to this institution nine professors and eight assistant tutors. St. Mary's Seminary, a Theological Institution, was founded in 1793. It is connected with the College, and under the instruction of the same professors.\* In the college library there are about 10,000 volumes. Mt. St. Mary's Seminary, near Emmetsburg, was founded in the year 1809, and intended for an Ecclesiastical seminary. The healthfulness and beauty of the situation, however, induced several gentlemen to send thither their sons, not destined for the ministry, who were placed under the instruction of the Theological students. It gradually received more extensive patronage, and now pupils are sent to it from all parts of the United States, from the West Indies and South America.† The number of lay pupils is at present 120, and about 30 students in divinity, chiefly, but not exclusively American.

Washington Catholic Seminary, in the city of Washington, was opened in 1821. The course of study is similar to that pursued in most of our higher academies. The officers are a President, Vice President, and five Professors. Number of students about 150.

At Georgetown is a large Nunnery, called the "Convent of Visitation." It was founded by the late most Rev. Archbishop Neale, in 1798. The number of nuns is at present about 60. Attached to this institution is a large and flourishing Female Academy. The boarding school contains 100 young ladies, under the instruction of the

nuns. They also educate orphan children, whose expenses are defrayed by charitable persons. These zealous ladies have collected a day school containing nearly 200 female children of the poorer class, most of whom are educated gratuitously. Children of all denominations are received; "only they are expected to conform to the rules of the Academy." The nuns have a chapel for their accommodation, and the time which is not employed in teaching, is spent in confessions, vigils, fasts, penances, reading and other religious exercises and needle work. The sisters elect a mother every third year; the same person cannot serve more than two terms successively.

*Sisterhood of St. Joseph's, near Emmetsburg, Md.* This establishment was founded in 1809. The circumstances which led to the erection of this seminary are somewhat peculiar. A Protestant lady accompanied her husband to Italy in pursuit of health. While there, the gentleman died. The lady became acquainted with Roman Catholics, and was so captivated with the pomp and splendour of their religion, that, on her return to this country, she embraced it, and was anxious to devote herself in retirement to the practice of its duties. A rich sea captain became a Roman Catholic about the same time, and furnished the means for purchasing the situation near Emmetsburg, where this pious lady with a few associates, commenced the instruction of young females.—"The Society is composed," says the Laity's Directory, "of widows, and ladies who have never been married. They cannot be received before the age of 16, and not even then without the consent of their parents: nor after the age of 27, without a particular dispensation grounded on their great merit and character." They take the name of the "Sisters of Charity of St. Joseph." Their principal object ostensibly is, to render all the service in their power, to the poor, the sick, the imprisoned, and the insane. The education of young persons of their own sex, is a secondary object. The number of sisters at present is 120. They have several boarding scholars, a few orphan children, and many day scholars of the poorer class. Their system of Education is similar to other female academies. The annual expense of each boarder varies from \$140 to \$200, according to the branches taught. Protestant ladies are not excluded; "nothing more is required of them than to attend divine service, and the customary exercises." There are branches of this Society in different parts of the Union, as we shall have occasion to notice hereafter.

At Port Tobacco, there is a convent of female Carmelites.

Besides these more public institutions, there are many free schools in different parts of the diocese. In Baltimore is a

\* Directory, p. 87.

† Id. 88.



"Female Orphan Asylum," in which there are 22 orphans, and about 400 day scholars, under the "Sisters of Charity." Also a "Boys' Free School," in which during the past year there have been 230 pupils; 61 of whom were from Protestant families. The Infirmary attached to the Medical University is under the direction of the "Sisters of Charity," eight of whom spend their time in waiting upon the sick. The Metropolitan, a monthly periodical, published at Baltimore, and expressly devoted to the defence of Popery, says, in relation to their religion in that metropolis, "It has prospered beyond the hopes of the most sanguine; it still advances with rapid progress; it is first among the foremost denominations; respected by all, and opening its arms to the 'sheep,' who are daily returning to its fold."

Our correspondent in Baltimore, in answer to the inquiry, Do the Catholics endeavour to make proselytes, and what is their success? replies: There can be no doubt, that the Catholics are making *great* exertions, and there is much reason to apprehend, that they are in many cases successful. In some instances, individuals have joined them from Protestant Societies, but very rarely. They succeed *principally* through their Free Schools, in the formation and support of which, they are surprisingly active. They receive into their schools *all* they can procure, and through benevolence towards the children, operate upon their parents. I am informed that they frequently take advantage of sickness in families attached to no particular denomination, and by absolving the dying, persuade the survivors to adopt a religion, which will procure them a similar passport to glory! They are exceedingly officious in cases where individuals have married Catholics, and under such circumstances no doubt often succeed. And they are no less active in their endeavours to retain their proselytes, and members in general, threatening them with ecclesiastical censures, and in case of obstinacy, with eternal damnation." Respecting the character of the Catholics generally, he says: "Those who are *natives*, and especially those who have received any tolerable degree of general information, are quite liberal in their views. Those who have immigrated from Europe, and especially those who are ignorant, are exceedingly bigoted and violent towards other sects. Some of the Catholics are wealthy and very respectable. On the whole," says our correspondent, "I think the following facts may be relied on. 1. That Catholicism is gaining ground. 2. That their principal mode of spreading it is through the establishment of *Common Free Schools, Asylums, Female Seminaries*, and by attracting the people with *splendid images and paintings*. 3.

That Protestants are too indifferent in relation to this subject. They intermarry with them, send their children to their schools, even *aid* them in building chapels, and many go frequently to hear them preach."

The following fact may be regarded as a specimen of refined artifice. The Catholics wished to establish two schools, one for boys, and one for girls, at Fredericktown. In order to secure the patronage of Protestants they engaged that every gentleman who should pay \$50 might have the privilege of sending his children to these schools, without any farther expense; and they promised moreover that the children should not be molested in their religious opinions. Many Protestant gentlemen accordingly sent their children; but by some mysterious means, known only to papists, these children, after having been in the school a short time, lost all relish for the catarchical instruction of their parents, and for Protestant Sunday schools.

#### BISHOPRIC OF BOSTON.

This Diocess comprehends the six New England states. The early settlers of N. E. had received such severe treatment from the Roman Catholics in Europe, that they took every possible precaution to guard themselves against the intrusion of popish emigrants. These measures were successful: and accordingly we hear little or nothing of Catholics in N. E. till about the year 1783, when the Rev. John Thayer, a native of Boston abjured Protestantism and embraced the Romish faith. He went to Rome, received priest's orders, returned to Boston, and commenced his labors in that city as a missionary in June 1790.\* In the mean time emigrants arrived from Europe, and a small society had been collected, which occupied as a Chapel, a brick Church in School street, built by French Protestants. Mass was performed for the first time by a Romish priest, Nov. 1788. The frequent arrival of foreigners considerably increased their numbers, and in the beginning of the present century a Cathedral was erected by the zealous exertions of the Rev. Doctors Matignon and Cheverus.—When Pius VII erected Boston into a Diocess in 1808, the latter gentleman was appointed bishop, and consecrated in 1810. The Rt. Rev. Benedict Fenwick, a native of Maryland and a member of the "Society of Jesus" is the present bishop. "We know of no part of the Union," says the Catholic Miscellany, a weekly periodical published at Charleston, S. C. "in which our Church promises so well as N. England. We look for no favor beyond intelligent, patient, and unprejudiced examination." The bishop of this Diocess, also boasts of his remarkable success. I propose, there-

\* Historical Collections, Vol. III. p. 264.

fore to take a survey of the New England States, and ascertain, if possible, the ground of these predictions.

In Boston the number of Papists is said to be about 7000, mostly poor, ignorant foreigners. Besides the Cathedral, they have a church, situated in South Boston. Another Church, I understand, is soon to be erected. There is also in the city a Roman Catholic Academy, containing two apartments, one for boys, in which the ancient and modern languages are taught, and one for girls; the course of study is similar to that in other female Academies. They have a Sunday School in two apartments, numbering in the summer nearly 600 children.

They have recently commenced the publication of a weekly periodical; the character of which will easily be inferred, when we recollect, that the bishop who controls it, is a zealous Jesuit.\* The number of priests in the City is small. In Charlestown, a Catholic Church was dedicated in May last. The number of permanent Catholic residents is not large. The Church was erected for the accommodation of those transient foreigners who labour in the navy yard and the workmen connected with the glass factory at Lechmere point. They have two schools besides the Sunday School. Near Charlestown, on Mt. St. Benedict is a convent of the order Ursulines. It was established a few years since by bishop Cheverus. They have a spacious edifice, for the accommodation of young ladies, who may resort thither for education. The number of professed nuns is eight, and a lady Abbess; pupils at present about 30. A short time since there were nearly fifty in the school; but the Sisters found, that those, whose minds had become considerably enlightened, and who were old enough to form their own religious opinions, were not so easily captivated with the mummeries of Popery; they have now, we understand, so modified their regulations, that none but young misses and children will hereafter be admitted. The nuns manifest a lively interest in the spiritual welfare of their pupils. They occupy much time in giving them religious instruction; and even in their walks and amusements, the scholars are under constant supervision of these ladies of the cloister. By such unwearied exertions they have succeeded, we believe, in a few instances, in inducing young ladies to embrace their religion; and their labours will doubtless be crowned with still greater success, if parents will continue now to expose their children at such a tender age to the wiles and allurements of female Jesuits. In Salem there is a small

society of foreigners with a Chapel and priest. In Lowell are several Irish Catholics connected with the factories. A small charity school. No Chapel. In Taunton, perhaps 100, foreigners in the manufactory. They are visited once a month by a priest; meet at present in a school house. A Protestant has promised them a lot of land for the location of a Chapel. At Fall River about the same number. At New Bedford they have a Chapel and a small society in a languishing condition. There are perhaps 200 Catholics in the village of Pawtucket. A new Chapel has just been dedicated. About the same number in Providence, R. I. These societies generally receive the visit of a priest once a month.

A church has recently been organized at Hartford, Connecticut. The number of Catholics here is not far from 200. They have a priest, who publishes a small weekly periodical; there is also a Catholic school. A short time since they purchased a meeting house for their accommodation. Protestants contributed liberally towards defraying the expense of it. The Catholics here are chiefly foreigners, tho' a few have joined them from the Protestants. A Protestant belonging to Hartford, resided a short time in Canada and became very much attached to the Romish religion. After his return, he zealously espoused the cause of Popery, and through his instrumentality two or three others have joined his standard. He operates upon some weak minds by telling them there is no salvation, out of the Catholic church. There are also Catholics in New Haven, some in New London, and some along the Enfield Canal, all foreigners.

*Maine.*—In New Castle, Whitefield and Eastport are small Catholic societies, which are occasionally favored with the presence of a priest. In Saco there are a few transient families, belonging to the factories. One or two native Americans of some influence and intelligence have united with them. A few years since the bishop purchased a lot of land in this village with the intention of erecting a chapel; but as the Catholics have not increased as he expected, he has not carried his design into execution.—The number of Catholics in Portland is estimated at 200, mostly foreigners; Irish, French, Italian, Spanish and Portuguese. The Irish, however, are as 5 to 1. With a few exceptions, they are of the lowest class of any labourers. With the assistance of Protestants, they have lately erected a chapel and are now expecting a priest to reside permanently among them. They have a Sabbath School, which was no doubt established for the purpose of preventing the children from attending other schools. They give catechetical instruction only; the use of the Bible is not forbidden, though no pains are taken to distribute it. The price indeed

\*Another periodical has just commenced, designed for the instruction of the young.



amounts to prohibition, the cheapest edition being \$5.00. They have for several years had a missionary station among the remnant of the Penobscot Indians. There is a small chapel; and perhaps the number of this tribe attached to the Romish religion may amount to 300. For a few years past, a priest from Boston, has visited them once a year for the purpose of baptizing their children, pardoning their sins &c. At present we understand a priest resides among them. The imposition which is practised upon these illiterate Indians, may be learned from the following fact, which we have from a gentleman who has been there. Not long since a priest arrived among them soon after their corn-harvest. One poor Indian paid him one dollar and a half for the pardon of his own sins. The imposter then informed him that his father was writhing in Purgatory, and that he would pray him out for four dollars. The Indian, half-distracted at this painful intelligence, took a quantity of his hard earned corn-crop, hastened with all possible despatch to a merchant, raised the four dollars, and brought them to the priest, who graciously assured him that his parent was now released from suffering.

In New Hampshire there is a small collection of Papists at Dover; foreigners connected with the factories. Twelve or fifteen years since, the Rev. Daniel Barber, Rector of the Protestant Episcopal Church in Claremont, N. H. renounced Protestantism and declared himself a Papist. His apostasy would of course have some influence upon his Church and society. It was, however, very little. Not a single male member that paid a tax to the Church followed him. He induced two or three females to embrace Popery. His son also, a young gentleman of liberal education, followed the example of his father; and after paying a visit to the Pope, returned and erected a building for the two-fold purpose of a Chapel and Academy. A few foreigners scattered around the country at the distance of 30 or 40 miles occasionally attended service here. His school flourished but a short time; two or three years since it entirely ceased, and he is now stationed among the Penobscot Indians. This experiment may be regarded as a satisfactory solution to the problem; whether Popery can flourish in an enlightened community of Protestants. In Vermont there are but few Papists.\* At Vergennes is a Chapel and Society, and a small collection of Catholics at Burlington. It appears then that there are in New England at the present time about 10,000 Roman Catholics; of whom probably ninety in a hundred are poor illiterate foreigners or their immediate descendants.

Surely the Papists around us have no great occasion for mutual gratulation, at

the favourable prospects of converting New England.

#### BISHOPRIC OF NEW YORK.

This includes the state of New York and the northern part of New Jersey. As early as the 16th century the Jesuits from Canada attempted to introduce their religion among the Indians, who resided within the limits of this Province, but were prevented by the vigilance of the provincial legislature. An act was passed against Jesuits and popish priests, "who were forbidden the exercise of their office in the colony on pain of perpetual imprisonment." "This law was passed, principally, to prevent Popish missionaries from Canada from practising on the Indian allies of this province, and hereby seducing them from their allegiance to the British crown, under the pretext of religion."<sup>\*</sup>

This law, and others of a kindred nature, prevented the spread of Catholicism; and at the time of the Revolution, there were but few Papists in the province. About the year 1800, a church was erected in the city of N. Y. for the accommodation of the Papists, whose number then amounted to about 300.†

Their number was greatly increased by frequent emigrations from France and Ireland, and in 1808 a Diocese was erected and Bishop appointed. The present Bishop is the Rt. Rev. Dr. Dubois, we believe a native of France. He is now absent in Europe, supposed to be in pursuit of funds, for the establishment of schools and churches.

The number of Catholics at present in the city of N. Y. will probably exceed 30,000, nearly all foreigners or their descendants. They have a spacious Cathedral, which is supposed to have cost \$100,000 nearly. "They have" says a correspondent, "six places of worship. There are 15 priests, all of whom are foreigners, except one. Six of these were educated at Georgetown, the rest at different seminaries in France and Spain." He has not heard of the conversion of any Protestants, though the priests make some attempts to proselyte. "A cheap edition of the Catholic Testament is circulated to some extent. A few boys assemble at the Cathedral on the Sabbath to receive instruction in the catechism; but the children, generally, are suffered to grow up in ignorance." There are, however, two extensive charity schools supported, in part, by funds granted by the state. The Orphan Asylum is under the direction of the "sisters of Charity," a branch of the institution at Emmetsburg.‡ The bishop had it in contemplation a short time since to establish an "Education As-

\* His. Col. 2nd series Vol. I. p. 143-4.

† Directory, p. 104.

‡ Directory, p. 104-5.

sistant Society," one object of which was to qualify young men to go out as teachers, another to teach poor children. An Irishman had been procured to take charge of the seminary. In Albany is a church and society, with a permanent priest, who occasionally visits Troy, Lansingburg, Johnstown and Schenectady, where there are a few Catholic families.\* Two nuns from Canada have opened a school in Albany, which is attended by about 150 children. A chapel was built in Utica in 1819; the church and congregation is large. Their first priest was silenced by the bishop three or four years since, on account of his immoralities. His successor is said to be a man of literature, sustains an excellent moral character and is much beloved by his people. His congregation is made up from Utica, Rome, Whitestown, New-Hartford, Kirkland and Augusta, and a few from other towns in the county. The whole number will amount to nearly or quite 800. In Utica is a Sabbath School of about 80 scholars, "which," says a gentleman, "has taken from our streets on the Sabbath some of the worst boys, and exercises over them a great influence. Most of these children were prohibited Protestant Sabbath School before this was started. They use the new Testament, (the Doway copy so called, translated from the Latin Vulgate, with Notes) also the catholic catechism and Prayer book." This Catholic edition of the Testament was published in Utica in 1828, "since which," says our correspondent, about fifty Sabbath Schools, have introduced them, where the common Protestant version was prohibited altogether."

At Syracuse there is a small society, but no priest at present. A large society at Rochester and a Sabbath School. At Buffalo they have organised a church and consecrated ground for a chapel. They are at present supplied with a priest recently arrived from Germany with Swiss emigrants. The congregation will amount to about 400. In Carthage is a small church; some catholic families in Auburn, and a few scattered in other towns. In the town of Patterson, N. J. there is a large number of Papists, probably between two and three thousand. They have one chapel and are about building another. Here is a Catholic Sabbath School of about 300 scholars. In all these places, they are with very few exceptions foreigners.

The Diocese of Philadelphia includes the states of Pennsylvania, Delaware and a part of New Jersey. The Romish religion was introduced into Pennsylvania as early as the year 1720. Since that time it has made gradual progress, and is now spread over the state. In Philadelphia there are four churches including a Cathedral. The church of St. Joseph was built many years

ago by the Jesuits, and still belongs to that Society. "The Catholics of this city constitute about one fifth of the population. There is in the city a branch of the Emmetsburg 'Sisters of Charity,' who are employed in the instruction of orphan children in the Asylum. There are flourishing Catholic churches in different parts of the state, many of which are richly endowed; nearly all are supplied with priests, and some have four or five."\* At Pittsburgh there has been a church for several years; another splendid edifice has just been erected, called St. Patrick's Cathedral. The thanks of the "building committee and congregation are expressed, for the very liberal and generous contributions of the citizens of Pittsburgh, of every religious persuasion to this object."—In Lancaster are two churches; one of which is richly endowed. Others at Reading, Conewago, Carlisle, Loretto Greenburgh, Cochinopen, Lebanon and some other places. Near Pittsburgh is a convent of young ladies. In Delaware are two churches at Wilmington. In N. J. one at Trenton, and one just erected in —. It appears that some difficulty exists among the Catholics in this Diocese. "Heaven grant," says the Laity's Directory "that peace, good will and harmony may once more prevail among them." A gentleman, who has resided in Philadelphia informs us that a few years since a priest established a Sunday School, but met with such violent opposition from his brethren, that he abandoned it. The present bishop of this Diocese is the Rt. Rev. Dr. Conwell, but it is administered by a Vicar apostolic.

#### BISHOPRIC OF RICHMOND.

This Diocese comprises the whole State of Virginia. It was separated from the Diocese of Baltimore in 1820. There are but few Catholics in Virginia. There are churches in Norfolk, Portsmouth, Richmond, Martinsburg, Winchester, Bath and Shepherdstown. We cannot learn that there are any Catholic schools established, though some of the school masters in the state are Roman Catholics. There is no Bishop at present in this Diocese; it is administered we believe, by the Archbishop of Baltimore. The Rt. Rev. Dr. Patrick Kelly, an Irish gentleman was appointed Bishop, and arrived in this country in 1821. Some difficulty arising between him, and the late Archbishop, who was a Frenchman, he was translated to another See; since which, the Bishopric has been vacant.

#### BISHOPRIC OF CHARLESTON.

The states of North Carolina, South Carolina, and Georgia are comprehended in this Diocese. Charleston was erected into a Diocese in 1820 and Rt. Rev. John Eng-

\* Directory, p. 104, 105.

\* Directory p. 107.



land appointed bishop. For the principal facts in relation to this Diocese we are indebted to the politeness of a gentleman in South Carolina who has every facility for ascertaining the operations of the Catholics in that part of the Union.

"Through influence of the Bishop a wooden unfinished building has been erected, which is called the Cathedral of St. Finbar, after St. Finbar in Cork, Ireland, where he was ordained a Lord. The members of his religious society are perhaps about 500, chiefly Irish, or descendants of Irish Catholics. He has gained *very few* proselytes from Protestant families, and those, with one exception (a female since dead) not of great note. They are not by any means an intelligent people generally. Besides the Prelate there are two or three other priests, not very intelligent—and a school consisting of several young men preparing for orders. These together style themselves, the clergy of the city of Charleston. The Prelate has been at times much courted by office hunters on account of the number of votes which, it was supposed, he could control.—There is another church of much longer standing, a neat brick building, belonging principally to the French Catholics. The number of this society is not large. If there be any material increase of Roman Catholics in this city, it is to be accounted for by the assiduity of the Prelate, in collecting together all of Catholic descent, who were to be found, and from an influx of foreigners."

"They have a press devoted to their cause, and publish a weekly newspaper called "The U. S. Catholic Miscellany."

At Columbia in this state, a Catholic church was formed about two years ago, quite small. They have a house of worship, and occasionally an officiating Priest. There are other Catholics scattered in different parts of the state, but their number is small.

In Savannah, Augusta, and St. Mary's, Georgia, there are small Catholic churches; at the latter place they are principally Spaniards. In Wilkes county a settlement of Catholics from Maryland. In all these places there are officiating priests."

"Their priests are more numerous than their churches. Some of them are engaged in keeping school. It is believed they are assisted by the College de Propaganda Fide, tho' not to a great extent; their movements in this respect are too secret to be much known to others. There is very little excitement *here* respecting them. But few of the poor Catholics have refused to accept a Bible when offered them. They are doubtless prohibited from reading it, though but little is said about it. It is pretended they have liberty to read a correct translation, and their standard is the *Doway*."

"When England first arrived in this city,

which must be somewhere about 7 or 8 years ago, a very large and flourishing school of high pretensions was collected under his control and auspices, and this part of the apparatus was formidable. Without suspicion, many of the most respectable, wealthy, and influential, and some even pious Protestants, patronized the specious Institution by sending their children to it. The school has now almost entirely declined, and is seldom mentioned. As soon as his design began to be suspected, another school was opened, which continues to prosper.

The Charleston Observer, a weekly, religious, Presbyterian Paper has been very successful in detecting, exposing, and destroying Roman Catholic influence."

In North Carolina, there are but few Papists; they complain that the Constitution of this State excludes them from office. In Newbern, Wilmington, Washington and Fayetteville are small societies; but no permanent priest in the state.

Bishop England is Vicar General of East Florida. At St. Augustine is a spacious and majestic church built by the king of Spain. The people, who profess any religion, are chiefly Romanists.)

The Diocese of Mobile, comprehending Alabama and West Florida was erected by his present Holiness and the Rt. Rev. Michael Portier appointed Bishop. This gentleman has just returned from Europe with a recruit of nine priests. At Mobile, the residence of the Bishop, a splendid Cathedral has just been erected. About two thirds of the inhabitants of this place are Catholics. At Pensacola is also a church.

The Pope has granted \$20,000 to Bishop Portier, to assist him in propagating the "true faith."

Florida was first settled by a small colony of Huguenots. Spanish Catholics, who obtained the country, put to death some of the colonists, and hung others upon trees with the following inscription attached to them; NOT FRENCHMEN, BUT HERETICS AND ENEMIES OF GOD.\* Since which, the country has, we believe, been under the dominion of the Pope.

#### BISHOPRIC OF NEW ORLEANS.

This Diocese was erected in 1796, when the country belonged to Spain. It formerly included the whole of ancient Louisiana and the Floridas. At present it comprehends the states of Louisiana and Mississippi. The country was settled by French Catholics, and when it passed into the hands of Spain, the same religion continued to prevail. In the state of Louisiana,

\* Views of Louisiana, p. 14.

the Papists at the present day have almost undisturbed possession. The state is divided into about 20 ecclesiastical parishes nearly all of which are provided with "young and excellent priests." In some of the most populous parishes there are three or four churches, in others only one.

In New Orleans are four churches; the services of one of them, the Cathedral, are performed by four priests, the others have each one priest.

The Catholics have a flourishing college in New Orleans, besides a large Lancasterian school. About one mile and a half from the city is a convent of Ursulines which has been established more than 70 years. The number of nuns is between 20 and 30. As usual there is a school for young ladies attached to the convent, which is flourishing and numerously attended. The establishment is wealthy, and has "continued," says the Laity's Directory, "to render to religion in that quarter, the most essential services." The ladies have a chapel for their use, and have recently erected another church for public benefit; which cost \$25,000. In the parish of St. Michael, ladies of "the Sacred Heart" have a convent and school. In the parish convent of Assumption there are 8 nuns, and 40 pupils. At Opelousas the ladies of this order have a flourishing establishment. At St. James a convent of Sacred Hearts, about 20 religious; another at Grand Cateau. Protestant influence in this state is extremely small. In the city of New Orleans, the Presbyterians, Episcopalians, and Methodists have each a small church. There is also a small Baptist church at Jacksonville; besides these four, we cannot learn that there is a Protestant church in the state. Very many of the inhabitants profess no religion; the whole state is emphatically missionary ground. The only Catholic church in Mississippi is at Natches, and that is not large.

#### BISHOPRIC OF ST. LOUIS.

This Episcopal See was erected a few years since and comprehends the state of Missouri and Territory of Arkansas.

At St. Louis is a Cathedral. This village contains about 6,000 inhabitants, about one third of whom are Catholics, Irish, French and Americans; two priests for this place and neighbourhood. In this place a Catholic College has just been established under the direction of the Bishop, the Right Rev Dr. Rosati, and his clergymen. The ladies of the Sacred Heart have a convent and school in this place. The Catholics boast of their great success here. They say, that "Protestants, in this place, both preachers and people, manifest a great eagerness to hear Catholic sermons. The services are performed in the French and English languages, and conversions to the true faith are very frequent." A few miles north of St.

Louis, is the flourishing village, St. Charles, commenced by Canadian French, but now contains many Americans. A Catholic church has been gathered here, which is served by Jesuits. Here also is a convent of the ladies of the Sacred Heart. There are two or three other chapels in smaller villages in this region, served also by Jesuits. These zealous missionaries visit families settled several leagues up the Missouri, and some Indian tribes in that wilderness. Fifteen miles from St. Louis is St. Ferdinand. Here the "Religious Ladies of the Sacred Heart of Jesus, a precious colony, which arrived from France in 1818, have a flourishing establishment."\* They have about 100 pupils, many of whom are from the best families in the state. They have under their care ten female Indians, whom they instruct in the domestic arts of civilized life. In this village is a house of Jesuits, 15 in number. They have 20 Indian boys in their school, from six or seven different tribes. Besides the rudiments of education, they are taught the arts of agriculture, &c.

A few miles south of St. Louis, in Perry county, is a Clerical Seminary founded by Bishop Dubourg of New Orleans in 1818. Six or seven priests reside here, some of whom are engaged in instructing and others travel and preach, visiting Catholic families in the neighbourhood, of which there are about 200. In the Seminary are 21 young men, preparing for orders; 8 lay brothers, and about 45 scholars under their instruction. Here is also another convent, and a school of young ladies attached to it. The Bishop, in his correspondence with his patrons in Europe, complains of his extreme poverty, and calls loudly upon his friends for help. He is about to erect a new edifice, and he wishes to have it so splendid and majestic that it will attract the heretics and captivate the Indians, "over whom" says he, "the senses have a powerful control." Farther south, in St. Genevieve, are about 200 Catholic families, and a priest for this place and vicinity. Still farther south is New Madrid, where is a cluster of French Catholics, about 200 families, and two priests.

In Arkansas are two or three priests; and a few Catholic settlements. They also visit the savage tribes in this Territory. These are the principal Catholic establishments in this diocese. There are besides several smaller settlements, visited occasionally by priests.

More than a year ago the Catholics numbered 76 priests in the two Dioceses of New Orleans and St. Louis, since which several have arrived from Europe and Mexico, and some from their Seminary have taken orders. The number of priests at present in these two dioceses, cannot be less than 100. One Theological Seminary, two Colleges, several schools for boys, and ten convents, in which are 600 pupils.

\* Directory, p. 112.



The expatriated Spaniards from Mexico have considerably increased the number of Catholics in this region. 2,000 arrived in the city of New Orleans.—Bishop Rosati has been administrator of New Orleans, since that see became vacant by the translation of Dr. Dubourg to France. The vacancy has just been filled by the appointment of Dr. De Neckirie, a gentleman of Flemish origin, who has been for several years, zealously engaged in extending the dominion of the Pope at the west. His consecration is to take place in a few weeks. Bishop Rosati is also a foreigner, by birth an Italian. Besides the superintendence of these two extensive Dioceses, this active Prelate during the last summer, conferred ordination upon a great number of young gentlemen from Mexico, there being no one in that country at present authorized to perform that ceremony. While at New Orleans a few months since, this Rt. Rev. gentleman, “consecrated a sufficiency of holy oils for the ten Dioceses of Mexico, in which there are 7,000 Churches and about six millions of Catholics.”

#### BISHOPRIC OF BARDSTOWN.

This Episcopal See was erected in 1808, and a French gentleman, the Rt. Rev. Dr. Benedict Flaget appointed Bishop. He did not arrive in the Diocese till the summer of 1811, since which the Catholic religion in this section of the Union has been constantly advancing. This Diocese at present comprehends Kentucky, Tennessee, Indiana and Illinois. As an account of the state of the Catholic religion in this Diocese has recently been published,\* it will be unnecessary for us to be very particular. In the State of Kentucky at Bardstown is an ecclesiastical Seminary with 20 or 30 students and a College of 200. Another College at St. Thomas, and a convent of the Dominican order, near Springfield, at which young men are trained up for the sacred office. At Nazareth a short distance from Bardstown, the “*Sisters of Charity*,” a branch of the institution at Emmetsburg have a large school. They have established several other schools in different parts of the State. The Dominican nuns have a convent near Springfield and a school connected with it. The Sisters of Loretto 100 in number have an establishment near Bardstown, and many other inferior schools in the villages around. “The Brothers of St. Benedict,” have lately been established about 4 miles from Bardstown. They have “adopted the rule of St. Benedict mitigated. Their time is divided between prayer, religious exercises, and manual labour.—The rule imposes no remarkable austerities. “In Kentucky alone,” says the Catholic

Miscellany, “there are not less than three different female establishments, in which there are more than 200 religious, fervently serving their God.”

Here are 21 priests, 6 of whom are constantly employed as missionaries, each one having about 4 Churches under his care. 7 are engaged at the College and Seminary at Bardstown, others are at the different schools and convents. There are nearly thirty Congregations in Kentucky, besides many families scattered in different parts. In Tennessee, is a small Church at Nashville: and a station among the Indians.—The Jesuits formerly had a missionary station at Vincennes, Ind. At present there is a large Congregation of French Catholics; this is the principal Catholic establishment in this State; there are some other smaller stations, and a school among the Indians. In Illinois, at Kaskaskias, and at Cahokia the Catholics have Churches.

Rt. Rev. Dr. David, Bishop of Maurocastro, is coadjutor to the Bishop of Bardstown; his presence not being required in his own Diocese.

#### BISHOPRIC OF CINCINNATI.

This Bishopric was erected four or five years since, and the Rt. Rev. Dr. E. Fenwick, a native of Maryland, appointed Bishop. This gentleman was at first a missionary in Kentucky. In that character he commenced his labours in Ohio 10 or 12 years ago. There was then only one small unfinished Chapel in the State; his Congregation consisted of 3 or 4 Irish families and 6 or 7 Germans. He was consecrated Bishop and removed to Cincinnati; had at first only 5 communicants; but in 1827, there were 300. Until this time he had only one priest to assist him in his arduous labours; at present there are ten or twelve. Their funds are principally derived from Europe. Dr. Fenwick did not at first receive as much from his Chapel as would pay for the support of his horse or the postage of his letters; still he determined to build a Cathedral; which he accomplished by the assistance of friends from abroad; and consecrated it in 1826. The Catholics say that their numbers are rapidly increasing in Cincinnati and the State at large, not only from the arrival of foreigners, but by frequent conversions.

The Sisters of Charity have just commenced operations in that City. They have already 6 orphans and nearly 100 scholars.

A nunnery has been established, consisting of converted Protestant ladies. A Diocesan Theological Seminary has just commenced operations, the number of students not stated. At Zanesville, where a short time since was not a single Catholic, there is now a Chapel, priest, and a respectable Congregation. At Somerset, Lancaster,

\* See the last Quar. Register, p. 180.

and several other places, are considerable numbers of Catholics. The following is an extract of a letter from a gentleman who left New England, last fall, and is now a missionary in Ohio.

"I rode one day in this State with a Catholic Bishop and priest from Ky. on their return from the great Catholic meeting at Baltimore. They stated that there were about 15,000 Catholics and 10 or 12 priests in Ohio. They contradicted the statement so often made, that the Pope had appropriated \$100,000 to the valley of the Mississippi and that 21 priests had arrived; but said that his Holiness had actually made a donation of \$20,000 to the Bishop of Mobile, Alabama, and the priests were continually arriving in the U. S. from Europe. The whole number of Catholics in the Union, they stated as the estimate made at Baltimore, was 500,000, and the number of priests about 200. Their denomination, they said, was increasing, in some instances by conversion from the Protestant faith, but the more, the Bishop remarked with a smile, by the increase of Catholic families; for where there was one family 30 years ago, there are of course six now: because all the children are almost invariably Catholics. In this State they say their numbers are increasing, in the counties of Perry and Stark, and in the towns of Cincinnati and Zanesville. In the latter, I think this is unquestionably the case from what I can hear."

The Territory of Michigan has been under the administration of Bp. Fenwick, till very recently a new See has been created, styled the Bishopric of Detroit, and it is said that the Rev. Mr. Richard has been appointed Bishop. It includes Michigan proper and the N. W. regions. The principal facts respecting this Diocese, we have received from a gentleman in that section of the Union.

This country was settled 150 years ago by Catholics from France and Canada. The Catholic was the only religion known in this region until about the close of the late war.

"At Detroit," says our correspondent, they have a Cathedral and a Bishop (Richard) lately a delegate from that Territory to Congress. He is a man of great influence in the Territory. The Protestants have settled so fast among them, the three last years, that his political power is now at an end, and he will probably pay greater attention to his Diocese hereafter. Richard is a decided Catholic, and exerts an influence to an extent little known elsewhere in this part of the Union. He is a man of a strong mind."

In Detroit is a Sunday school of between 100 and 200 scholars in which the use of the Bible is prohibited.

At Mackinaw they have a Chapel and a small congregation.

At L'Arbre Croche, 45 miles from Mackinaw, are about 300 Catholic Indians of the Ottawa tribe. 120 of these Indians "have formed a sodality to discountenance the use of ardent spirit." "They have erected," says the Miscellany, "two very comfortable buildings of hewed timber for the Rev. Mr. Dejean and for two pious ladies, who have courageously sacrificed comfort and convenience to promote the glory of God, by instructing the female Indians belonging to the Congregation." One of these female missionaries has translated the Catholic prayer book into the Ottawa language.

At Chicago, Fort Wayne, and St. Joseph, are several Catholic families. North and N. W. of the Territory are a few Congregations. At Green Bay perhaps 300 of the "faithful;" at Prairie du Chien on the Mississippi, at the Mouth of the Wisconsin is another settlement; and one of about 200 Catholics at the Falls of St. Mary, below Lake Superior. These are in all six houses for worship in this Diocese, and according to the estimate of protestants 4000 Papists. The Catholics, however, estimate their numbers, including the fur traders, at 7000.

"There are, says a correspondent," three priests at, and near Detroit; one was established at Mackinaw last summer—One of the Detroit priests generally visits most of the above places, each summer—remains long enough to marry, baptise, &c. as occasion may offer, and then visits the next settlement. Their influence among them is great, although not so unbounded as in Catholic countries.

"Their numbers," he says, "are not increasing; a few have been converted to the Protestant faith at Mackinaw. They have within the last few months made application to Government for part of the \$10,000 appropriated by Congress for Christianizing the Indians, and have succeeded."

#### SUMMARY.

From the preceding view of Catholicism in the United States we have the following results, viz. The Popish Hierarchy is composed of one Archbishop and eleven Bishops; the number of priests is not far from 230. They have seven ecclesiastical Seminaries, ten Colleges and collegiate Institutions, several Academies for boys, twenty nunneries, to which are attached female Academies, besides numerous other primary and Charity schools under the instruction of priests and nuns, and according to the estimate of the late Council at Baltimore a population of 500,000.

Note. *As truth is our only object, we hold ourselves responsible to make any corrections in the preceding statements, if they shall be found to be erroneous.*



# ANNUAL LITERARY REGISTER

FOR 1830.

*Containing Statistical views of the Common Schools, Academies, and the principal Public Schools, in New England, and New York; and of the Colleges, and Professional Schools throughout the United States.*

## COMMON SCHOOLS.

### MAINE.

By a law of the state, every town is obliged to raise annually for the support of schools, a sum equal at least to *forty cents* for each person in the town, and to distribute this sum among the several schools or districts in proportion to the number of scholars in each. From reports made in 1826, it appears that there were in the State:—

School Districts, 2,499; No. of children between 4 and 21, 137,931; No. who usually attend schools 101,325; amount required by law to be raised annually \$119,334; annual expenditure \$137,678.57.

### NEW HAMPSHIRE.

From 1803 to 1818, \$70,000 were raised annually for the support of common schools, by a separate tax. Since 1818 \$90,000 yearly. Each town appropriates according to its own discretion. The State has a Literary fund of \$64,000, formed by a tax of one half per cent on the capital of the banks. The proceeds of this fund are now divided among the towns in the ratio of representation. There is also an annual income of \$9,000 from a tax on banks divided in the same manner.

### VERMONT.

The money raised by the general law for the support of schools, at 3 per cent on the Grand List would amount to \$51,119.42. Perhaps as much more is raised by District taxes, and a considerable sum is raised for the support of private schools. The Literary fund of this State, derived principally from a tax of 6 per ct. on the annual profits of the banks, is to accumulate till there shall be sufficient to support a common free school, for every District in the State, for two months in the year. There is now loaned about \$24,000.

### MASSACHUSETTS.

In 1827 there were according to imperfect returns made to the Secretary of State, 972 Pub. Sch. Dist.; 708 Pri. Sch. and Acad.; 18,143 pupils in private Schools; 71,006 in Public Schools; \$163,929 76 paid for public instruction: \$158,809 00 for Private.

### Boston Schools.

[From Report of School Committee, Nov. 27, 1829.]

The whole number of Public Schools is 80, viz. 1. Boston Latin School, instituted 1635. No. of scholars 141. This has long been a distinguished school. 2. Eliot instituted in 1713. No. of schools 2, scholars 379. 3. Adams inst. 1717, 2 schools, Scholars 488. 4. Franklin inst. 1785, 2 schools, 580 scholars. 5. Mayhew inst. 1803, 2 schools, 407 scholars. 6. Hawes 1811, 2 schools, 159 scholars. 7. African, 1812, 2 schools, 40 scholars. 8. Primary, 1818, 57 schools, 3513 scholars. 9. Boylston, 1818, 2 schools, 378 scholars. 10. Bowdoin, 1821, 2 schools, 597 scholars. 11. High School, 1821, 134 scholars. 12. Hancock, 1822, 2 schools, 391 scholars. 13. H. of Indust. 2 schools 180 scholars. 14. H. of Reformation, 102 scholars. Whole number of Pupils 7430. Expense of tuition, fuel, &c. \$52,500, which with the estimated rent of the school houses (10,000) is \$65,500. Whole number of Private Schools in the city is 155; whole No. of Pupils 4,018. Expense of tuition, \$107,702. Total schools Pub. and Priv. 235. Pupils 11,448. Tuition, fuel, books, &c. \$196,829 25.

### RHODE ISLAND.

In 1828 the Legislature appropriated \$10,000 annually for the support of Public Schools, with authority to each town to raise by tax double the amount of its proportion of the \$10,000. All the towns have availed themselves of its provisions. The whole No. of schools probably exceeds 650.

### CONNECTICUT.

The Connecticut school Fund, derived from the sale of lands in Ohio, amounted in Ap. 1829 to \$1,882,261 68. The revenue from it in 1828 was \$80,243 29. The state is divided into 208 School Societies, which contained in August last 84,899 children between the ages of 4 and 16. The dividend made to Schools amounted to 85 cents to each child.

### NEW YORK.

By the Governor's message, Jan. 1830, it appears that the Literary Fund amounts

to \$1,661,081 in stocks and other securities, and 839,000 acres of land. It is estimated that the revenue for distribution in 1830 will amount to \$109,257.00. The number of school Districts in the State is 8847. Of these, 8270 made returns in 1829; from which it appears that there were 468,257 children between the ages of

5 and 16. There have been taught, on an average for 8 months, 480,325 children. Public money paid to School Districts in 1829 was \$214,000, \$100,000 from Lit. fund, and remainder from tax on towns, &c. In addition \$297,048 was expended in support of common schools, so that the whole sum was \$511,248.

## ACADEMIES AND OTHER PUBLIC SCHOOLS.

### MAINE.

<i>Academy.</i>	<i>Incorp.</i>	<i>Principal.</i>	<i>Acres of land.</i>	<i>Funds.</i>
Anson . . . . .	1823	J. Hall		
Bangor, Young Ladies . . . . .	1818			
Bath . . . . .	1805		11,520	8050 00
Bath, Female . . . . .	1808		11,520	
Belfast . . . . .	1808		11,520	5723 76
Berwick . . . . .	1791		23,040	6837 00
Bluehill . . . . .	1803		11,520	6522 00
Bloomfield . . . . .	1807	Weston Adams	11,520	3000 00
Bridgton . . . . .	1808		11,520	10441 97
Brunswick . . . . .	1823			
Cony, Female, Augusta . . . . .	1818	Mrs. Dillingham	11,520	9985 00
China . . . . .	1818	P. Barnes	11,520	8333 00
Dearborn . . . . .		William Farmer		1776 37
Farmington . . . . .	1807	N. Greene	11,520	2294 36
Foxcroft . . . . .	1823		11,520	4950 00
Fryeburg . . . . .	1792		12,000	10000 00
Gorham . . . . .	1803	R. Nason	11,520	
Hallowell . . . . .	1791	J. C. Lovejoy	23,040	7886 00
Hampden . . . . .	1803	D. P. Bailey	11,520	
Hebron . . . . .	1804		11,520	8006 64
Limerick . . . . .	1808		11,520	4057 44
Lincoln, at Newcastle	1801		11,520	
Monmouth . . . . .	1808	H. Paine	11,520	6649 92
North Yarmouth . . . . .	1811	J. Sherman	11,520	19710 65
Oxford, Female, Paris	1827			
Portland . . . . .	1794	B. Cushman	11,520	
Thornton, Saco . . . . .	1811		11,520	7180 00
Warren . . . . .	1808		11,520	
Washington, Machias . . . . .	1792		23,040	21790 93
Wiscasset . . . . .				4428 00

### *Gardner Lyceum.*

Incorporated, 1822, "for the purpose of giving to Farmers and Mechanics, such a scientific education, as would enable them to become skilful in their professions."

Edmund L. Cushing, Principal, and Prof. Nat. Phil. Kiah B. Sewall tut. in math. chem. min. &c. Vacations: 5 weeks from 1st Wed. Aug.; 2 weeks from Wed. preced. Christmas: 2 weeks from 3d Wed. in April. Course of study embraces 3 years. The Lyceum is furnished with excellent instruments for surveying and levelling, and with a valuable chemical and min. apparatus. Cabinet of minerals contains 1000 specimens; also a valuable collection in Nat. Hist. Library of several hundred volumes. A large and commodious *work shop*

has been fitted up for the mechanical department, under the superintendence of Messrs. Woodward and Dexter, with circular lathes, &c. where the ingenious and industrious may earn sufficient to pay their board.

### *Maine Wesleyan Seminary*

At Readfield. Merrill Caldwell, Prin. G. H. Marsh, D. W. Hillier assistants. G. F. Cox, Gen. Ag. W. M. Reed, Superin. Mechan. Dep. A. Packard of agricultural Dep. *English department* embraces 3 years; department of languages, same time; tuition for common English studies \$3.00 per quarter. Lang. and math. \$3.75. Board from \$1.00 to 1.25 in the neighborhood. For a full account of this seminary, See Qt. Register, Vol. II. p. 110.



*Bangor Classical School.*

This institution, though distinct from the Theol. Seminary, is under the direction of the same Board of Trustees, and Faculty. Young men, who have the study of Theology in view, but who do not wish to go through a collegiate course, for reasons to be judged of by the Faculty, are prepared for the Seminary; to all who have the ministry in view, tuition is afforded gratuitously; to others it is \$16,00 a year.

## NEW HAMPSHIRE.

For the following table we are indebted to the polite attentions of John Farmer, Esq., Cor. Sec'y of the N. H. Historical Society.

Names.	Inc.	Princ.
Phillips Exeter	1781	B. Abbot, Princ. J.H. Abbot, Prof. Mat. & Nat. Phi. Rev. Isaac Hurd, Theol. Instruc. G.L. Soule, Assis.
New Ipswich	1789	R. A. Coffin.
Chesterfield	1790	Edw. P. Harris.
Atkinson	1791	E. Hale.
Haverhill	1794	E. Kingsbury.
Gilmanton	1794	J. L. Parkhurst.
Franklin (Dover)	1805	Eli French
Holmes (Plymouth)	1808	
Portsmouth	1808	D. Peabody
Salisbury	1808	J. J. Sanborn
Lancaster	1808	Nath. Wilson.
Hampton	1810	Roswell Harris.
Kimball } Union }	Plainfield 1813	Israel Newell.
Pinkerton (Derry)	1814	A. F. Hildreth.
Pembroke	1818	John Vose.
Effingham Union	1819	
Newport	1819	Albert G. Hoit.
Francestown	1819	Sim I. Bard.
Alstead	1819	
Gilford	1820	
Wolfeboro' & } Tuftonboro' }	1820	Lewis Bailey.
Sanbornton	1820	

Names.	Incor.	Principals.
Hillsborough	1821	B. F. Wallace
Brackett (Greenland)		
Woodman (Sanbornton)		
Wakefield	1827	
Rochester	1827	James Towner
Boscawen	1828	Jarvis Gregg.
Hopkinton	1826	Enoch Colby.
Adams Fem. (Derry)		C. C. P. Gale.

Phillips Exeter Academy is one of the most distinguished in New England. It has probably prepared more students for College than any other. It has large funds. It has a library and valuable philosophical apparatus. The building is an elegant edifice 76 ft. by 30 with wings 34 by 28. Boscawen Academy has a temporary fund, amounting to \$200 per ann. a small chem. apparatus, and 77 scholars. New Ipswich Academy has funds amounting to \$3000, and a small Library. Gilmanton Academy has funds to a considerable amount.\* Atkinson, Pinkerton, Pembroke, and Brackett Academies have more or less funds. Adams Female at Derry has \$4000. The Kimball Union Academy at Plainfield has a fund of \$40,000, a donation of Hon. Daniel Kimball. The income is chiefly devoted to aid pious young men in obtaining an education for the ministry. There are public schools in N. Hampshire at Concord, Dunstable (Nash. Vill.) Amherst, Antrim, Andover, Hopkinton, Keene, Derry, &c.

## VERMONT.

There are about twenty incorporated Academies in the State, at which young men may be fitted for College.

\* The following vote was recently passed by the trustees of this Academy; "Voted that we will give four Beneficiaries of the *Am. Ed. Soc.* their tuition for one year, on condition that such a number of approved Beneficiaries, attend the Academy at Gilmanton under the instruction of Rev. J.L. Parkhurst, with the intention of being permanent scholars during their preparatory course." The board would be chiefly if not wholly given in the summer.

## MASSACHUSETTS.

Names.	Incorp.	Principal.	Remarks.
Abbot, Female, Andover	1829	Charles Goddard.	
† Amherst	1816	Wm. Thompson.	
Billerica	1820	Albert Locke.	
Bradford	1804	Benj. Greenleaf.	3 assist. Stu. 1829, 140
† Bridgewater	1799	J. A. Shaw.	Funds \$5,000. Sch. 60
† Bristol at Taunton	1792		
Chatham	1829		
† Days at Wrentham	1806		
Derby, Hingham	1797	J. S. Smith.	Funds \$25,000. 2 assis.
† Deerfield	1797	Joseph Anderson.	Val. Phil. & chem. App.
† Dummer, at Newbury	1782	Neh. Cleveland.	Large funds.
Female, at West Brookfield	1826	Bancroft Fowler.	
† Framingham	1799	— Bradford.	Funds \$7,000.
Franklin, at North Andover	1803		
Friends, at New Bedford	1812	W. H. Sanford.	Funds \$5,000. Vol. 1200

† Shows that the Institution has received a tract of land in Maine, from the Legislature, 6 m. square.

Gates, Marlboro', . . . . .	1830	A. D. Wheeler.	Funds \$2,000. 30 stud
†Groton . . . . .	1793		
Hanover . . . . .	1829		
Haverhill . . . . .	1828	C. M. Nickels.	Large min. cab. 68 sch
†Hopkins at Hadley . . . . .	1816	Timothy Dwight.	76 sch. 3 assist. Inst.
Ipswich Female . . . . .	1828	Miss Z. P. Grant.	Sever. assist. 87 pupils
Kingston . . . . .	1816		
Lancaster . . . . .	1828		
†Leicester . . . . .	1784	John Richardson.	Funds \$19,000. 65 sch.
†Lenox . . . . .	1803	John Hotchkin.	Average number 70.
Lexington . . . . .	1822		
Lynn . . . . .	1805		
†Marblehead . . . . .	1792		
Merrimack, East Bradford . . . . .	1822		
Middleborough . . . . .	1829		
Middlesex Female, Concord . . . . .	1806		
Milford . . . . .	1828		
†Milton . . . . .	1798	Thomas Snow.	Funds \$1,200. 31 sch.
†Monson . . . . .	1804	Simeon Colton.	See note.
†Nantucket . . . . .	1801		
†Nichols, at Dudley . . . . .	1819		
Newburyport . . . . .	1807		
†New Salem . . . . .	1795		
Partridge, Duxbury . . . . .	1829		
†Phillips, at Andover (south parish) . . . . .	1780	John Adams.	Classical School.
†Pittsfield Female . . . . .	1807	— Hyde.	
Plymouth . . . . .	1793		
Salem-Street, Boston . . . . .	1816	S. Blaisdale.	45 pupils.
†Sanderson at Ashfield . . . . .	1821		Funds \$2,000.
†Sandwich . . . . .	1804		
Sheldon Class. School, S. Hampton . . . . .	1829	William Bradley.	Funds \$2,000. 60 sch.
Sherburne . . . . .	1828	Nathan Ball.	28 sch.
South Reading . . . . .	1828	William Heath.	
Stockbridge . . . . .	1828		
Topsfield . . . . .	1828		
†Westford . . . . .	1793		
†Westfield . . . . .	1793	E. Davis.	Funds \$5,000. 135 ac.
†Wesleyan, Wilbraham . . . . .	1824	W. Fiske, D. D.	3 assistants.
Williamstown . . . . .	1828	Josiah Cannon.	
Weymouth and Braintree . . . . .	1828		
Warren, at Woburn . . . . .	1830	Alfred W. Pike.	Funds \$8,000.

## NOTES.

*Phillips Academy.* This is the oldest Academy in the State, founded April 30, 1778, incorporated 1780. It has been almost exclusively devoted to the preparation of scholars for College. The whole number, who have been educated is *two thousand and twenty five*. Present number, sixty. No. of Instructors 4, including a writing and singing master. Number of Beneficiaries 25. No. of vols. in Library 680.

A building, of elegant stone work, is now erecting, at a cost of \$8,000, designed for the accommodation of an English High School for boys, and also for a department for the education of school teachers. It will probably go into operation in the Autumn.

A boarding establishment has been recently commenced, under the care of Mr. Isaac Jones, for the accommodation of students in Phillips Academy, and in the contemplated English school.

A mechanical shop, with suitable tools, will be provided; also a sufficient quantity of land for agricultural labors. It is believed that by these means, the students will be able to pay for the whole, or a greater part of their board.

*Monson.* The half township of land, given to this Academy, in Maine, was sold for \$5,000. Attached to the Academy is a general fund of \$6,000, a premium fund of \$500, and a charity fund of \$6,500, making in all \$13,000. There is a philosophical apparatus, a good chemical apparatus, and a small library. The charity fund is designed to aid young men in preparing for the ministry. The proceeds are, at present, devoted to the assistance of Beneficiaries of the Am. Ed. Soc. They are boarded at 75 cts a week, and receive their tuition gratuitously. There are two Departments, an Eng-



lish, and classical. The number of students on an average through the year is 50.

*Hopkins.* The income from the funds of this Academy is \$389 per ann. Tuition is given to Beneficiaries. The number now fitting for college is 8. Principal and 3 assistants.

*Woburn.* The tuition for Beneficiaries is paid at this Academy. The number of scholars is 76, of whom 15 are fitting for College. Means for assistance, by manual labor, are also furnished.

*Westfield.* This is a very flourishing Academy under the care of Mr. Davis and several assistants. By the exertions of the Rev. John K. Young, an agent of the Am. Ed. Soc. a subscription has been raised of \$100 per ann. for five years to be paid to the Trustees of the Academy, and to be expended by them in aid of Beneficiaries of the Am. Ed. Soc. at the Academy. The trustees have given notice, that they will pay to 4 Beneficiaries of the Society \$25 per ann. for 5 years; their board not to exceed \$1.25 per week, including washing, room rent &c. Tuition \$3.00 per quarter.

*Amherst.* Tuition is paid to Beneficiaries at this Academy. A class of teachers for common schools, is instructed, every Autumn. Lectures on the subject are given by a college officer. From twenty to thirty enter college from this Academy, annually.

#### HIGH SCHOOLS.

Within a few years past several flourishing institutions have been established after the model of the German Gymnasias. Among the first of these is the

*Round Hill School at Northampton.* This school is under the superintendence of Messrs. Jos. G. Cogswell, and George Bancroft. It is situated on a delightful eminence in rear of the village at Northampton.

*Berkshire Gymnasium at Pittsfield.* This school was established in 1827, and is under the care of the Rev. Chester Dewey, late Professor in Williams College. He is assisted by 6 teachers in the Eng. Branches of Education, and in the Languages. This establishment owes its origin to the enterprise of Mr. Lemuel Pomeroy, a citizen of the town. Three large and elegant buildings have been erected on a commanding site, north of the town. No. of scholars, March 1830, 96. Whole expense of lads under 7 years of age \$195; between 9 and 13, \$200, over 13, \$250. There is but one vacation in a year, commencing 15th April and ending 18th of May, with a recess of 2 weeks com. Oct. 20.

*Mount Pleasant Classical Institution.*

This Institution was commenced in Am-

herst in June 1827. The buildings are most delightfully situated, on an eminence, three fourths of a mile north of the Colleges, commanding an extensive view of the fertile valley of the Connecticut. The number of pupils is not far from 100, from the age of 4 to 16. The Principals are Messrs Chauncey Colton and Francis Fellows. Rev. J. W. Newton chaplain. Instructors are provided in the most important of the ancient and modern Languages, in Mathematics, in various English Studies, &c.

*Woodbridge School at South Hadley.* This school commenced Sept. 1st. 1829, under the care of Messrs. Jonathan Ely, and David R. Austin. A French teacher, and two assistant instructors are employed. The number of students during the last term was twenty two. Regular exercise is taken, from one to two hours in a day, in a work-shop, or garden. A farm is annexed to the establishment, such portions of which, as are necessary, will be devoted to the use of the school. The ancient and modern Languages, and the natural sciences are taught. The intervals of public worship, on the Sabbath, are devoted to biblical instruction. The charge for board and tuition is \$150 per annum.

*Greenfield High School for Young Ladies.* In its distinguishing features this School resembles those established at Northampton and Amherst, for the education of boys. Terms of admission are for Board, Lodging, Fuel, &c, and instruction in all the branches, of an English education, for one year, \$150. Additional tuition for higher branches. Whole No. educated 100. Present number 35. Property belonging to the Institution \$10,000.

The Berkshire Education Society have lately undertaken to establish a school for combining labor with study, securing health of body, and vigor of mind, while it will furnish the means of education to young men who have small resources. The location &c. are not fixed. Rev. E. W. Dwight of Richmond is agent of the Committee appointed by the Society.

#### CONNECTICUT.

We are unable to give any thing more than detached notices of the condition of the Public Schools in this State. We addressed letters to various gentlemen, in different parts of the State, but received few returns. To those who obligingly communicated information we render our acknowledgements.

*Tolland Academy.* Inc. 1829, Wm. Strong, Principal. No. of Students 30. Tuition in Languages \$5.00 per quarter. In English \$4.00. Year commences 3d Wed. of Sept.; 3 terms of 15 weeks each.

*Plainfield Academy.* John Witter, Principal. H. A. Tracy, assistant. *Norwalk Episcopal Academy.* Rev. Reuben Sherwood, Prin.; 2 assistants. *Farmington Academy.* Simeon Hart jr., Prin.; 2 assistants. *Bacon Academy at Colchester.* Francis Vose, Princ.; 1 assistant. *Episcopal Academy at Cheshire* is an ancient and flourishing institution. *Goshen.* Inc. 1824, Sidney Mills, Principal; 25 scholars. *Winsted.* 1 teacher; 40 scholars. *Torrington.* 1 teacher, 55 scholars. There are Academies in Sharon, Madison, (inc. 1825), Ashford, Litchfield, &c.

There are distinguished Female Academies in various places. One at Norwich, inc. 1828, under the care of Rev. Daniel Hemenway, with four assistants; at Litchfield under the care of Miss Sarah Pierce, with several assistants. At Wethersfield, under the care of Rev. Joseph Emerson, &c.

#### *Institutions in Hartford.*

*Asylum for the Deaf and Dumb.* Thos. H. Gallaudet, Principal, and 9 assistants. There have been received into the Asylum, since its commencement 303 pupils, of whom 160 have left the school, and 143 were remaining in May 1829. Of 279 pupils, who have received the benefit of the Institution 116 were born deaf; 135 lost their hearing, by disease, or accident, 28 uncertain. Expenses of the Institution in 1829, \$22,979 37. Receipts \$23,041 55. In 1829 the Legislature of Connecticut appropriated \$2,000; Massachusetts appropriates \$6,500 annually. Vermont, N. Hampshire, and Maine also make appropriations.

*Hartford Female Seminary.* This institution is under the care of Miss Catherine E. Beecher, with 11 assistants.

*Hartford Grammar School.* E. P. Barrows Prin.; 3 assistants.

*Retreat for the Insane.* Annual Meeting in May. Eli Todd, M.D. Physician. Phineas Talcott, Steward.

#### *Schools in New Haven.*

*Gymnasium.* Sereno E. Dwight and Henry E. Dwight, Prin.; 9 assistants. Established 1828. Situated one mile from the Colleges. The principal building is of stone, and has 60 convenient rooms. The situation is healthful, airy, and pleasant, and the prospect commanding. The number of pupils is 87; a greater part between the ages of six and fourteen. Nine hours in a day are devoted to study. The pupils live with the Principals in one family.

The annual charge for boys of ten and over is \$300; under ten \$250. There is a library of 2000 volumes.

*Female Seminary.* Rev. J. M. Garfield, and Mrs. A. S. Garfield, Prins., and 11 assistants. A List of 40 Ladies is published, who have received Diplomas. No. of Pupils, Seniors 30; Middle 26; Junior 16. Introductory 20, total 92. This includes the whole year. Present No. 55. This Seminary was established about 9 years since. The course of instruction is carried on in a regular and continued series of academical studies. Whole No. educated 900. Library 200 vols.

*New Haven Young Ladies' Institute.* Prof. E. A. Andrews, Prin.; 9 assistants. No. of pupils 32. Com. Nov. 1st 1829. Charge for tuition, for day scholars, in all branches, except modern Languages and ornamental branches \$16 per quarter.

*Lancasterian School.* 400 pupils.

*Hopkins Grammar School.* Oldest school in the city, founded by Davenport, originally intended for a College.

*Rev. Claudius Herrick's School for Young Ladies.* Whole No. educated 1,600. Present No. 35.

*Smith's Academy and Boarding School.* Prin.; 3 assistants. 50 Pupils. 200 vols. Library.

*Classical and Commercial School.* Com. July 1829. Whole No. who have attended the various classes 82.

*Union School.* Miles T. Merwin, Prin. Average No. of Scholars 28. Designed for boys between the ages of 6 and 14.

There are various other schools, which we have not room to notice. We are much obliged to the gentleman, connected with the N. Haven Theol. School, who favored us with the particular statements above.

*Ellington School.* John Hall and Luther Wright, Prins. Situated in Ellington, Ct. 15 miles NE. from Hartford. Designed solely for young men, and for lads of ten years of age and upwards. Incorporated 1829. Building 52 ft. in length, with wings of 32 ft. in length. Sufficient to accommodate 100 scholars. The system of instruction is ample and thorough. That in Latin and Greek is after the model of the well known Latin school in Boston. No. of teachers 3, and a steward who is also a teacher. No. of Scholars 17. For tuition exclusive of modern Languages, \$150 per ann.



## NEW YORK.

Incorporated Academies and Schools. From Skinners' N. Y. Register.

Names.	Principals.	Names.	Principals.
Auburn	John C. Rudd	Ithaca	
Albany Sem.		Kingston	H. P. Arms
Albany Sem. Fem.		Kinderhook	
Bridgewater		Lansingburgh	Alex. M'Call
Cambridge	N. S. Prime	Lowville	S. W. Taylor
Canandaigua	Henry Howe	Middlebury	S. W. Taylor
Canajoharie		Montgomery	S. A. Millspaugh
Clinton Gram. Sc.		Mt. Pleasant	C. M'Gahagan
Cayuga at Ledyard	Edwin Stevens	Newburgh	Wm. S. Mount
Cherry Valley	William Stevens	Onondaga	S. B. Woolworth
Clinton at E. Hampton	Jona. Dayton	Ontario Fem.	
Delaware at Delhi	S. C. Johnson	Oxford	A. A. Franklin
Dutchess Poughkeepsie	Elipha Fay	Polytechny, Chittenango	A. Yates, D.D.
Erasmus Hall, Flatbush	J. B. Kidder	Pompey	
Fairfield	J. J. H. Kinnicut	St. Lawrence Potsdam	J. B. Hale
Franklin, Plattsburg	Eli Eddy	Schenectady	D. Fuller
Granville		Sem. Gen. Con. at Madison	
Greenville	E. B. Wheeler	Steuben	
Hamilton	Zenas Morse	Un. Hall, Jamaica	P. Potter
Hartwick	E. B. Hazellius	Utica	D. Prentice
Hudson	J. W. Fairfield	Washington, Salem	Wm. Williams
Johnstown	A. Amerman		

From the Report of the Regents of the University 1829, it appears that there were 50 Academies in the State. Whole No. of students in them 3424. Teachers 146; money allowed them from Literary Fund \$9,993 88; value of Academy lots and buildings \$283,353 57; other real estate \$27,018 42; Phil. Ap. and Lib. \$14,147 21; other personal estate \$115,797 59; Tuition money for the year \$41,913 16.

*New York City.* In Jan. 1829, from a Report of the Sunday School teachers, it appears that the whole No. of children between 4 and 15 were 22,000; of whom 9368 are connected with Sunday Schools; 12,568 not connected; 4,643 willing to attend; 5695 attend Public Schools; 4568 attend no day school; 355 white adults cannot read; 1289 colored people who read; 960 who cannot; 3440 under 4 years, who ought to attend infant schools.

Did our limits permit we would gladly pursue our inquiries through the remaining States. We cannot, however, forbear noticing in conclusion a very able Report recently presented to the Legislature of Kentucky on the subject of *common schools*, and a copy of which has been kindly forwarded to us by the Rev. B. O. Peers, to whom the Legislature specially committed the business.

*Education in Kentucky.*

In 1828 the Gen. Assembly of Kentucky requested the Rev. Pres. Woods, of Lexing-

ton, and Mr. Peers, to communicate any information in their power on the subject of common Schools. Mr. Peers, in pursuance of the plan, visited the New England and other States, and examined particularly the School Systems of Massachusetts, Connecticut, and New York. After his return he communicated his information, in a letter to the Gen. Assembly, which makes, in connexion with a short Report, of the committee on education, an octavo Pamphlet of 52 pages. We observe that the pamphlet is a 2d edition, of 2000 copies. Mr. Peers derives from the experience of New England and N. York, the following inferences.

1. That popular education be taken under the legislative patronage and control.

2. The expediency of the division of Counties into School districts.

3. That the accumulation of a large literary fund is inexpedient.

4. That Legislative provisions can do little good, unless the people be previously and simultaneously interested.

5. That a State should employ special means not only to multiply, but to *improve* the Schools.

6. That it is impolitic to aim at excessive economy in education.

7. That nothing be left undone to render the public elementary Schools the best possible.

The Literary fund of Kentucky amounts to \$140,917 44. From returns made it would seem that not more than one third of the children between 4 and 15 attend School.

GENERAL SUMMARY OF ACADEMIES IN  
NEW ENGLAND AND NEW YORK.

State.	No. Acad.	Pop. 1820.	Sq. Miles.
Maine	33	298,335	32,000
New Hampshire	35	244,161	9280
Vermont	20	235,664	10,212
Massachusetts	55	523,287	7,800
Connecticut	25	273,248	4,647
New York	50	1,372,812	46,000

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Estimating the number of Instructors at two for each Academy we have 436; Scholars at 40 for each Institution, 8720; amount of permanent fund at \$3,000 for each Academy, \$654,000 is the amount; at \$5,000 for each \$1,090,000. The number of High Schools in those States of equal or superior character to the Academies is probably not far from 20, which at 100 Scholars each will give 2,000; which added to those in the Academies gives 10,720.

## METHODIST ACADEMIES IN THE U. S.

1. *Tabernacle Academy*, At Mt. Ariel, Abbeville Dist. S.C. commenced 8 yrs since. Capital from \$7,000 to \$10,000, besides two Edifices. No. of Instructors two. Pupils 140.

2. *Academy in New York City*. Inc. 1818. Students 80 or 90.

3. *Academy at White Plains, N. Y.* flourishing.

4. *Academy at Cazenovia, N. Y.* Inc. 1824. Whole property from \$15,000 to \$20,000. Two edifices lately built, 4 stories high, 70 ft. by 30. Three teachers and 70 Students; one third are pursuing the study of Languages.

5. *Maine Wesleyan Seminary*. Students 40 noticed in Qt. Register, Vol. II. p. 110, also in the present number.

6. *Wesleyan Academy at Wilbraham, Ms.* Funds \$25,000, noticed in another place.

6. *Madison College*. 7. *Augusta College*.

8. *Randolph Macon College*. The three last are noticed in the present number of the Register. Arrangements are making to build a *fourth* College at Middletown, Ct. Number of Students at all these Seminaries above 700.

*Mostly from N. E. Meth. Herald.*

GRANTS OF PUBLIC LANDS FOR COLLEGES  
AND UNIVERSITIES.

By various acts of Congress the following grants of land have been made in the new States and territories, respectively, for the support of Colleges. In all cases, except Ohio, for the support of one University, or Seminary, in the State. In Ohio, 23,040 acres were given for an Academy, 46,080 for an University.

State.	Quant. of land.	Value at min. price.
Ohio	69,120	\$138,240
Indiana	46,080	92,160
Illinois	46,080	92,160
Missouri	46,080	92,160
Mississippi	46,080	92,160
Alabama	46,080	92,160
Louisiana	46,080	92,160
Michigan	46,080	57,600
Arkansas	46,080	57,600
Florida	46,080	57,600

433,840 or 21 t'ships. 864,000

The seven States mentioned first received their grants of land, prior to March 1, 1820, when the minimum price was \$2 an acre; the three last since that period, when the minimum price was reduced to \$1.25 per acre. In addition Congress required the State of Tennessee on a certain occasion, to appropriate 100,000 acres in one entire tract for the use of two Colleges, one in East, the other in West Tennessee. This, in addition to those before mentioned makes 583,840 acres of land at \$1,064,000.

*Schools in Connecticut.*

Since the preceding pages were in type we have received the following notices in regard to the Public Schools in Wethersfield, Farmington, Middletown, Glastenbury, and Berlin, Ct.

"In Rocky Hill, Wethersfield, there has, for several seasons, been kept a school, of the higher order, supported in part by the Ct. School Fund, and partly by a tax on those who attend. It is kept in the cold part of the year, and from 3 to 4 months. Mr. Alfred Emerson teaches it the present season;—number about 38;—the majority, females. They have no funds excepting that of the State. Among the children there is, probably, about the same proportion between the sexes as in other parts of the country.—In Farmington there is a prosperous Academy; about 80 scholars, equally divided—having a small library, and some apparatus for philos. and chemistry.—In Wethersfield there is an Association for a high school under the instruction of Mr. Finch, 40 scholars. Mr. Emerson's School continues to prosper, with 80 or 100 scholars.—In Middletown there is a High School under the instruction of I. S. Emery—with 40 scholars, equally divided. In Eastbury there is a School of the higher order, under the instruction of Geo. Griswold, with 30 scholars about equally divided. In each of the parishes in Berlin there is a similar School.—Kensington 25, under the care of Mr. Daggett. Worthington 40 under the care of Mr. — New Britain 40 under the care of Alfred Andrews. In Newington is a similar School under the care of Mr. Foster, with 30 scholars. These schools are without funds, without incorporation, and taught only in winter."



## ANNUAL VIEW OF THE COLLEGES.

[In regard to the Colleges which follow, our information is derived the present year, 1830.]

NAME.	LOCATION.	when foun- ded.	PRESIDENT or PROVOST.	No. whole no. A- lumni	No. in alum- ing, minis- ter	No. in 1829.	Undergrad. 1829-30.			Stud. assi. cha. by E- Soc.	Med. Stu- dent	Vols. Colleg. Libr'y.
							So.	Fr.	Stu. relig.			
Waterville	Waterville, Me.	1820	Rev. Jeremiah Chaplin, D.D.	4	54	17	9	6	8	4		1700
Bowdoin	Brunswick, Me.	1794	Rev. William Allen, D.D.	7	373	312	20	22	24	6	99	8000
Dartmouth	Hanover, N.H.	1770	Rev. Nathan Lord, D.D.	8	1609	1262	31	34	35	20	103	3500
Univ. of Vt.	Burlington, Vt.	1791	Rev. James Marsh	4	178		5	11	16	6	40	8000
Middlebury	Middlebury, Vt.	1800	Rev. Joshua Bates, D.D.	5	495	445	16	17	25	23		1846
Williams	Williamstown, Ms.	1793	Rev. Edward D. Griffin, D.D.	7	695	588	19	27	36	31	13	2250
Amherst	Amherst, Ms.	1821	Rev. Heman Humphrey, D.D.	8	177	170	36	35	38	42		1769
Harvard U.	Cambridge, Ms.	1638	Hon. Josiah Quincy, LL.D.	16	5538	2250	300	52	48	32	83	30000
Brown U.	Providence, R.I.	1764	Rev. Francis Wayland, D.D.	6	1768	918	238	195	22	7	8	6100
Yale	New Haven, Ct.	1700	Rev. J. Day, D.D. LL.D.	14	4355	2373	1257	534	77	40	61	8500
Union	Schenectady, N.Y.	1795	Rev. E. Nott, D.D. LL.D.	11	1202	1162	248	233	82	30	8	5100
Geneva	Geneva, N.Y.	1823	Rev. R. S. Mason	9	15	14	6	3	4	11	29	520
Rutgers	N. Brunswick, N.J.	1770	Rev. Philip Milledoller, D.D.	5	15	14	6	3	4	11	29	630
Coll. of N.J.	Princeton, N.J.	1746	Rev. James Carnahan, D.D.	7	1913	1242	403	173	28			
Univ. Penn.	Philadelphia, Pa.	1755	Rev. W. H. De Lancey, D.D.	9	319	296	136		31	3	421	700
Jefferson	Canonsburg, Pa.	1802	Rev. M. Brown, D.D.	5	34	31	10	8	5	9	110	1800
West. U. Pa.	City of Pittsburgh	1820	Rev. R. Bruce, Principal	4	34	31	10		5	3	1	500
Madison	Union Town, Pa.	1829	Rev. Henry B. Bascom	5					4			
Alleghany	Mead townsh. Pa.	1815	Rev. Timothy Alden	3	9	8			70			
Wm. & Mar.	Williamsburg, Va.	1693	Rev. Adam Empe	7					20			8000
Univ. S. C.	Columbia, S. C.	1801	Thomas Cooper, M.D.	8	470			3	1	6	9	3600
Charleston	Charleston, S. C.	1785	Rev. Jasper Adams, D.D.	8	19	15	3	2	1	10		7000
Univ. of Ga.	Athens, Ga.	1785	Rev. Alonzo Church	7	231	200	10	21	32	15	14	3000
Greenville	Green Co. Tenn.	1794	Henry Hoss, Esq.					1	36	11		2250
U. Nashville	Nashville, Tenn.	1806	Rev. Philip Lindsley, D.D.	4	85			7	22	1	1	2000
Centre	Danville, Ky.	1822	Rev. Gideon Blackburn, D.D.	4	19	19	9	5	18	2	7	500
Cumberland	Princeton, Ky.	1825	Rev. F. R. Cossitt	5	13	13	5	8	60			1258
Augusta	Augusta, Ky.	1823	Rev. Martin Ruter, D.D.	7				8	102	7		1000
Transylv. U.	Lexington, Ky.	1798	Rev. Alva Woods, D.D.	6				40	24			1500
West. Res.	Hudson, Ohio.	1826						4	17	6		2350
Miami Uni.	Oxford, Ohio.	1824	Rev. Rob. H. Bishop, D.D.	12	42	40	29	10	9			1500
								11	23			800
								18	56			35
								11	23			1000

TOTAL.—Colleges. . . 31 Ministers living of 17 Colleges 2,213 Freshmen in 26 Colleges . . 679 Medical Students in 11 Colleges 1,220  
 Instructors in 29 Colleges . . 585 Graduates in 27 Coll. in 1829 585 Total Undergrad. in 31 Coll. . 3,061 Law Students in 5 Colleges . . 87  
 Whole No. Alumni in 23 Col. 18,803 Seniors in 26 Coll. in 1829-30 592 Prof. of Religion in 32 Colleges 650 Volumes in 25 College Libr. 108,924  
 Alumni living in 21 Colleges . 11,309 Juniors in 27 Colleges . . 726 Students assist. by Coll. Funds 984 Vols. in Social Lib. 23 Coll. 59,256  
 Alumni Ministers of 19 Coll. . 4,505 Sophomores in 25 Colleges . . 737 By Ed. Societies in 16 Colleges 195

We transmitted circulars to all the Colleges which follow, but received no return. We subjoin what facts we can ascertain, giving an additional column, as the date of our information.

NAME.	LOCATION.	when, date of foun- ded.	PRESIDENT.	No. Inst	whole alum- no. A- in liv- ing.	No. Minis alive.	No. Minis alive.	Grad. last visita	Und. grad. times spec			Prof relig	Aid Col. Ed. Fun Soc	Vols. Coll. Libra.				
									Se.	Ju	Fr.							
Washington	Hartford, Ct.	1826	1828-9	Rt. Rev. T. C. Brownell, D. D.	9	25	23	15	19	21	14	9	74	11	6	5000	1200	
Columbia	New York city	1754	1827-8	Hon. Wm. A. Duer, LL. D.	9	880		14								390	580	
Hamilton	Clinton, N. Y.	1812	1826-7	Rev. H. Davis, D. D.	6	160	145	20	22	34	24	14		72	12	4	2000	5000
Dickinson	Carlisle, Pa.	1783	1828-9	Rev. Samuel B. How	3	143	133	26	8	11	8	12		31			400	525
Washington	Washington, Pa.	1806	1827-8		18												10000	1000
St. Mary's	Baltimore, Md.	1805	1827-8	Rev. E. Damphoux, D. D.	6	538								60			8000	
Columbian	Washington, D. C.	1821	1828-9	Rev. Stephen Chapin, D. D.	8									131	3			
Univ. of Va.	Charlottesville, Va.	1814	1828-9	Hon. James Madison														
Ham. Sidney	Prince Ed. Co. Va.	1827-8		James Cushing, Esq.														
Washington	Lexington, Va.	1812	1828-9	Rev. G. A. Baxter, D. D.	9	380	770	9	17	7	10	6		23	2		700	1500
Univ. N. C.	Chapel Hill, N. C.	1791	1828-9	Rev. J. Caldwell, D. D.	9	434	400	11	13	18	27	18		69			340	200
E. Tennessee	Knoxville	1828-9		Rev. Charles Coffin, D. D.	2				3	8	4	4	5	21	5			
Univ. Ohio	Athens, Ohio.	1802	1828-9	Rev. R. G. Wilson, D. D.	5				9	13	11	21		45				
Bloomington	Bloomington, Ia.	1828		Rev. A. Wylie, D. D.														
Kenyon	Kenyon, Ohio	1828		Rt. Rev. P. Chase, D. D.														

**TOTAL.**—Colleges . . . . . 15 Graduates last reported at 8 coll. . . 101 Professors of relig. at 5 colleges . . 33  
 Instructors at 10 colleges . . . . . 73 Seniors last reported at 7 colleges . . 100 Assisted by college funds at 2 coll. . 10  
 Alumni at 7 colleges . . . . . 2790 Juniors at 7 colleges . . . . . 105 Do. by Education Society . . . 1  
 Alumni living at 5 colleges . . . . . 1475 Sophomores at 7 colleges . . . . . 90 Volumes in 9 college libraries . . 38780  
 Alumni Ministers, at 4 colleges . . . . . 66 Freshmen at 2 colleges . . . . . 14 Do. in social lib. in 7 coll. . 10025  
 Ministers living, at 4 colleges . . . . . 59 Total at 9 colleges . . . . . 521









## GENERAL SUMMARY OF COLLEGES.

By an examination of the preceding tables, it will be seen that we have returns from 31 colleges for the present year (1829-30); and that for 15 colleges we were obliged to use the returns of 1828-9, 1827-8, and 1826-7. In making out a general estimate, therefore, we shall make a small addition to most of the sums total, in the returns made previously to this year. In so doing, we shall come very near the truth; certainly we shall not go beyond it.

Colleges in the U. States . . . . .	46
Instructors at 39 colleges . . . . .	290
Whole No. of alumni at 30 colleges . . . . .	21,693
Alumni living at 26 colleges . . . . .	12,784
Alumni ministers at 23 colleges . . . . .	4,671
Ministers living at 21 colleges . . . . .	2,272
Graduates at 35 colleges . . . . .	700
Seniors at 33 colleges . . . . .	720
Juniors at 34 colleges . . . . .	860
Sophomores at 32 colleges . . . . .	840
Freshmen at 28 colleges . . . . .	700
Total at 40 colleges . . . . .	3,582
Prof. of Religion at 27 colleges . . . . .	683
Assisted by college funds at 16 coll. . . . .	300
Do. by Educ. Soc. at 17 colleges . . . . .	196
Medical Students at 11 colleges . . . . .	1,220
Law students at 5 colleges . . . . .	87
Volumes in 27 college libraries . . . . .	149,704
Do. in social libra. in 30 coll. . . . .	69,281

## COMPARATIVE STATISTICS.

I. *Six New England States.*

In the six New England States there are 11 colleges, and about 1,488 college students. Estimating the present population of these States at 1,842,437, (in 1820 it was 1,659,854) there is one college student for every 1,231 inhabitants.

II. *Four Middle States.*

In these States there are 13 colleges, and (estimating for Columbia and Hamilton not included in our tables) 1,000 college students. Estimating the population of those States at 3,465,666, (in 1820 it was 2,772,534) we have one college student for every 3,465 inhabitants.

III. *Six Southern States, District of Columbia, and Florida.*

The number of colleges is nine, and the number of students, (estimating for the Columbian and Hampden Sidney) is about 500. Estimating the population of these States at 3,616,325, (in 1820 it was 3,144,631) we have one college student for every 7232 inhabitants.

IV. *Eight Western States and two Territories.*

The number of colleges in actual operation is 13. The number of students (estimating for Kenyon and Bloomington) is about 660. The population of these States is by estimation 4,000,000; (in 1820, it was

2,087,820); this will give one student for every 6,060 inhabitants.

## SUMMARY.

*East. States*—1 student to 1,231 inhab.

*Mid. States*—1 student to 3,465 do.

*South. States*—1 student to 7,232 do.

*West. States*—1 student to 6,060 do.

V. *Comparison between some of the different States.*

In Maine there is one college student (taking the census of 1820) to 2,330 inhabitants; in New Hampshire, one to 1,756; in Massachusetts, one to 895; in Vermont, one to 1696; in Connecticut, one to 1340; in Rhode Island, one to 2,442; in New York, one to 2,496.

## NOTES ON THE COLLEGES.

1. *Dartmouth.*

"The funds of this college, which had been left in great embarrassment by the controversy with the legislature in the courts, have been relieved by the subscription of \$30,000 recently filled up. The debts of the corporation will be paid. New buildings have been erected, the old ones repaired, and all the accommodations for students greatly increased. New laws and a new system of instruction and discipline have been introduced, and other improvements are contemplated, together with increase of the library and apparatus. There is as yet no system of bodily exercise."

*Note of Pres. Lord.*

2. *Middlebury.*

"Young men preparing for the ministry are furnished with text-books, without expense. A mechanical shop, with the tools, &c. has recently been provided and placed under the superintendence of a gentleman well qualified for the employment; so that the students may now obtain regular exercise."

*Pres. Bates.*

3. *Williams.*

At the time of its incorporation the legislature gave the college \$4,000. They had previously granted to the free school founded by Col. E. Williams a lottery, which yielded \$3,500, and the inhabitants of the town had raised \$2,000 more. In 1796, the legislature granted two townships of land in Maine, which were sold for about \$10,000. Two additional townships were afterwards granted, which were sold less advantageously. From 1814, the legislature also gave \$2,000 a year for ten years, making \$20,000. In 1811 and 1813, Woodbridge Little, Esq. gave near \$57,000. In 1820, \$17,500 were raised by subscription, and in 1826 \$25,000 more were raised. The fast property of the college has cost

about \$44,000, and the productive funds are \$68,000.

*Hist. of Berkshire Co.*

#### 4. Columbia.

A proposal has lately been made in the city of New York to erect a university, suited to the demands of all classes.—This has called forth from Columbia College a new and improved plan, intended to meet the demands.

1. The course of instruction now existing is to be maintained, and denominated the *full course*. Another course is established, called the *literary and scientific course*; the whole or any part of which, matriculated students may attend. 2. Those in the scientific and literary course shall study the modern languages instead of Latin and Greek. In other studies the two courses are similar, except that the literary and scientific has some additional studies. 3. Persons not matriculated may attend the literary and scientific course. 4. Matriculated students who shall pass through the new course shall receive testimonials of the same. 5. The fees in the new course shall not exceed \$15 per annum for each professor. 6. Enlarged instruction shall be given in Greek and Roman literature. 7. The two courses may be united at the lectures. 8. Various public bodies in New York are entitled to have two students always in the college free of all charges of tuition; every school from which in any one year 4 students shall be admitted into college, shall have the privilege of sending one free of expense; every religious denomination in the city may educate one who is designed for the ministry, free of expense, &c. &c.

The above course embraces lyceum, high school, and college instruction. It strikingly resembles a plan which has been pursued at Amherst College.

#### 5. Jefferson.

"The trustees have entered into contract to erect a new building for a commons hall, refectory, recitation rooms, &c. They contemplate the purchase of land, so as to connect agricultural labor with the exercise of the students, and so as to reduce expenses for beneficiaries." *Pres. Brown.*

#### 6. Western Univ. Pa.

"The students expect to enter a new and commodious stone building next autumn." *Pres. Bruce.*

#### 7. Alleghany College.

"An agricultural and mechanical establishment, to be connected with the College, is in serious contemplation, and may be said to be in progress.

"There is some probability of a goodly number of our best Sabbath school learners, in the county of Crawford—sons of farmers and mechanics, shortly becoming

probationers of this college. We have an excellent academy, where about ten or twelve students are preparing for our college. As our accommodations are ample in the college edifice, which we have named Bentley Hall, in respectful remembrance of our first distinguished benefactor, it is my wish to receive a number of students into my family, to be under my particular superintendence while probationers; that is, while preparing for some class of undergraduates. I wish for some, at least, of unquestionable piety, whose example, with the divine blessing, might give a cast to the character of the college. In addition to all the duties I shall have to perform in reference to undergraduates, I could easily take this special charge. A number of worthy young men, whom I have selected from our back-woods sabbath schools, I expect to become inmates in my family; and if with them I could have some such as the American Education Society patronize, it would be attended with a happy effect. I forward (as I once did before) a copy of our prospectus, etc. from which you will learn our plan, &c. &c., as well as expense."

*Pres. Alden.*

#### 8. Columbian.

The committee in Congress for the District of Columbia a few days since made a report on the state of this institution, in which they strongly recommend, that a grant be made to the college of city lots, which shall amount to \$25,000. From the report and accompanying documents we learn, that the Rev. Luther Rice in 1819 undertook to build the Columbian College, on his own responsibility; in 1820, the Baptist General Convention adopted it as their own, made Mr. R. their agent, with instructions not to contract debts. But in 1823, a large debt had been contracted. In 1826, the debt had greatly increased. It was then resolved to raise \$50,000 by subscription, to pay it. In 1827, the debt amounted to \$135,000. A part of it due to the United States was relinquished by Congress. By great exertions the debt is now reduced to about \$25,000, which the expected appropriation of Congress will cancel.

#### 9. Randolph Macon Coll. Va.

This institution was incorporated by the legislature of Virginia, at its last session. It is to be located at Boydton, Mecklenburgh co. Between \$50,000 and \$60,000 have been raised for its support. This makes the fifth college in the State.

#### 10. William and Mary.

"Owing to peculiar circumstances our graduates have always been few. Nine tenths of our students have gone through one course, without applying for a degree,



which is given only to those who apply, and are found qualified. Our classes differ from those in most colleges. We have in anc. lang. 43; mod. lang. 1; scientific department. 61; our aggregate number is 100. Until recently, most of the distinguished men in this State, and many from the adjoining States, were educated here. We have no gymnastic exercises."

*Pres. Empie.*

#### 11. Charleston.

"The organization of the Charleston college is not after the ordinary arrangement of the northern colleges.

"It is divided into three departments, an English, a Classical, and a Scientific. The four highest classes of our classical and scientific departments, correspond with the four classes in most colleges, and their numbers are put down in the preceding table. The common division of a college into four classes, is not found applicable to our circumstances. Our trustees ought to organize a large institution suited to the wants of our city. The whole number of students in the three departments of the institution is at present 191. Hitherto, although a great number of young men have been educated in this college, there have been few graduates. Degrees are, perhaps, held less necessary in this country than at the north. The number of our graduates, however, is rapidly increasing. Our course of study necessary to a degree is as full as is required at the northern colleges. The buildings of this college are of the first order. The entire property of the college amounts to about \$45,000. A system of bodily exercise was adopted three or four years ago, and suitable apparatus was constructed; but it was not found useful, and the apparatus has been destroyed."

*Pres. Adams.*

#### 12. University of Georgia.

"The original charter of our university connected the whole system of public education so as to embrace all our academies, and make them, in some measure, parts of the university. This system has been very partially carried into effect. Franklin College at this place has been endowed, by giving to its trustees \$100,000 of state bank stock, and the State making the annual dividends of the bank, so far as the college stock is concerned, 8 per cent.—This \$8,000, together with the tuition of students, is the annual support of the institution. The college has a very complete philosophical apparatus, and a very good chemical also. It is under the care of 17 trustees, whose proceedings are annually laid before the senatus academicus of the State, which meets annually at Milledgeville, and is composed of the senators of the State, and the board of trust, the Governor of the State being its President.—Each incorporated academy is obliged to

make an annual report to the senatus academicus, and each free school in the State must also lay before this body a statement of its situation. The senatus can only recommend to the legislature to make such appropriations for literary institutions as may seem expedient and for the good of the State. It has no money or funds of any kind.

"Students here have as yet adopted no regular system of bodily exercise."

*Pres. Church.*

There are colleges commencing operations at Tuscaloosa, Ala.; 1 in Mississippi; and 1 in Louisiana, under the care of Rev. Dr. Chamberlain.

#### 13. University of Nashville.

"There are about 90 lads in the grammar school. The college was chartered in 1806 by the name of Cumberland College. In 1827, it was changed, by act of the legislature, to 'the University of Nashville.' The laboratory is one of the best constructed in the United States. The apparatus cost in London \$7,000. The mineralogical cabinet contains specimens of all the known minerals in the world. It was collected by Dr. Troost, during many years' residence in Europe, and in various parts of America."

*Pres. Lindsley.*

#### 14. Greenville.

"The law of college, dividing the students into four classes, is superseded, as inapplicable to the present circumstances of our country. We have no system of bodily exercise."

*Pres. Hoss.*

#### 15. Cumberland, Ky.

"In an infant institution like this, established on a novel plan and receiving its students from many different states, in different stages of preparation, it is extremely difficult to assign every one his proper class until after a previous preparatory course. Hence the great disproportion between the total, and seniors and juniors: hence the reason for leaving the Sophomores and Freshmen blank.

The history of the college, system of bodily exercise, and course of study may be learned from the pamphlets sent you.

A contract has been entered into, by the Trustees and preparations are now making for the erection of a collegiate building 120 by 45 feet, and three stories high, of brick.

The forming operations will admit of but one vacation in the year.

We have students from Rhode-Island, New-Hampshire, Maryland, North-Carolina, Georgia, Virginia, Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Arkansas, Missouri, Indiana, Illinois and North-Western Territory. They are all from the Western states except eleven—and princi-

pally from Ky. Tenn. Ala. Miss. La. Ind. Ill. and Mo.

One fact ought to be mentioned, which goes to prove that the system of manual labour is popular in the slave states. The proportion of students from the slave states is, to those from the free states, as ten to one.—Manual Labour ought to be considered as an innocent recreation, a useful amusement. This will be the case, whenever it can be removed from all circumstances carrying with them the idea of servile drudgery. The most valuable systems and even our holy religion have been odious in certain ages and countries, by reason of the circumstances with which they were connected. Remove these circumstances, and why may not the cultivation of the soil and the practice of the mechanic arts become the favourite amusements of men of wealth and taste? They fatigue the body less than some sports: they afford a greater scope for the exertions of intellect; they contain, I think, a greater fund for the gratification of the pleasures of taste. They produce not a little substantial profit, which can be said of but few sports. It is impossible to say, how much, the union of manual labour with a collegiate course, will contribute to the spread of the Gospel.

May success, accompanied by the Divine blessing, attend your labour."

*Pres. Cossitt.*

#### 16. Centre College.

"Many of the young men who did not take a regular course are now employed in public life, in stations of which I am not apprized. Our college has no legislative patronage. The synod of Kentucky promised the college \$20,000, in order to have the right of choosing its trustees; only about one half of that sum has been received. Our college edifice is a moderate-

ly large two story brick building. A large refectory and dormitories sufficient to accommodate 50 or 60 students, completes the number of our buildings on the college lot. Our Education Society connected with the college holds 112 acres of land; on which we have accommodations for a steward, and between 30 and 40 students, who are all pious and designed for the ministry. A scholarship in that is \$60 per annum, and the beneficiary works two hours per day. To this we have many applicants, but are straitened for the want of funds.—Our college classes have been irregular, but are assuming a regular character, and acquiring a taste for solid literature. In the view of the religious state of the west, a high missionary spirit is kept up in college. Our college course is nearly such as pursued at Yale, except the Hebrew; and for the study of that we are deficient in the necessary books. Our present session promises an equal proportion of religious students with the last."—*Pres. Blackburn.*

#### 17. Miami University, Ohio.

"Situated in Oxford, Butler co. 37 miles from Cincinnati, and is surrounded with an exceedingly fertile country. An annual income is derived from a township of land granted by the State, worth from \$4,000 to \$6,000. It has two spacious buildings of brick. Students in college proper, 57; Eng. sci. depart. 12; grammar school, 58; total, 127." *Home Miss. for March, 1830.*

#### 18. Kenyon.

It has a President, (bishop Chase) 2 professors, 2 tutors, and 80 or 90 students in the various departments.

#### 19. Illinois College, at Jacksonville,

Has recently commenced operations with 15 students. Funds \$13,000.

## MEDICAL SCHOOLS IN THE UNITED STATES.

### 1. Medical School of Maine, Bowdoin Coll.

Incorporated, June 1820, with a grant of \$1,500, and also \$1,000 annually from the State. Professors, John De La Matter, John D. Wells, Parker Cleaveland, James M'Kean. The lectures commence about the middle of February and continue 3 months. Fee of admission to all the lectures \$50. Graduating fee \$10. The Medical library is of great value, containing about 2,100 volumes. There is an anatomical cabinet amply furnished.

### 2. Medical School, Dartmouth Coll.

"Founded 1797. Professors, Reuben D. Mussey, Daniel Oliver, Benjamin Hale.—

Average number of students 100. Daily lectures from 4 to 6. Anatomical museum rich, and admirably adapted to instruction. Chemical apparatus good. Library respectable. Dr. Mussey is now in Europe for the purpose of collecting valuable additions to the Library and Museum. Surgical operations are performed gratuitously." Fees for the course \$50; matriculation \$2.00. Lectures commence one week after the annual College commencement. *Pres. Lord.*

### 3. Medical School, University of Vermont.

Professors, Benjamin Lincoln, Geo. W. Benedict, Dr. Sweetser. At the last session 40 students.



4. *Vermont Academy of Medicine, at Castleton.*

5. *Berkshire Medical Institution, Pittsfield, connected with Williams College.*

Professors, Henry H. Childs, J. D. Wells, S. W. Williams, S. White, S. P. White, C. B. Coventry, Chester Dewey. Medical students, 84. Chemical, 24=108. Course of Instruction, a Lecture term and a Reading term. The former commences on the first Thursday of Sept., and continues 15 weeks. Fee \$40. Matriculation \$3. Library \$10. Board, including washing, lodging, and room rent, \$1.75 per week. The Reading term commences on the first Wednesday of February, and (with a vacation of 3 weeks from the 1st Wed. in May,) continues to the last Wed. in August. Tuition \$35. Board, &c. \$1.75 per week. Degrees are conferred at the close of the Lecture term, and at the commencement of Williams College. For this institution \$3000 have been raised by subscription, and \$5000 given by the Legislature.

6. *Medical School in Boston, Harv. Univ.*

The Massachusetts Medical College, belonging to Harvard University, was erected in 1815, and is situated in Mason Street, near the Common. In this building is a cabinet of anatomical preparations, consisting of more than 1000 valuable specimens; a complete Chemical apparatus; medical library, &c. Lectures commence on the 3d Wednesday in October, and continue 3 months. The students have access to the medical and surgical practice of the Mass. Gen. Hospital without fee. Board in the city can be obtained at \$3 per week. Fee for a whole course \$70. Professors, John C. Warren, Walter Channing, John W. Webster, Jacob Bigelow, James Jackson.

7. *Medical School, Yale College.*

Professors, Thomas Hubbard, Benjamin Silliman, Eli Ives, William Tully, Jona. Knight. Number of students, 61. Lectures commence last week in Oct. and terminate last week in Feb. From 50 to 100 lectures are given by each Professor. Students may attend the lectures on Min. and Geol. without charge; those on Nat. Phil. on paying the fee. The Institution has a library and anatomical museum, access also to the College library. The entire expense of a residence of four months, with the exception of clothing, is from \$120 to \$150.

8. *College of Physicians and Surgeons, New York.*

Professors, John A. Smith, Alexander H. Stevens, Joseph M. Smith, Edward Delafield, John B. Beck, John Torrey, John R. Rhinelander.

9. *Rutgers Medical Faculty of Geneva Coll.*

David Hosack, Pres. Samuel L. Mitchell, Vice Pres.—Professors, Valentine Mott, James M'Nevin, John W. Francis, George W. Bushe, John Griscom.

10. *Medical Department, University of Pennsylvania, Philadelphia.*

Professors, Philip S. Physick, John R. Coxe, Nathaniel Chapman, Tho. C. James, Robert Hare, Wm. Gibson, Wm. E. Horner, William P. Dewees, Samuel Jackson. No. in Medical class 1829-30, 421. Session begins on the 1st Monday in Nov. and ends about the 1st of March. The Commencement for conferring medical degrees is about the 1st of April. The course of study and practice at this institution is of a very high order.

11. *Medical School of Jefferson College, located at Philadelphia.*

Professors, Geo. McClellan, John Eberle, W. P. C. Barton, Jacob Green, Benjamin R. Rees. The sessions of the lectures are held in Tenth-st. Philadelphia in a building recently erected for the purpose. Dr. Barton's splendid collection of Botany and Materia Medica is in the building. Number of students about 120.

12. *Medical School in the University of Maryland, Baltimore.*

13. *Medical College, Charleston, S. C.*

Number of students 130.

14. *Medical Department of Transylvania University.*

Professors, Benj. W. Dudley, Charles Caldwell, John E. Cooke, Wm. H. Richardson, Charles W. Short, James Blythe.

15. *Medical College of Ohio, Cincinnati.*

Professors, J. Cobb, J. Whitman, J. Smith, E. Slack, John Moorhead, Chs. E. Pierson. Students 1828-9, 113. Lectures commence on the 1st Monday of Nov. annually, and continue till the last day of February. Cost of the tickets \$62. Graduation \$21. Matriculation, Library, &c. \$3.

GENERAL SUMMARY.

Name.	Profess.	Students.
Maine Medical School	4	99
New Hampshire Med. Sch.	3	103
Medical Col. Univ. Vt.	3	40
Berkshire Med. Institution	7	100
Massachusetts Med. College	5	83
Medical Dep. Yale College	5	61
Medical School, N. Y. City	7	113
Fairfield, N. Y.	5	160
Medical Coll. Philadelphia	9	420
Med. Dep. Jefferson Coll.	5	121
Med. Coll. Charleston, S. C.		150
Med. Dep. Transylvania Un.	6	200
Medical Coll. Ohio	6	113
	65	1,763





TABLE II.

COLLEGES IN WHICH THE STUDENTS NOW IN THE THEOLOGICAL SEMINARIES WERE EDUCATED.

Name of Sem.	Bowdoin.	Dartmouth.	Un. Verm't.	Middlebury.	Williams.	Amherst.	Harvard.	Brown Uni.	Washington.	Yale.	Columbia.	Union.	Hamilton.	Geneva.	Rutgers.	New Jersey.	Dickinson.	Jefferson.	Columbian.	Hamp. Sid.	Wash. Va.	Univer. N. C.	Univer. Ga.	Univ. Nash.	Transylva.	Ohio Coll.	Other Coll.	Not graduat.
Bangor		1																										13
Andover	11	33	1	15	5	38	6	3		8		3	4						1		1					1		3
Cambridge	4			1			28	5		32		2	1						1									8
New Haven	1	1	1		2		1		4	2		4		1														5
Prot. Episc. N. Y.										3		9	8			2	1					1					1	8
Auburn				3	15	8			5	3		1	6			1	9	8	1	1	3	1	2	1		4	4	1
Princeton	1	1	1	1	6	4			5	1	2	6		1														4
Ger. Reformed Union										1		3					2	2		4	3	6				4	10	7
Episc. Virginia			1			1				1							1					1				1	7	
Maryville																									2			20
Total,	17	35	5	19	28	51	35	8	4	52	6	30	20	1	1	1	12	13	2	5	7	9	2	1	3	9	6	130

TABLE III.

Showing the times of the Anniversaries, or Commencements; Public Examinations; Vacations, or Recesses; at the various Theological Seminaries.

NAME.	ANNIVERSARY.	EXAMINATION.	FIRST VACATION.	SECOND VACATION.	THIRD VACATION.
Bangor	Second Wed. of Sept.	At the close of each term	From anniversary 6 weeks	From last Wed. in April 5 weeks	Prec. 1st Mond. Sept. 2 1-2 weeks
New Hampton	Th. 3 w. bef. 1st Mon. Sep.	At the close of each term	Preced. last Mond. Nov. 1 week	Prec. 1st Mond. May 2 weeks	
Andover	Fourth Wed. in Sept.	At the close of each term	From anniversary 5 weeks	From last Wed. in April 5 weeks	
Newton	Thur. af. 2d Wed. Sept.	At the close of each term	From anniversary 6 weeks	6 w. from Thur. af. 3d Wed. April	
Cambridge	Wed. 6 w. be. last W. Aug.	Private examination in April	From Wed. pr. 25th Dec. 2 weeks	From 1st Wed. January 2 weeks.	Im. pre. last Wed. Aug. 6 weeks
New Haven	Not fixed	Not fixed	From 2d Wed. Sept. 6 weeks	From 2d Wed. January 2 weeks.	From 1st Wed. May 4 weeks
Prot. Epis. N. Y.	Friday after Examina.	Last Tues. Wed. & Thur. in July	From Christm. to Epiphany incl.	Wk. be. East. & Mo. & Tu. in Ea. wk.	August and September
Auburn	Third Wed. in Aug.	Beg. Frid. prec. 2d Wed. in Aug.	Beg. Wed. next pr. 1st Thu. May	Begins 3d Wed. Aug. 8 weeks	
Hamilton	Wed. after 1st Tu. June	Last w. May, 1st in Sep. last in Nov.	From Commencement to Sept. 2d	Second week in September.	Twelve weeks from Dec. 1
Hartwick	Mon. be. last Wed. Aug.	Mo. be. 3d We. Ap. & Mo. be. 1 W. Au.	From Commencement to Sept. 2d	From Dec. 21 to Jan. 7	From 24th Dec. to 1st Mon. Jan.
Dutch Reformed	Third Wed. of July	Last wk. in Sept. 2d week in May	From middle May 6 weeks	From last Sept. 6 weeks	From April 7 to May 1
Princeton		2d W. in Apr. & Wed. pr. last Sun. Sep.	From 2d Wed. in April 5 weeks	From Wed. pr. last Sun. Sep. 5 w.	First two weeks of Feb.
German Reformed	Wed. be. 3d Thur. May	Immediately preceding vacation	Immediately after Commencement	Begins last Wednesday Sept.	First week in Aug. last in Sept.
Evangel. Lutheran Union		Last April, last September	From examination 3 months	Six weeks from Oct. 1	
Episcop. Va.		In March and September	Month of April	From Sept. 15 to Nov. 1	
Maryville	September 15th				



TABLE IV.

## STATES TO WHICH THE STUDENTS IN THE THEOLOGICAL SEMINARIES BELONG.

Name of Seminary	Maine.	N. Hamp.	Vermont.	Massachu.	R. Island.	Connecticut.	New York.	New Jersey.	Delaware.	Pennsylvania.	Dist. Colum.	Maryland.	Virginia.	N. Carolina.	S. Carolina.	Georgia.	Alabama.	Mississippi.	Louisiana.	Tennessee.	Kentucky.	Ohio.	Indiana.	For. Countr.
Bangor			3	4		7																		
New Hampton		2	1	3																				
Andover	10	27	17	56		12	9			3												1		2
Cambridge	2	1	1	36	1						1													
New Haven			3	9		31	2	1														3		1
Prot. Episcopal.				1		5	8			1		2		1							1			
Hartwick							9																	
Auburn			4	18		7	23	3		1												1		
Princeton	1	2	2	8		6	26	8		28		6	8	1	5	3	1	1		3	6	4	2	2
German Reform.							1			5			1	1										
Episcopal. Va.			2	1			2			2			6	1										
Un. Theol. Semi.	1	1					3		1	3	1	1	7	13								5		
Maryville						1	1						1				1		1	13	4			
Total,	14	33	33	136	1	69	84	12	1	43	2	9	23	17	5	3	2	1	1	16	11	14	2	5

## COMPARATIVE STATISTICS.

## I. Comparison between different sections of the Country.

There are twenty-two Theological Seminaries. Six are in New England; nine in the Middle States; three in the Southern States; four in the Western States.

## II. Comparison between different sections of the country in regard to numbers.

The whole number at 13 Seminaries is 639. Probably the whole No. is not far from 700. Of these about 260 belong to New England Seminaries; not far from 340 to the Seminaries in the Middle States; 60 to the Southern Seminaries; 40 to the Western.

## III. Comparison between the different Denominations.

Four of the Theological Seminaries are congregational, including Cambridge, to which belong about 240 students; 8 are Presbyterian and 270 Students: 4 are Baptist and 115 Students; 2 are Episcopal and 30 Students; 2 are Lutheran, and 25 Stu-

dents; 1 is German Reformed, and 8 Students; 1 is Dutch Reformed, and 24 Students.

## IV. General comparison in regard to the sections of country in which the Students received their Collegiate education.

Not far from 260 were educated at the New England Colleges: 120 in those in the Middle States; 40 in the Southern Colleges. 30 in the Western; and 140 or 150 are without a collegiate education.

## V. Comparison of the different Colleges.

Yale Coll. furnishes the largest number of Theological Students at the present time; Amherst next if not equal to Yale; Dartmouth the third; Harvard the fourth; Union the fifth; Williams the sixth, &c.

## NOTES ON THE THEOLOGICAL SEMINARIES.

## 1. New Hampton.

"This Institution is of a mixed character, being Academical and Theological.

Within about 4 years, past there have been in the Academical Department 39 preparing for the ministry, some of whom are now in College. During the past year there have been 15 Beneficiaries. Not far from 50 have professed religion. There are 3 buildings one, 100 ft. long 36 ft. wide, and 3 stories, of brick, containing 36 rooms. At a mile distant is another building occupied as a Fem. Seminary."

*Prof. Farnsworth.*

The following summary is from the last Catalogue. Theol. Stud. 7; Class. Dep. 67; Sen. Eng. Dep. 60. Jun. Eng. Dep. 47. Fem. Dep. 52. Total 233; 50 of whom are from Boston, Ms.

## 2. Cambridge Theological School.

Of the 75 who have been connected with the School, 40 have been aided by the funds. Rev. Dr. Ware attends an exercise with each of the classes once a week, through the year, in the Evidences of Nat. and Revealed Rel. and Ch. Theol. Prof. Willard gives instruction to the Jun. and Mid. classes in the 2d and 3d terms, from one to three times a week. Prof. Norton instructs the three classes during the year, giving one or more exercises a week. The German Inst. 3 times a week in German, once a week to the Seniors in Ethics. A Public service, with preaching, in which one of the Students officiates, takes place twice a week. Also one exercise of extemporaneous preaching.—*Last Rep. of Har. Uni.*

## 3. Hamilton.

"This Seminary receives none but candidates for the ministry. These are received in the earliest stage of their study. The course of study pursued embraces six years."

*Prof. Sears.*

We were led into an error in regard to this Seminary, in our table for April 1829, from not understanding the nature of the institution. From its name and other circumstances, we supposed, that it was of a mixed character, whereas it is exclusively Theological. We gladly avail ourselves of this opportunity to make the correction.

## 4. Hartwick.

"The Seminary under my superintendence is intended to supply the Luth. Church in N. York with ministers; consisting of about 50 congregations of which 8 are now vacant; the 42 remaining are under the care of 25 ministers. One Synod consists of 30 clerical members, 5 of whom are engaged in Literary Institutions. The number of members of the Luth. Ch. in this State is about 10,000. Our Synodical meetings are generally commenced on the 2d Mond. Sept. The next is on Sat. before 2d Tuesd. Sept. at Ghent, Colum. Co."

*Dr. Hazelius.*

## 5. Gettysburg.

An Institution has lately been commenced, under the care of several well qualified teachers, and under the general superintendence of Prof. Schmucker, of the Theol. Sem. called the GETTYSBURGH GYMNASIUM. It is designed to prepare young gentlemen for admission to College, or to give to such as desire it, an acquaintance with the College course.

A large and convenient Edifice has been purchased. Students destined for the ministry have access to the Library, of 6000 vols, belonging to the Theol. Sem.; for others a separate Library is preparing. The year is divided into 2 Sessions, ending on the last Wed. of April and Sept. followed by vacations of 3 weeks. Tuition 24 dolls. per ann. payable quarterly.

## 6. Ger. Ref. Sem.

This Institution was removed from Carlisle to York, Pa. in 1829. Its prospects are now encouraging.

7. A new Literary and Theological Seminary is about to be established in Mississippi.

## 8. Maryville.

"This Institution is both Literary and Theological. The whole number of pious Students is 22, all studying Divinity; and 33 in the Literary Department preparing for the study of Divinity. Rev. Darius Hoyt, Prof. of Lang. Mr. C. W. Todd, Prof. elect of Belles Letters and Hist.; Prof. of Math. not chosen. Messrs. Wilson and Kilpatrick, tutors. With this Institution is connected a Boarding House and farm, which is cultivated by charity students. There are at present 32 charity Students in the Boarding House."—*Dr. Anderson.*

## 9. Lane Seminary.

This Institution was founded in 1828 by the benevolence of Messrs. E. & W. A. Lane, merchants of New Orleans, who generously offered a proportion of the annual income of their business to sustain its expenses. Its primary object is to afford literary and religious instruction to indigent young men, with a view to the Christian ministry. Its general purpose is Theological Education. The trustees have procured 100 acres of land for its site on "Walnut Hill" two miles from Cincinnati, where preparations are making for building. The plan of study is that of our oldest and best Theol. Sem. The course of study to be the same, and to occupy the same time. A preparatory School will be connected with it. Rev. Geo. C. Beckwith, formerly assist. Inst. in Andover Theol. Sem. is the only Professor yet appointed. He is on the ground, and instructing a few Students.

*Home Miss. for March.*



10. *Hanover Academy, Ia.*

Three years since this School was established at Hanover, Jefferson Co. Ia. by the Madison Presbytery for Theological instruction. In 1829 it was incorporated. In the Summer Session of that year there were 18 Students, 14 of whom were looking to the ministry. In Oct. 1829, the Presbytery gave up the care of it to the Synod of Indiana. The Synod immediately elected Rev. John Matthews, D.D. of Shepherds-town, Va. Prof. of Theol. Dr. Matthews has accepted and will remove to Hanover in May 1830. There are now 22 Students; 18 preparing for the ministry. A donation of 100 acres of land has been given to the Institution to introduce the manual Labor Plan. A brick building, 2 stories, 40 ft. by 25 has been erected for the purpose. The school is six miles below Madison, near the Ohio river. The price of boarding including washing, lights &c. is 75 cts. a week. Arrangements are making to reduce the whole expense of boarding to \$30.00 per ann. exclusive of 2 or 3 hours labor a day. *Letter of Rev. J. F. Crow.*

11. *Rock Spring Theol. School, Ill.*

From a long and interesting letter of the Rev. Prof. Peck, dated April 5th 1830, we make the following extracts.

"The *plan* of this Seminary is somewhat different from Institutions in older communities, adapted to the *present* wants and circumstances of our population.

"We have two departments nominally. 1. A High School, conducted upon the general plan of a New England Academy, excepting the adoption of some of the more modern methods of instruction of the "High School" system, as monitorial instruction, illustrations by maps, charts, models, pictures &c., with familiar lectures and constant questioning. 2. A Theological department, designed for preachers of the gospel of any age, with, or without, any previous education,—and for any period of time however short. To these we mean to add, pious *young* men of promising talents, who intend to prepare for the ministry, and to these, whenever circumstances possibly admit, we mean, to give a thorough

classical and English education, with a regular Theological course.

You are aware of the fact that in these remote States there are hundreds of preachers who have had but little or no opportunity for education. Some of these are *self-taught*, like ingenious mechanics who take up trades without an apprenticeship, and become skilful master workmen. This is the *fact* with many preachers in the west, who, in any country would rank as able and faithful ministers of the New Testament—I once found a Methodist brother, (and one raised in the Illinois in early times without even a common school education,) travelling amongst the hills of the St. Francois river in the Southwestern corner of Missouri, studying his Greek testament with all the ardor and zeal of a Sophomore. The grammar he had mastered on horseback, but when he came to the task of digging out Greek roots, and searching his Lexicon, he was obliged to suspend his studies till he could dismount, and have the convenience of some smoky cabin, and a parcel of noisy children around him. And in this way he mastered the Greek testament while on his circuit. Now such a man, if he possess the spirit of Christ, would become an able preacher, if there were not a School, or Seminary, or Education Society on earth. How much advantage would a little regular instruction be to such a mind, even for a few months?"

The number of pupils is usually about 50. There are 3 Sessions, 2 of 15 weeks, and one of 14 weeks. The Academical year closes July 31, when a vacation of seven weeks commences. There is a vacation of one week at Christmas. In the High School Department a plan of mutual instruction is adopted, similar to that pursued in some of the Schools in New England. There is a flourishing Sabbath School and Bible Class connected with the School, which has been the means of great good. A Society of Inquiry on Missions is about being formed. The whole expenses of a young man for a year, including clothing, is about \$50, allowing the tuition to be gratuitous, and the style of boarding to be economical.

## LAW SCHOOLS.

1. *Cambridge, Mass.*

Under the superintendence of Jos. Story, LL. D. and John Hooker Ashmun. Number of students 27, arranged in two classes, according to seniority. In another year they will form three. Lectures are given; reviews and examination in text books. *Moot Courts* for arguing law questions; written

dissertations on various subjects; instruction in the practice of pleading, &c.

2. *Northampton, Mass.*3. *Litchfield, Ct.*

This school attained distinguished celebrity under the care of the late Judge Reeve.

It is now under the superintendence of Hon. James Gould.

#### 4. Law School in Yale College.

Instruction is given by the Hon. David Daggett, judge of the Supreme Court of Connecticut, and by S. J. Hitchcock, Esq. A course of Lectures is delivered by Mr. Daggett on all the subjects and titles of Common and Statute Law. The students have access to the College Libraries, and to a Law Library. Tuition \$75 per annum. Course of study occupies two years. Stu-

dents are however, received, for a shorter time. *Moot Courts* are regularly holden. Number of students 21.

#### 5. Philadelphia, Pa.

#### 6. Williamsburg, Va.

Number of students 9.

#### 7. Charleston, S. C.

#### 8. Lexington, Ky.

John Boyle, LL. D. Professor of Law. Number of students 20.

## COLLEGES ON THE CONTINENT OF EUROPE.

The study of civil law was commenced in Bologna, Italy, in 425, by order of Theodosius the Great. Degrees were not conferred till 1140. Universities were early established at Parma, Padua, and other Italian cities. In Spain and Portugal, for several centuries, after the revival of letters, there were many flourishing Colleges. Several are now extinct. That at Lisbon had recently 1000 Students.

### University of Paris.

This is one of the most ancient in Europe, being founded about the close of the 8th century. It was at first divided into four *nations*, arranged according to their country whatever might be their studies. Separate Faculties were formed at a later date. Theology first, then medicine, then Canon Law. Colleges were at first public dwellings for Students, afterwards Schools, then places for instruction. At the beginning of the 13th century, there were in the University of Paris, 30,000 Students. The first Degree of D. D. conferred was in 1150. On account of a dispute with the Queen Blanche, the Scholars dispersed all over Europe. Henry II, induced many to go over to England. The University was at first under clerical government. As the authority of the Pope declined, the secular power interfered, till the French Revolution, when the spirit of the Universities was found to be altogether at war with the spirit of the times. On the 17th of March 1808, the University of Paris was reorganized, of which all the Seminaries in France formed a part. It is now under the control of a Royal council of instruction in Paris. The university comprises *twenty six Academies*.

I. *Faculties*, viz. of Theology, Sciences, Law Medicine, Literature. Few of the Academies have more than 3 Faculties. The whole No. in France are 7 of Theol. (2 Protestant) 9 of Law; 10 of Sciences, 3 of Medicine; 23 of Literature, 52 in all. A *rector* is at the head of each Academy. A Dean elected from the Professors pro-

sides over each Faculty. To matriculate in Theology and Law a degree from the Faculty of Literature is essential; in medicine from the Faculties of Literature and Sciences. The Faculty of Sciences is divided into Mathematical and Physical. It is supported partly from fees, and partly from public funds.

II. *Colleges*. They are far more extensive than ours. They are 1. Royal, in part supported by Government. 2. Commercial, in part supported by towns. 3. Private. Boys are admitted to College at 8 years of age. They attend to the elementary studies, Lang. Math. Phil. &c. There are 34 Royal and 320 commercial Colleges—in which are 1700 teachers, with a fixed salary of \$200 each per ann.; dependent for the rest upon fees.

III. *Private Establishments*. In these the same course is pursued as in the Colleges, on a small scale. The Principal must have a degree from the University.

IV. *Elementary Schools*. Studies are reading, writing, &c. There are 16 Inspectors, whose duties are most important. They are called to visit, inspect, reform abuses, report, &c. Very great exertions are now making in France to advance education. In 6 years from 1815, the number in the Primary Schools was increased 300,000.

### GERMAN UNIVERSITIES.

Names.	No.ins.	No.st.	Names.	No.ins.	No.st.
Berlin	86	1,526	Heidelberg	55	626
Breslau	49	710	Freyburg	35	556
Bonn	56	931	Basle	24	214
Konigsburg	23	303	Tabingen	44	827
Griefswalde	30	227	Giesen	39	371
Halle	54	1,119	Marburg	38	304
Vienna	77	1,688	Göttingen	89	1,545
Prague	55	1,449	Jena	51	432
Elangen	34	498	Leipzig	81	1,384
Landshut	48	623	Rostock	34	201
Wurzburg	31	660	Kiel	26	238

Total—22 Universities; 1059 Instructors; 16,432 Students.

This list is for the year 1825. The In-



structers include the ordinary and extraordinary professors and teachers. The medical students form more than one fourth part of the whole. No individual is allowed to receive the title of M. D. till he has completed his three years' course at one of the universities. The Faculty of Law is divided into two departments, Roman and German Law. The Catholic part of Germany has between 14 and 15 millions of inhabitants, and 7 universities, with 6,100 students. Protestant Germany has between 15 and 16 millions, fourteen universities, with 10,000 students.

At Strasburg there is a seminary for educating Protestant clergymen, which has from 30 to 50 students. In the university of Berlin, as in that of Göttingen, there are four departments, theology, law, medicine, philosophy. There are between two and three hundred courses of lectures delivered annually at this university. Each course occupies four and a half months. The professors are chosen for life, but receive only half of their subsistence from a regular salary; the other half must be derived from personal exertion. *Dwight's Trav.*

#### Gymnasias.

These schools owe their modern origin to the Reformation. They are divided into two classes. *Private*, where the boys constantly reside under the eyes of their instructors. *Public*, where the youth reside in the city, and recite and attend lectures in the gymnasium. At the head of the school is a rector, and a vice rector. The instructors are divided into two classes. *First*, those who are qualified to lecture in the universities. *The second* must have a thorough knowledge of their particular department. The former instruct the students twelve, and the latter twenty-four hours per week. The boys enter these institutions from nine to thirteen years of age, and remain from five to seven years. Theological instruction is given twice a week, to which two hours are appropriated. The school is divided into six or seven classes. The great superiority of these schools result, *first*, from their exegetical mode of instruction; *second*, from the admirable subdivision of mental labour which is observable in all of them. One instructor, instead of having the whole circle of ancient languages assigned to him, has but one language, or even one or two authors in a language.

#### PRUSSIAN SCHOOLS.

They are entirely under the direction of government. No one is allowed to act as an instructor without a previous examination and a written permission. In 1826, there were more than 20,000 of these schools in the kingdom. For the education of instructors, one or more seminaries are

established in every province, and supported by government. Thus a uniform system of instruction is established throughout the kingdom. At these seminaries are taught geography, arithmetic, the German language, the *Bible*, the best mode of educating and governing children, &c. Every clergyman in Prussia is required to visit the school, or schools of his parish, and ascertain whether the teacher fulfils his duties. Every parent is required to send his children to school at six years of age. The school-house is erected by the parish. The instructor is supported in part by the parish, and by about 6 cents a month for each child from its parents. All the books are selected by the consistory, or church officers. The Bible is universally used.

#### GREAT BRITAIN.

*Oxford* has 19 colleges and 6 halls; a library of 500,000 printed volumes, with 30,000 manuscripts, and 3,000 students.—*Cambridge* has 12 colleges, 1,500 students, and 200,000 volumes.—*Edinburgh* has 1,700 students.—*Dublin*, 300 students.

#### THEOLOGICAL EDUCATION IN GREAT BRITAIN.

In the Episcopal Establishment in England there is no regular system of instruction, by which a divine is trained to the duties of his profession. In both universities there are a few lectures delivered by the Divinity Professors, but these means are very limited, and attendance upon them in candidates for holy orders is quite irregular. Both law and physic, equally with theology, have their Professors and Lectures, but no man, is admitted to practise, till in another and an exclusive school, he has abstracted himself to a strictly professional education. But for church candidates there is no suitable and peculiar school. A few weeks' reading in some diocess will qualify a young man, who has passed through college, with ordinary attainments, to undergo an examination for deacon's orders, with the utmost ease.—This subject is now exciting considerable attention in England. It is proposed to set apart two or three colleges, at each of the Universities, exclusively for theological education: or, if that should be impracticable to found immediately an ecclesiastical University in some suitable part of the Kingdom, or that some new colleges be built at Oxford and Cambridge, for the reception of Divinity Students. Instead of either of these plans the late Professor Jardine of Glasgow, proposed that the Divinity Professors, at each University enter into some systematic arrangement, for the instruction of all who are intended for the church, and who shall give testimonials to the Bishop, who examines them, that they

have passed satisfactorily through the classes.

### *Academies of the Dissenters.*

The exclusive character of the two great Universities, early gave rise to various Literary and theological institutions among the Dissenters. Oliver Cromwell established, in his Protectorate, a third college at Durham, of which he appointed Richard Frankland, a Cambridge student, Vice President. The restoration of Charles obliged Frankland to retire. He soon established at Rathemes in Yorkshire, a private theological academy. He died in 1698. He educated more than 300 students. Mr. Timothy Jollie succeeded him, and the academy was removed to a place near Sheffield. In the year 1700, he had 26 students. He died in 1714. At Taunton was another academy, instituted about the same time with the former, under the care of Rev. Matthew Warren. He was succeeded by the Rev. Stephen James, who had two assistants. At Shrewsbury was a third Institution, of more celebrity, than either of the preceding: a fourth was established at Hoxton square, near London. A fifth Seminary was in London; one of its first tutors was Isaac Chauncey, son of President Chauncey, of Cambridge, N. England. Other academies were established, temporarily at Exeter, Bridgewater, Coventry, &c. Among the most distinguished tutors were Theophilus Gale, Thomas Vincent, Matthew Henry, &c.

Flourishing academies now exist at Hoxton, Bristol, Homerton, and several other places. At Homerton, the Rev. John Pye Smith D. D. is the principal Instructor.—He is very favourably known in this country as well as in England as a theological writer. We have seen the course of studies at the Institution. It is of a highly respectable character. Rev. Henry Forster Burder is one of the instructors at Hoxton.

### SCOTLAND.

In Scotland, the students enter a Divinity course after an attendance of four years at the classes of Philosophy and Literature. This course extends through four years, and if interrupted, six years. During two of these, however, the attendance may be irregular, the students being required to attend only for a few days each year. This indulgence is allowed, in order that the students may perform the office of private tutors in families. No examinations are required, during the long course of attendance, and the few professional discourses, which may, or may not be prepared by those who deliver them, are a very unsatisfying proof, of talent, or industry. At some institutions personal attendance is almost entirely optional. At Glasgow, a more thorough course is pursued, by the Rev. Dr.

McGill, the present Professor of theology. The number of students is not far from 300, and the session consists of six months.—The students are divided into two classes, Junior and Senior. To the Junior class, Lectures are delivered on the Evidences of Christianity, Inspiration, &c. Essays are written by each member of the class, criticised by the Professor, and afterwards read publicly. Each student also delivers a homily every term. The Professor meets in private each student, and gives him instructions and admonitions.

The senior division consists of students of the second, third, and fourth years of attendance. The course of lectures extends over three sessions. Each session, however, has such a part of the entire system, as forms a whole within itself. Lectures are given in the *second year*, on the several duties of a student of theology, his dangers, temptations, proper dispositions of heart, &c. They then attend to the critical study of the scriptures. The lectures are then directed to the statement of the doctrines and duties of Christianity. Essays, private examinations, &c. are required. The *third year* the same course is continued. The students of the *fourth year* prepare for their trials before the Presbyteries. There is great activity and industry in this Theological School. The business of teaching, on an average, occupies *three hours* each day.

## QUARTERLY LIST

### OF ORDINATIONS AND INSTALLATIONS.

- Rev. JOSEPH P. FESSENDEN, inst. pastor, Cong. South Bridgeton, Maine. Feb. 10, 1830.  
 Rev. EBER CARPENTER, ord. pastor, Cong. York, Me. Feb. 17.  
 Mr. LEWIS E. CASWELL, ord. evang. Bap. Sanbornston, New Hampshire. Dec. 31, 1829.  
 Rev. WILLIAM M. CORNELL, ord. evang. Cong. Exeter, N. H. Jan. 19, 1830.  
 Rev. WILLIAM HUTCHINSON, ord. pastor, Cong. Bethlehem, N. H. Jan. 27. Associated church of Bethlehem and Whitefield.  
 Mr. W. A. WHITWELL, ord. pastor, Unit. Walpole, N. H. Feb. 3.  
 Mr. CALEB B. SHUTE, ord. pastor, Bap. Dunstable, N. H. Feb. 25.  
 Rev. ANDREW RANKIN, inst. pastor, Cong. Salisbury, N. H. March 4.  
 Rev. GEORGE PUNCHARD, ord. pastor, Cong. Plymouth, N. H. March 11.  
 Rev. EZRA FISHER, ord. pastor, Bap. Cambridge, Vermont. Jan. 20, 1830.  
 Rev. AUSTIN HAZEN, inst. pastor, Cong. Hartford, Vt. Feb. 3. North Church and Society.  
 Rev. LUCIUS L. TILDEN, ord. pastor, Cong. West Rutland, Vt. March 17.  
 Rev. BENJAMIN PITMAN, inst. pastor, Cong. Potney, Vt. March 3.  
 Rev. JAMES SANFORD, inst. pastor, Cong. Gill, Massachusetts. Dec. 26, 1829.  
 CORMAC JOSEPH CONNOLLY, rec'd. order of Priest. Rom. Cath. Boston, Mass. Jan. 15, 1830.



Rev. CHRISTOPHER T. THAYER, ord. pastor, Unit. Beverly, Essex co. Mass. Jan. 27. 1st. Cong. Soc.

Rev. JOHN S. C. ABBOT, ord. pastor, Cong. Worcester, Worcester Co. Mass. Jan. 28. Cal. ch. and Soc.

Rev. DANIEL CHESSMAN, recog. pastor, Baptist, Lynn, Essex co. Mass. Feb. 4.

Rev. ROBERT F. WALCUT, ord. pastor, Unit. Berlin, Mass. Feb. 10.

Mr. JAMES W. THOMPSON, ord. pastor, Unit. Natick, Mass. Feb. 17.

Rev. JOSEPH M. DRIVER, inst. pastor, Bap. Brookline, Mass. March 25.

Mr. HERSEY BRADFORD GOODWIN, ord. c. pastor, Unit. Concord, Mass. Feb. 17.

Mr. H. C. SKINNER, ord. evang. Bap. Sandisfield, Mass. Feb. 20. Grad. Th. Sem. Hamilton, N. Y.

Rev. WILLIAM H. BEECHER, ord. pastor, Cong. Newport, R. I. March 25.

Rev. THOMAS ROBBINS, inst. pastor, Con. Stratford, Connecticut. Feb. 3, 1830.

Rev. BARNABAS PHINNEY, ord. Lisbon, Hanover Soc. Conn. March 3.

Rev. SPOFFORD D. JEWETT, ord. pastor, Griswold, Conn. Feb. 3.

Rev. AZARIAH CLARK, inst. Cong. Colebrook, Conn. March 10.

Rev. BURR BALDWIN, inst. pastor, Cong. New Hartford, Conn. Feb. 17.

Rev. CHARLES A. BOARDMAN, inst. pastor, Cong. New Haven, Conn. March 14.

Rev. JOSEPH MYERS, inst. pastor, Presb. Brockport, New York. Jan. 13, 1830.

Rev. JOHN CLARK, inst. pastor, Presb. Scipio, N. Y. Feb. 1.

DAVID W. ELMORE, ord. evang. Sandlake, N. Y. Feb. 3.

Rev. Mr. BUTTS, ord. pastor, Presb. Western, Oneida Co. New York. March 9.

Mr. HUDSON, ord. evang. Scipio, N. Y. Feb. 3.

Rev. ELIAKIM PHELPS, inst. pastor, Presb. Geneva, N. Y. Feb. 11.

Mr. HARVEY B. DODGE, ord. evang. Bap. Plattsburgh, N. Y. Feb. 11.

Rev. SAMUEL W. BRACE, inst. pastor, Presb. Skeneatiles, N. Y. Feb. 17.

Rev. WILLIAM R. WHITTINGHAM, instit. rector, Epis. Orange Place, New Jersey. Dec. 18, 1829.

Rev. BENJAMIN HOLMES, instit. rector, Epis. Morristown, N. J. Jan. 30, 1830.

Mr. GEORGE P. GIDDINGS, adm. deacon, Epis. Germantown, Pennsylvania. Jan. 24, 1830.

Mr. MATTHEW H. HENDERSON, ord. deacon, Epis. Philadelphia, Pa. March 7.

Mr. JOHN A. ADAMS, adm. deacon, Epis. Staunton, Virginia. Dec. 6, 1829.

Rev. EBENEZER BOYDEN, adm. priest, Epis. Staunton, Va. Dec. 6, 1829.

Rev. C. DUSSER, adm. priest, Epis. Antrim Parish, Va. Dec. 29.

Rev. Z. H. GOLDSMITH, adm. priest, Epis. Portsmouth, Va. Jan. 10, 1830.

Mr. JOHN BATEMAN, ord. evang. Bap. Piedmont, South Carolina.

Rev. DAVID WRIGHT, ord. evang. Presb. Columbus, Monroe co. Mississippi. Jan. 19, 1830.

NATHAN ARNETT, set apart evang. Bap. Rock Spring, St. Clair, Illinois. Jan. 24, 1830.

Rev. CHARLES PHILLIPS, inst. pastor, Greenup co. Kentucky. Jan. 8, 1830.

Rev. HENRY T. KELLEY, inst. pastor, Presb. Kingsville, Ashtabula co. Ohio. Oct. 7, 1829.

Rev. WILLIAM O. STRATTON, inst. pastor, Presb. Canfield and Ellsworth, Ohio. Jan. 27, 1830.

Rev. CALEB BURBANK, inst. pastor, Madison and Unionville, Geauga co. Ohio. Jan. 27.

Mr. ZACHARIAH MEADE, adm. deacon, Epis. Alexandria.

Whole number in the above list, 55.

#### SUMMARY.

	20	STATES.	
Ordinations . . .	23	Maine . . .	2
Installations . . .	20	New Hampshire . . .	7
Institutions . . .	2	Vermont . . .	4
		Rhode Island . . .	1

#### OFFICES.

Pastors . . .	34	Massachusetts . . .	10
Col. Pastor . . .	1	Connecticut . . .	6
Evangelists . . .	9	New York . . .	8
Priests . . .	4	New Jersey . . .	2
Deacons . . .	4	Pennsylvania . . .	2
Rectors . . .	2	Virginia . . .	5
		S. Carolina . . .	1

#### DENOMINATIONS.

Congregational . . .	18	Illinois . . .	1
Presbyterian . . .	8	Kentucky . . .	1
Baptist . . .	9	Ohio . . .	3
Episcopal . . .	9		

#### DATES.

Unitarian . . .	5	1829 October . . .	1
Roman Catholic . . .	1	December . . .	6
Not designated . . .	4	1830 January . . .	16
		February . . .	19
		March . . .	11
		Not designated . . .	2

## QUARTERLY LIST

OF

### DEATHS

of Clergymen and Students in Theology, and Missionaries.

Rev. NATHANIEL WEBSTER, æt. 81, Cong. Portland, Maine. March 8, 1830. pastor 1st ch. Biddeford.

Rev. DAVID GOODALL, æt. 80, Littleton, New Hampshire. Settled minister over 20 years in Halifax, Vt. Graduate of Harvard Coll.

Rev. SMITH MILES, æt. 65, Epis. Chatham, Connecticut. Feb. 1830.

Rev. JOEL WILCOXON, æt. 65, Meth. Stratford, Conn. Jan. 30.

Rev. JOHN LANGDON, æt. 40, Bethlehem, Conn. Feb. 28.

Rev. ISAAC WILKINS, West Chester, West Chester co. New York. Feb. 6, 1830.

ELIAS HICKS, æt. 82, of the Soc. of Friends, Jericho, Long Island, N. Y. Feb. 27.

Rev. JOSEPH S. CHRISTMAS, æt. 27, Presb. New York city, N. Y. March 14. Pastor of Bowery ch.

Rev. AMASA BROWN, æt. 76, Bap. Hartford, N. Y.

Rev. JOHN SELLON, Epis. Albany, N. Y. March 2. For 7 yrs. pastor Epis. ch. N. Y.

Rev. JOSEPH CLARKSON, æt. 65. Lancaster, Pennsylvania. Jan. 25, 1830.

Rev. CHRISTIAN NEWCOMB, æt. 82, German Methodist Hagerstown, Maryland. March 10, 1830. For many years, Bishop of the German Meth. Soc.

Rev. JOHN ALLEN, æt. 71, Baltimore, Md. March 16. Prof. Math. Un. Maryland.

Rev. JOHN FLETCHER, Meth. Richmond, Virginia. Jan. 5, 1830. Local Minister.  
 Rev. WILLIAM P. MARTIN, et. 85, Meth. near Lynchburg, Va. Oct. 30, 1829.  
 Rev. MICHAEL SWAIN, Guilford co. North Carolina. Jan. 9, 1830.  
 Rt. Rev. (BISHOP) RAVENSCROFT, et. 58, Epis. Raleigh, N. C. March 5.  
 Rev. SAMUEL NEWTON, Bap. Antauga co. Alabama. At the Residence of Mr. James Newton.  
 Rev. FATHER HILL, Cath. Cincinnati, Ohio. Vicar gen. Bishop of Cincinnati.

### *Student in Theology.*

Mr. JOHN OTIS PAXSON, Andover, Mass. Jan. 24. Memb. jun. class Th. Sem. Andover. Native of Pomfret, Conn. Grad. Yale Col.

*Whole No. in the above list, 20.*

### SUMMARY.

AGES.		STATES.	
From 20 to 30	1	Maine	1
30 40	1	New Hampshire	1
40 50	1	Massachusetts	1
50 60	1	Connecticut	3
60 70	3	New York	5
70 80	3	Pennsylvania	1
80 90	5	Maryland	2
Not specified	7	Virginia	2
Sum of all the ages specified	966	North Carolina	2
Average age	69	Alabama	1
		Ohio	1

### DENOMINATIONS.

### DATES.

Congregational	1	1829 October	1
Presbyterian	1	1830 January	5
Baptist	2	February	4
Episcopal	3	March	6
Methodist	3	Not specified	4
German Methodist	1		
Friends	1		
Roman Catholic	1		
Not specified	6		
Student in Theology	1		

## OPERATIONS OF THE AMERICAN EDUCATION SOCIETY.

### REPORTS OF AGENTS.

*From the Rev. Franklin Y. Vail, Secretary of the Western Agency of the American Education Society.*

*Cincinnati, March 31, 1830.*

To the Directors of the Am. Ed. Soc.

Dear Brethren and fellow laborers in the Gospel.

In presenting you with a brief view of that part of the great enterprise intrusted to my special supervision, it will not be expected that I should be able to report, that in a few months any great things have actually been accomplished for the Education cause at the West: and yet it is my privilege to say, that the work has commenced under auspices, which should excite gratitude and thanksgiving, for the past, and inspire increasing zeal and faith, prayer and activity in future. Every day since my entrance into this great Valley and especially since my particular connexion with this important undertaking, has deepened my convictions of the magnitude and the urgent necessity of the work. The fact that hundreds of our Churches are seeking in vain for Pastors; and hundreds of thousands of the destitute and perishing, are famishing for the bread and water of life; the fact that infidelity, and error, and crime, are rapidly preoccupying these wide spreading fields of labour, and multiplying the difficulties in the way of their future

occupancy; and the fact that the increase of our population is fast surpassing the increase of our Ministers, and the means of moral improvement, are to me no longer distant objects of contemplation, but living, and painful realities of every day's observation. To bring this great enterprise in which we are engaged the more fully before the Western Churches, it was one of my first objects to prepare a brief view of the principles, plans, and operations of the Am. Ed. Soc. for the Christian Journal. Since the appointment of our Board of Agency, my attention has been directed to the selection of suitable young men for the Ministry—to the increase of our funds,—and to a careful supervision over our young men. As it was the opinion of our Brethren here, as well as my own, that our success in drawing forth the resources of the western Churches would depend much upon the number of their needy sons, actually sought out, and placed in a course of training for the Ministry; I have devoted much time and pains to this part of my work. In travelling a distance of 1500 miles through some parts of Kentucky, Indiana, and Ohio, upwards of 50 young men of promise have come to my knowledge most of whom I have had the opportunity of seeing—and the majority of whom will probably at least attempt a course of study, preparatory to the Ministry. How many will do this cannot yet be determined.



Eight or ten have already commenced a course of study in this city at their own expense, who now promise well, and will probably in the fall apply to our Board for aid. While in the city at different times I make it a special object to have frequent intercourse with them—and to develop and improve their intellectual and religious characters. Several other young men in other places have commenced, or are about to commence study. From all the information already obtained on the subject I am led to believe that from 50 to 100 young men of promise will be found at the West during the present year, most of whom will need, to a greater or less extent the patronage of the Am. Ed. Soc.

*Collection of Funds.* While this subject has not been my prominent object, yet this important work has not been entirely neglected. About \$1200 may, by the blessing of God, be expected from several Societies and Individuals, visited by me, though but a small part of it has yet been collected. The particular items you will find in another place. Besides the above amount it will be encouraging for you to know that a good brother whom I have seen—Mr. \* \* \* \* \* has by will appropriated one third of his property, or about \$2,000 to the use of the Am. Ed. Soc. and the same sum to two other kindred Institutions. The disclosure of such facts in this moral wilderness cannot fail to inspire feelings of gratitude to God, while it will excite the pleasing hope that not a few of the friends of Zion here, provoked to love and good works by the example of their fathers, will be found devising liberal things for the cause of Christian benevolence.

*Deep interest in the Am. Ed. Soc.* Probably no Branch of the christian enterprize which has been presented before the western churches and Ministers has excited so deep and lively an interest, and secured so cheerful a cooperation as the cause of education. Our Ministers and Churches know by most painful experience what is meant by the *urgent demand* for laborers in this great western valley. In traversing these waste places of Zion how often have our hearts bled, in finding famishing numbers of the Redeemer's family who had not enjoyed a communion season, some for two, some for five, and others for ten years. Yes, dear brethren, our eyes have witnessed this distressing and almost incredible famine of the word of God. Nor will the wants of our country appear less affecting to you, than to us, when we tell you of the two great States of Mississippi and Louisiana through which I have travelled, embracing a territory one third larger than the whole of New England, with her 1000 enlightened Ministers, containing a population of 500,000 souls with but twelve or fourteen Presbyterian, and a small number

of other Preachers to break to them the bread of life;—when we tell you of the western section of Louisiana, a region of inexhaustible fertility 200 miles long and 100 broad, thickly populated, without a single Presbyterian Minister—and when we point you to 12 adjoining counties in our own beloved State of Ohio with her million of inhabitants, without a single Preacher of the gospel of our denomination, and but very few of any other;—in view of such facts which are constantly before our eyes and with which I might fill my sheet, it is impossible for our Churches and Ministers not to feel an absorbing interest in the great work of multiplying Laborers for this wide spreading and whitening harvest of the Lord; and when they listen to the solemn pledge of the Am. Ed. Soc. that by the help of God they will extend the hand of assistance to every young man in the United States of suitable character who is desirous of entering the gospel Ministry—their sinking spirits revive—they thank God and take courage—they confidently hope for the perpetuity and increase of our churches—for the salvation of our country and the conversion of the world. The peculiar features of the Am. Ed. Soc. seem to call forth a spontaneous and almost uniform expression of approbation from the friends of religion wherever made known at the West. The loaning system, with the smallness of appropriations, presenting the most powerful motives to industry, economy and self denial; and the plan of high accountability, and of pastoral supervision, are regarded generally as having a peculiar adaptation to the wants and characters, and future usefulness of these young men at the West. I have full confidence that the more these principles are canvassed the more highly they will be appreciated, and approved.

*Pastoral Supervision.* No part of my work has pressed upon my spirit with such absorbing, and I hope profitable interest as that of laboring by personal intercourse to elevate the standard of holiness among our young men. Never do I feel so deeply that I am standing on holy ground as when I enter the closet with these beloved youth, and affectionately inquire into the state of their souls—urging the indispensable necessity of preeminent holiness to their happiness and usefulness in the arduous and responsible work—and commending their souls to the care and grace and fellowship of the Lord Jesus Christ by a parting prayer; and the meltings of soul, the tenderness of conscience, the expressed purposes of renewed consecration to God, and the grateful acknowledgements made for these pastoral visits, which have characterized such interviews, have inspired the hope that these delightful labors have not been in vain in the Lord—and that a

race of men are now training up whose spirit, and faith, and zeal shall never cease till the gospel is published to every creature. But while we labor to raise the standard of personal piety among our prospective Ministers, how much do we need the return of apostolic zeal and self denial, of enterprise and fidelity among those who are already the official ambassadors of Christ, and charged with a commission to evangelize the world! If a little band of helpless and hated disciples, baptized into the spirit of their Divine Redeemer could so speedily extend the triumphs of the Cross over the civilized world, how speedily might the latter day glory be ushered in if every Minister of Christ now in the field were a *flame of fire*—were imbued with the spirit of Prophets, Apostles, Martyrs and Confessors.

Churches and Ministers at the West are prepared to feel, and do deeply feel, that Bibles and Tracts, and Sabbath Schools, and religious newspapers, and all other means of moral improvement, however important, will do but little to bring the millions of our new settlers under the appropriate influences of the gospel, without the aids of an enlightened and pious Ministry. Our Institution is now felt to be of *fundamental* importance; that though too much has not been done for other Benevolent Societies, far too little has been done for this; and that whatever other Institution shall in future perform but a *part of its appropriate work*; this ought, and must perform it all. How great, dear brethren, is our responsibility and happiness in having committed to our hands the glorious enterprise of training so many sons of the Church for the holy Ministry—an enterprise which if it be accomplished, (and who can endure the thought of its failure) shall make our Wilderness to bud and blossom as the Rose, and which we may hope will send the gospel to every creature, before the close of the present century.

The following are the items of funds paid in already, and to be paid into the Treasury of this Board according to present expectation.

From F. Y. Vail, Temporary Scholarship, \$75 per. ann. for 7 years . . .	\$525,00
John Ambler, Springfield, Ohio, a Note payable in July 1830 . . .	55,00
Subscription of married Ladies' Sewing Society of Cincinnati for Educating Young men of the West for the Ministry Aux. to Am. Ed. Soc. . .	200,00
Indiana Branch of the Am. Ed. Soc. . .	120,00
Mr. Luther Halsey, an annual appropriation if he had lived . . .	60,00
Madison Male and Fem. Ed. Soc. . .	50,00
Dayton Male and Fem. Ed. Soc. . .	80,00
Buck Creek Male Ed. Soc. . .	20,00
Urbana Fem. Ed. Soc. . .	20,00
Troy Male and Fem. Ed. Soc. . .	50,00
Piqua Male Ed. Soc. . .	14,00
Mr. John Ambler, Springfield . . .	6,00
	\$1200,00

The following gentlemen constitute the Board of Agents of the American Education Society at Cincinnati.

Rev. Elijah Slack, *Chairman*. Rev David Root, Rev. Lewis Howell, Rev. Benj. Graves, Thomas L. Payne, Dr. James Warren, Stephen Burroughs, Esq. Mr. Nathan Baker, *Treas.*, Samuel Newell, Esq., and Rev. Franklin Y. Vail, *Secretary*.

*Executive Committee*—Rev. Messrs. Root, Vail, and Mr. Nathan Baker.

*Quarterly Meetings* of the Board are held *four weeks previous* to the 2d Wednesday of January, April, July, and October.

*Examining Committee*—Rev. Joshua L. Wilson, D. D., Rev. Professor Bockwith, and Rev. David Root.

The *Cincinnati Presbytery*, at a late meeting, after hearing Mr Vail on the organization, objects, claims, and operations of the American Education Society, voted to recommend the Society to the attention and patronage of the churches.

#### INDIANA EDUCATION SOCIETY.

A Society with the above name was formed Jan. 27, 1830, at Hanover, Jefferson co. Indiana, Auxiliary to the American Education Society. A letter from the Rev. John Finley Crow, Cor. Secretary, dated Hanover, Feb. 18, 1830, containing official notice of the formation of the Society, states;

"The meeting was attended by a number of clergymen, and also by the agent of the American Education Society, Mr. Vail.—After an appropriate address by the agent, the constitution was subscribed by nine life members, and by a number of annual subscribers, with different sums, making altogether \$116. We expect Auxiliary Societies to be formed through the State."

The Board of Directors of the Parent Society has recognized the Indiana Education Society as a Branch. The following are the officers of the Society.

Jeremiah Sullivan, *President*. Burr Bradley, Judge Goodlet, James Blake, *Vice Presidents*. John F. Crow, *Secretary*. Williamson Dunn, *Treasurer*. John M. Dickey, James H. Johnston, Samuel Gregg, Leander Cobb, Tilly H. Brown, Ashbell S. Wells, Calvin Butler, Andrew Wylie, D.D. James Crawford, Martin M. Post, James Wier, Samuel Smock, Victor King, Thomas Stephens, Samuel Ryker, *Directors*.



*Executive Committee*—Messrs. Johnson, Brown, Dunn, Sinock, and Crow.

*Annual Meeting*—at Madison, on the day previous to the meeting of the Synod of Indiana, in October next.

#### WESTERN RESERVE BRANCH.

Letters have been received from the Rev. Ansel R. Clark, whose successful agency within the limits of this Branch were mentioned in our last number, dated Feb. 13, March 13, and April 17. He has attended the meetings of several Presbyteries, preached in the towns of Morgan, Rome, Austinsburgh, Salem, Kingsville, Unionville, Madison, Geneva, Harpersfield, Claridon, Mesopotamia, Farmington, Euclid, and Elvira; and formed Education Societies among the ladies, and Agricultural Education Societies among the gentlemen, of nearly all the towns visited. Resolutions were passed by the Presbyteries of Grand River and of Trumbull, warmly recommending the American Education Society to the patronage of the churches. A number of young men were encouraged by Mr. Clark to seek an education for the ministry. Six in one town were found, the fruits of a late revival of religion, most of whom, it was hoped, would enter upon a course of study. In several instances the churches evinced a high degree of liberality. In Austinsburgh, the subscriptions of various kinds amounted to \$141 50.

It is not the least of the many mercies which Mr. Clark has experienced in this agency, that his preaching and labours while at Hudson, were evidently blessed to a number of students in the Western Reserve College. An attention to religion commenced in the College while he was there, which was followed by the hopeful conversion of several young men. This is the only revival of religion in a College, which we remember to have noticed the present year.

#### AGENTS IN NEW ENGLAND.

The Rev. Messrs. Cogswell, Little, and Young have been actively employed during the last quarter in Massachusetts, and

adjoining portions of New Hampshire; the Rev. Mr. Cogswell, in Middlesex, and Berkshire, and Worcester counties. The Rev. Mr. Little, in a part of New Hampshire, and in Barnstable and Worcester counties, Ms.; and the Rev. Mr. Young chiefly in New Hampshire. The result cannot be minutely given in this number, but will be presented hereafter. One thing, however, is more and more evident, that ministers and churches throughout New England are convinced that greater efforts, than have ever yet been made, are demanded in behalf of the American Education Society and of other similar societies, if the country is not to be given up to superstition, infidelity, and ruin. As one proof of this remark, we subjoin the following resolutions of the *Hampden Association of Ministers* in Massachusetts.

"At a regular meeting of the Hampden Association at Middle Granville, Feb. 9, 1830, the Rev. Mr. Young, an agent of the American Education Society, having presented the objects and urgent claims of the American Education Society, after deliberation it was unanimously

"*Resolved*, 1—That we consider the American Education Society to be one of the most important of the benevolent institutions of the day, and that its prosperity is essential to the promotion of the best interests of the church.

"*Resolved*, 2—That, in our opinion, this particular object of religious charity has received less attention in Hampden county than it deserves. And we recommend that each member of this body bring the claims of the American Education Society prominently before the people of his charge, at least once in each year.

"*Resolved*, 3—That a committee of three be appointed to devise such measures, with reference to the formation of a County Society, Auxiliary to the American Education Society, as they shall judge expedient, and to report their proceedings to the next meeting of this body.

"*Resolved*, 4—That this Association take into consideration, at its next meeting, the expediency of supporting a Beneficiary ourselves, under the auspices of the American Education Society.

"The Rev. Mr. Cooley, Rev. Dr. Osgood, and Rev. Mr. Clarke were chosen the committee under the third resolution.

"TIMOTHY MATHER COOLEY, *Mod.*

"A true copy of Minutes,

"Attest, DORUS CLARKE, *Scribe.*"

# QUARTERLY MEETING OF THE BOARD OF DIRECTORS, HELD IN BOSTON, APRIL 14, 1830.

Appropriations were made at this meeting to 421 Beneficiaries, including 23 new applicants, amounting to \$7,536; which is the largest sum ever appropriated in one quarter by the Society and its Branches. The young men assisted belong to 8 Theological Seminaries, 14 Colleges, and 38 Academies or private Schools. Although there has been an increase of donations the past quarter, the pecuniary wants of the Society are exceedingly pressing, and the treasury remains deeply in debt.

## *Uniform Appropriations.*

The following important vote was unanimously adopted, and is henceforth to be regarded as a rule of the Directors.

"Whereas, it appears evident, after mature reflection, that the interests of the American Education Society will be promoted by a further extension of the principle of *uniformity* in making appropriations to Beneficiaries, so that the amount granted shall be the same, in each stage of education, and in all seminaries of learning,—

*"Voted—That the annual amount of appropriations to young men under patronage, in all the stages of their education, shall hereafter be seventy-five dollars; of which, eighteen dollars shall be appropriated for each quarter ending in July and October; nineteen dolls. for the quarter ending in January, and twenty dollars for the quarter ending in April: except that, in the first stage, while young men are fitting for College, there shall be a reduction of five dollars from each quarterly appropriation, in cases where tuition is gratuitously afforded; and in any stage of their education, where both the board and tuition are furnished gratuitously, the quarterly appropriation shall be ten dollars."*

## *General Agent for raising Funds in New England.*

The Board of Directors, at an adjourned meeting, adopted the following resolutions.

"Whereas the great and increasing want of funds to carry forward the extended operations of this Society requires that systematic and persevering exertions be made to obtain pecuniary contributions;—Therefore, with a view to the more effectual prosecution of this object,

*"Voted—That the Rev. William Cogswell be appointed General Agent of the American Education Society, having for his particular field of labor the New England States.*

*"Voted—That in the employment of any other agents in New England, for raising funds, the General Agent shall be consulted in regard to their fields of labor.*

# OPERATIONS OF OTHER EDUCATION SOCIETIES.

The Education Register of the Board of the General Assembly of the Presbyterian Church for April states—

"The Board have now under their care *forty-three* young men, who are pursuing their studies with a view to the gospel ministry. They are in different stages of preparation for the great work to which they have devoted their lives."

Ten persons are mentioned who have each engaged to pay the Board \$100 annually.

## *Receipts into the Treasury of the American Education Society and of its Branches, from Jan. 1st to March 31, 1830.*

### DONATIONS.

Boston, Yo. Men's Aux. Ed. So. by I. S. Cragin, Treas.	150 00
From Emily Higgins	7 00
From a Friend	2 00
Bradford, 1st par. by Jesse Kimball	2 50
Berlin Fem. Ed. Soc. by Miss Fay, Pres.	4 50
Berkshire Aux. Ed. So. as per memo. annex. (rec'd too late for insertion this quarter)	
Essex Co. Aux. Ed. So. from Jos. Adams, Tr. as follows, viz.—	
By Rev. Henry Little, Agent	85 00
Salem, Lad. Aux. Ed. Soc. by Miss Ann Batchelder, Treas. towards the Un. Temp. Scho. thro' Rev. W. Cogswell, Agent	34 30
Danvers So. Society	96 00
Newburyport Circle of Industry, first semi-ann. pay't on ac. Lad. 1st Tem. Scho. by Miss Mary Greenleaf, Treas.	37 50
From Rev. Mr. Little, Agent	250 34
Do. Mr. Adams	32 20
Salem, from a Fem. Circle for Prayer, by Miss Ann R. Bray, Sec.	5 00
Salem, fr. do. by Miss S. Dennis, Sec.	5 00
Marblehead Fem. Ed. Soc. by Miss Henrietta Dana, Pres't	21 00
Andover, by Mr. Foster and members of his family	3 50
From Edw. W. Hooker	75
By Rev. John K. Young, Agent, viz.	
Everly 31, Boxford 14 50, Topsfield, 50	46 00
From Rev. H. Little, bal. of his col.	58 49
Fitchburg, fr. Rev. R. A. Putnam, half coll. at Mon. Concert in 1829	20 84
Do. Female Edu. Society, by Mr. F.	1 79
Do. a Friend, by do.	3 00
Hampshire Co. Depos. fr. Ezra Starkweather, of Worthington, by D. S. Whitney	5 00
Hampden Co. fr. Rev. J. K. Young, Agent, viz.	
Palmer 7, Ludlow 4 25, Chester 27 10, Russell 11 99	50 34
Montgomery 4 58, E. Granville 9 25	13 83
Southwick, of which 12 50 is in part to cons. Rev. CALVIN FOOTE a Life Mem. by members of his Society	19 00
Blandford, of which 40 dls. is to con. Rev. DORUS CLARKE a Life Mem. by mem. of his Cong.	50 66
Mid. Granville 8 00, Tolland 17 50,	25 50
West Springfield, Agawam Par. to con. Rev. REUBEN S. HAZEN a Life Mem. viz. by Dea. T. Allyn \$20; oth. mem. of his So. \$20	40 00
Ludlow Ed. Soc. by Alva Sykes, Tr.	11 60
Mason, N. H. Ed. Soc. by T. Wilson, Tr.	210 33
	14 50



<i>Moffit's Store</i> , N. Y. from Paul Roberts, by Willis & Rand	50
<i>Middlesex Aux. Ed. Soc.</i>	
<i>Groton</i> , by Lad. of the So. of Rev. J. TODD, to cons. him. a L. Mem.	40 00
<i>Dracut Fem. Char. So.</i> to con. Rev. SYLVESTER G. PEIRCE a Life Member	40 00
<i>Lincoln</i> , fr. Lad. by Rev. Mr. Demond	4 50
From E. P. Mackintire, Tr. viz.	
<i>West Cambridge</i> , Branch	8 87
<i>Stoneham Reading Society</i>	12 09
<i>Charlestown Rel. Ch. Society</i>	20 00
Balance in Treas. of the Aux.	58 63
From E. P. Mackintire, Tr. by Rev. Wm. Cogswell, Agent, viz.	
<i>South Reading</i> , fr. Mrs. Sarah S. Yale tow. S. Reading Temp. Schol.	10 00
<i>Reading</i> , fr. Mr. John Damon, tow. Read. W. Par. Temp. Schol.	13 00
Do. fr. Mrs. Rhoda Richardson do.	13 00
<i>Brighton</i> , fr. Rev. GEO. W. BLAGDEN, to constitute him a Life Mem. of Co. Society	10 00
<i>Stoneham</i> , fr. individ. to cons. Rev. JOSEPH SEARLE, a Life Mem. of Co. Society	10 00
<i>Sherburne</i> , from Aaron Coolidge, Tr. Aux. Education Society	26 00
Do. fr. Master H. & Miss M. Wenzell	1 00
<i>Marlboro'</i> , from Heman Seaver, of which 10 dols. is to cons. Rev. SYLVESTER F. BUCKLIN a Life Memb. of the Co. Society	15 00—282 09
<i>Norfolk Aux. Ed. So.</i> from Rev. John Codman, Tr.	164 70
From do. of which 40 dls. is to cons. Rev. JOSIAH BENT, of Weymouth a Life Member	100 00
From Rev. John Codman, Treas.	20 00—284 70
<i>New York</i> , fr. Hon. Richard Varick	100 00
From Presb. Branch of Am. Ed. Soc.	700 00
<i>South Mass. Aux. Ed. Soc.</i> from Dea. Morton Eddy, Treas.	200 00
From do. of which \$3 23 is from the town of Middleborough	150 00
Fr. do. by Rev. Henry Little, Agent*	152 43
<i>Troy</i> , from Lad. of 1st Cong. Ch. and Society, to cons. Rev. THOMAS M. SMITH a Life Member, by M. C. Durfee	40 00
<i>Easton</i> , fr. Gen. SHEPARD LEACH to con. himself and his wife, Mrs. — LEACH, Life Members	200 00—742 43
<i>Worcester Co. Aux. Ed. So.</i> —	
<i>Worcester</i> , from Miss Rachel Heard, Sec. of Temp. Aux. Ed. Soc.	10 00
<i>Phillipston</i> , Fem. Char. Soc. by Miss L. Sophia Gould, Tr.	5 00
From Rev. Wm. Cogswell, Ag. viz.	
<i>Berlin</i> , from a Friend, 50—do 25	75
<i>Westboro'</i> , from James Longley, Tr. of Westb. Temp. Sch. 1st pay't	75 00
<i>Northboro'</i> coll. in Bap. meet. house	7 92—98 67
<i>Waynesboro'</i> Geo. from W. Urquhart	7 75
<i>Waterford</i> , N. Y. fr. Rev. Eben. Cheever, by Ladies of his Society	33 35
<i>Westminster</i> , from a Friend	1 00
	<hr/> \$3,347 42

\* The sum necessary to constitute the following Clergymen Honorary Life Members of the American Education Society, 40 dols. each, is included in the three preceding amounts.

Rev. FRANCIS HORTON, Dartmouth, Ms. by Ladies and Gentlemen of his Society—Rev. WILLIAM GOULD, Fairhaven, Ms. by Ladies' Ed. Soc. of his Parish—Rev. JOSHUA BARRETT, Plymouth, Ms. by Members of his Society, and that of the Rev. S. Holmes of New Bedford—Rev. ELIJAH DEXTER, Plympton, Ms. by members of his Society, and that of the Rev. S. Holmes of New Bedford—Rev. PLUMMER CHASE, Carver, Ms. by Members of his Society, and that of the Rev. S. Holmes of New Bedford.

## ANNUAL SUBSCRIPTIONS.

<i>Boston</i> , David W. Child 30—James Melledge 5—George J. Homer 30—Jeremiah Evaris 10—Dr. Shattuck 5—Ezra Palmer 5—Wm. Worthington 5—Geo. Murdock 5—George Odiorne 5—Moses Everett 5—Aaron Everett 5—Catharine Codman 5—Samuel Coverly 5	120 00
<i>Newburyport</i> , Samuel Newman	5 00
<i>Norfolk</i> , Conn. Mrs. Sarah Battelle	5 00
	<hr/> \$130 00

## INCOME OF SCHOLARSHIPS.

Cutler, from Pliny Cutler, 1 y'rs int.	60 00
Vose, Ths. Vose, 1 year's interest	60 00
Lord, Mrs. Phebe Lord, 2 y'rs int.	120 00
Dunlap, David Dunlap, 1 y'rs int.	60 00
1st Dorch. Rev. J. Codman, 1 y'rs int.	30 00
Dixon ——— 1 y'rs int.	60 00
Lathrop, int. on Gent. sub. in part	5 97
Osgood, do. on part amount	51 68
Norwich, do. from Lad. of 1st So. by Cornelia Strong	60 00
Worcester, from Miss A. Lawrence, interest in part	4 20—511 85

## LIFE SUBSCRIPTIONS.

<i>Fitchburg</i> , Rev. RUFUS A. PUTNAM, by Fe. Ed. So. Fitchburg	40 00
<i>Easton</i> , Gen. SHEPARD LEACH, by himself	100 00
Do. Mrs. — LEACH, by herself	100 00—240 00

## TEMPORARY SCHOLARSHIPS.

<i>New Hartford</i> , N. Y. from Rev. Noah Coe, 1st payment	39 00
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## LOANS REFUNDED.

By a former Benefic. more than half amount loaned	109 00
Do. do. in part	20 00
Rec'd thro' Rev. Wm. Cogswell—	
By a former Ben. whole am't loaned	67 50
Do. do. do.	97 50
And interest from 3 Beneficiaries	118 95—412 95

## LEGACIES.

Fr. Samuel Lee, Ex. of the will of Mrs. N. Sparhawk, late of Templeton, Mas.	20 00
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## INCOME FROM OTHER FUNDS.

Dividend on Bank Stock	122 50
Interest on Funds loaned	180 00—302 50
	<hr/> \$1,656 30
Donations brought forward,	3,347 42
Whole amount for present use	<hr/> \$5,003 72

## PRINCIPAL REC'D ON SCHOLARSHIPS.

<i>Springfield</i> , from Lad. in Springfield, on acc. of their sub. by Dr. E. Hale,	37 00
Fr. Gent. in Springfield, on acc. of their sub. by Daniel Bonticou	46 75
Lathrop, from Gent. of West Springfield, sub. in part	68 27
Fr. Lad. of W. Springfield, sub. in part, by Hon. S. Lathrop	20 29
Brown Emerson, from Rev. W. Cogswell, paid him in Salem	114 09
Yale College, fr. Rev. Edward Beecher, his subscription	50 00
Dartmouth, from Richard Lang	143 85
Dwight, fr. Mrs. W. A. Jenkins, Tr. of the Ladies of Park St. Cong.	22 94
Worcester, from Joseph Adams, in part	41 20
	<hr/> \$541 39

*Clothing received during the quarter.*

Berlin Fem. Ed. Soc. by Miss Fay, Pres't, a bundle	
Braintree Fem. Ed. Soc. a bundle valued at	9 86
Dedham, fr. Lad. of that town, a bundle val.	7 00
Hanover, Corban Soc. in the Cong. Soc. by Miss Lucinda Ellis, Sec. a bundle val. at	24 58
Lincoln, from Ladies of that town, by Rev. Mr. Demond, a bundle	
Phillipston Fem. Ch. Soc. by Miss L. Sophia Gould, Treas. a bundle	
Sharon, Dorcas Society, a bundle valued at	12 00
Tewksbury, Fem. Reading Society, 1 bundle	
West Boylston, Fem. Reading Soc. by Miss Betsey Keyes, a bundle	
Worcester, Fem. Ed. So. 1st Church, by Miss Rachel Heard, Sec. a bundle	

## MAINE BRANCH.

Augusta, James Bridge, jr. annual sub.	2 00
Bridgton, Miss Sally Peabody, a donation	2 00
	\$4 00
A bundle of Clothing, donor unknown.	

## NEW HAMPSHIRE BRANCH.

From Hon. David L. Morrill, to constit. him a Life Member of the Branch Society	31 50
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## NORTH WESTERN BRANCH.

Rec'd from sun. persons since 15th Dec. 1829	135 69
And Clothing, valued by the donors at	25 00

## CONNECTICUT BRANCH.

Interest on Funds loaned	90 00
Brooklyn, Mon. Conc. by Edwin Newbury	20 00
Donation from Mrs. Ruth Pomroy, by E. H. Gilbert	1 00
Interest, 2 year's on a Sch. bond	6 00
Do. in part on Hawes Schol. by J. R. Woodbridge	1 20
From Rev. Leonard Bacon, thro' Prof. Olmstead, rec'd some time since from Cornwall, by Mr. Bacon	3 00
From Rev. L. Bacon, thro' Prof. Olmstead, rec'd some time since by Mr. B. from a Rel. So. in Saybrook, by Rev. A. Hovey	19 90
Divid. 6 mo. on 20 shares in Phenix Bank	60 00
For immediate use	\$201 10

## SCHOLARSHIP FUND.

Hawes Sch. in part, by J. R. Woodbridge	10 00
Middletown " Samuel Southmayd	37 00
Schol. of 1st Soc. in Norwich, by H. Strong	25 00
	\$273 10

## PRESBYTERIAN BRANCH.

New York, Laight St. Ch. 5th pay't for 3 Benefic. by Mrs. Darling	75 00
Brick Church, Gardner Spring, bal. 2d year	50 00
Moses Allen, on acc. 2d year	50 00
Abijah Fisher, "	37 50
William Whitlock, "	37 50
John D. Holbrook, "	75 00
Mrs. Tace Patton, "	20 00—270 00
Pearl St. Ch. from Fem. Ed. Soc. 2d y'rs payment by Miss Bleeker	75 00
Manlius, from Fem. Asso. by Mrs. Sarah Ewens, Treas.	24 00
Brooklyn, from John Millard, 2 y's pay't	375 00
Newville, Cumb. co. Pa. fr. John M'Kahan, by W. Graydon, Esq. of Harrisburg	60 00
Western Ed. So. fr. James S. Seymour, Tr.*	700 00
	\$1,579 00

## WESTERN RESERVE BRANCH.

Rec'd from Rev. Luther Humphrey*	100 00
" Rev. Ansel R. Clark, Agent	216 00
" Collec. of Sub. for Temp. Schol.	
1st payment	70 00
	\$386 00

## WESTERN AGENCY.

From Mr. Luther Halsey	60 00
" Rev. F. Y. Vail, 1st annual pay't for 7 years	75 00
" Mr. John Ambler, Springfield	6 00
	\$141 00

## EXPLANATIONS

AND

## ADDITIONS.

The close of the second volume of our work affords us a favorable opportunity to make a few remarks on the course, which we have pursued, and to repeat some explanations, particularly in reference to the statistical part of the Publication. To all who have been conversant in the collection of facts it is needless to say that it involves a labor and a sacrifice of time and strength which are very great. No field is in itself more uninviting than that of statistics—collecting and arranging dry tables and columns of names and dates. Often after the most laborious investigation, by correspondence, and in Athenaeums, and Libraries we have been entirely disappointed in regard to the object of our search. There are but few accurate men in the community, either from their not having been early trained to be exact in the statement of facts, or through the pressure of other engagements, being compelled to pass over "the lesser matters." In this No. of the Register, the return from one of the Colleges, made the number of ministers living larger by *two hundred* than the whole No. educated. This error had nearly escaped us. We mention it as one of many instances of a similar nature demanding the most wakeful attention.

We have repeatedly and utterly rejected the pretension of *entire* accuracy. Gradual approximation to the truth has been our only motto. We have ever been ready to confess our errors when pointed out, and to make suitable explanations. The object which we have in view is one of general interest, and the correction of an error from any quarter, is a service done to the community. Yet in more instances than one we have been admonished of our faults as if we took pleasure in giving imperfect and erroneous views. Without pretending to

\* For the particulars of donations to the Western Education Society, see Western Recorder for April 6, and Rochester Observer for April 9, 1830.

\* A voluntary Donation to the American Education Society, for the benefit of the Western Reserve Branch, in consideration of aid which he received from benevolent individuals, to assist him in obtaining an education for the ministry.



possess an unusual share of liberality, we can sincerely say that there is no individual, nor Institution in the country, in regard to which we would not gladly follow the precept of our Saviour, and "render what is due." In so doing it will be readily seen that we are in the highest degree promoting the sale of our work, had we no higher motive. In this case to be impartial is to be successful.

To the numerous individuals who have kindly suggested improvements in our work, or pointed out errors, we heartily render our thanks; and to the conductors of our religious Periodicals, we are under special obligations for the friendly notices, which they have, at various times, taken of our labors.

We here subjoin the more important additions and corrections which have come to our knowledge. Some of them have been previously noticed.

On p. 107, Vol. I. we stated that of the Presidents of Colleges one was a Methodist. It was ascertained afterwards that the gentleman referred to was a Presbyterian.

In our account of the Maryville Institution p. 122, Vol. I. we omitted to mention the name of Rev. Wm. Eagleton, at that time a Professor in the Institution. On p. 183, Vol. I. the *Christian Society* were stated to be anti-Unitarian. It should have been anti-Trinitarian. P. 208, Vol. I, at the bottom of the page, add, "we consider as indispensable in."

In the table p. 220. The Rock Spring Theol. School is named as Presbyterian. It is a Baptist Seminary. The whole number of students at the Hamilton Lit. and Theol. Institution is stated to be 15. It should be 60. We were not apprized of the true nature of the Institution, supposing it to be in part academical. It is entirely Theological. Some further information is given in a note, p. 233. In the table, p. 221, there are several omissions, and errors in the statement of the students at the Andover Theol. Sem. On p. 225, the whole No. of students at Princeton College is named at 43; it should be 53 in the Senior, Junior and Sophomore classes. A further explanation is given in a note, p. 235. We forwarded a circular to the College, but received no return.

#### *Baptist Education Societies in England.*

On page 130, Vol. II, we stated that we did not know of the existence of any Society in England, specifically for the Education of pious young men for the Ministry, except the Baptist Society at Bristol. A writer in the *Boston Christian Watchman* of August 20, 1829, has given some additional information, and has corrected an error, for which we tender him our thanks.

The Bristol Society was founded in 1686, instead of 1770, by the donation of Mr. Ed-

ward Terrill of Bristol. Before 1710, it seems, that students were placed under the care of different ministers in various places.

Another Education Society was founded about a quarter of a century since called "the Northern Baptist Education Society." Dr. Stedman has been its President since 1805. A four years' course is prescribed, Literary and Theological. In 1824, 55 young men had left the Institution and 25 remained. In 1814, the Literary and Theological Institution at Stepney was formed. It has sent out several eminent ministers of the Gospel, and is now in successful operation. A Theological Institution has, within a few years, been established at Abergavenny in Wales.

We are reminded, in the Philadelphia Baptist Tract Magazine for Oct. of omitting in our account of Tract Societies, the Evangelical Tract Society of Boston formed in 1811. Our limits compelled us to omit a distinct mention of many important Institutions. We shall supply these deficiencies in a future number of our work.

We ought to have stated that an Education Society was formed in the vicinity of Dorset, Vt. about the year 1807 instead of 1813. We were led into the error by what we considered good authority.

P. 165, Vol. II. we omitted, inadvertently, the name of the Rev. Joshua T. Russell, a member of the Newark Presbytery, and Synod of New Jersey.

In a late No. of the Philadelphia Bap. Tract Magazine there is some objection made to the Gen. Sum. of Baptists on p. 186. Vol. II. of the Register, as including several descriptions of Baptists, who do not, in regard to the Christian doctrines, generally, agree with the Calvinistic Baptists. Our reason is, that the same arrangement is made by the Rev. David Benedict, a distinguished Calvinistic Baptist Minister, in his *History of all Religions*, and that our arrangement has sole reference to the subject of Baptism in which they all agree. The differences in their religious belief, are described. On p. 187, we mentioned that the number of Unitarian Churches in New Hampshire is four or five. We have since ascertained it to be 10. The whole No. in the United States is probably 150, or 160. P. 199, the Archbishops of York and Canterbury have exchanged places. Dr. Howley is Archbishop of Canterbury; Dr. Vernon of York.

¶ We respectfully request all who do us the favor to quote from our pages, especially when a table is taken, to look at our *Notes*, where they will frequently find explanations, which are necessary to give a complete view of the table. By not attending to this rule, we have, in several cases been made to bear faults, of which we were not guilty.











